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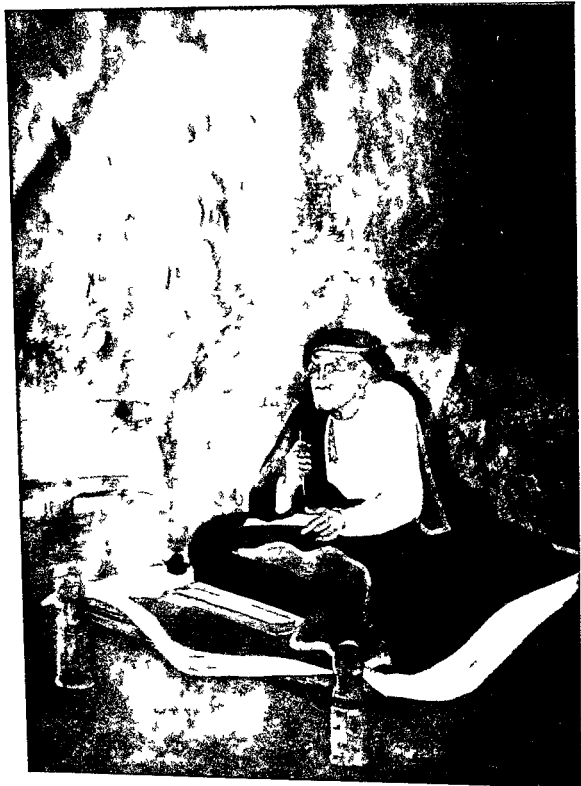
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PANINI

The Sanskrit Grammarian

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AMERICA'S INTEREST IN INDIA

By DR J T SUNDERLAND

PART I

THE claim is not infrequently made that India's affairs are solely "domestic concerns of Great Britain" therefore they should be left to Britain alone and any suggestions concerning them or criticism of the manner in which they are managed is "meddling" is an impertinence and a wrong. In other words with regard to everything that pertains to India Britain has a right to say to the world "Hands off. It is none of your business."

Is this claim valid? After Poland had been seized by Russia Germany and Austria and divided up among them was then Poland's right to liberty a mere domestic question of her captors? And had other nations no right to object? If so why at the close of the Great War did the Allies set her free and restore her to her old place among the nations?

If to-day China were grabbed by Great Britain or Japan or France would the question whether that great country ought to be held in subjection by a foreign power be merely a domestic affair of the nation that had done the grabbing? If so why did our own and other nations object to Japan's keeping Shantung? On its very face is not the idea either the extremest folly or sheer insanity that the political freedom or slavery of a great nation like India of 320 millions of people—one fifth of the population of the entire world—can in any true sense whatever be called a domestic affair of a little nation of 15 millions—one-eighth of its numbers—wholly unrelated to it, and located at a distance of one third the circumference of the globe? The plain truth is there is no

great question now before the world which has less right to be considered a domestic matter or which more justly demands to be recognized as a world concern than that of the freedom or the enslavement of India. And for three reasons.

1 Great Britain demands to have the largest navy in the world and to control the seas. Why? Primarily in order that she may be able to keep India. No one can deny that the possession of such a navy and of such sea control is a world concern of the first magnitude.

2 Nearly all the wars of Great Britain for a hundred years and more in all parts of the world (and she has fought far more than any other nation) have been caused directly or indirectly by her possession of India. These wars have all been matters of world concern.

3 The greatest danger now threatening the future of mankind is a conflict between Asia and Europe—the yellow and brown races with the white. What makes this danger imminent is Europe's treatment of China, Persia, Turkey, Syria, Arabia, Egypt and above all Britain's possession of India. If here we have not a matter of world concern then nothing can be such.

To say that England's right to control India is a domestic question which no other nation has a right to deny and with which none may interfere is virtually to declare any nation has a right to rule any other nation if it has the force which is to give up the whole principle that nations have a right to freedom and self-determination and that just government rests on the consent of the governed.

If and when any of us in America protest against Britain's tyranny in India, the

reply is sometimes made by Englishmen and not without reason. Physicians heal thyself. Men living in glass houses should not throw stones. Sometimes the reply takes the form of a question. Would you Americans like it if we Englishmen protested against your negro lynchings and your holding of the Philippines against the will of their people? I think the answer we ought to make is. Whether we like your question or not it is just and entirely proper on your part and even if for the time being it makes us mad as it will be likely to in the end it will do us good. If such questions were asked Americans oftener than they are they would set us wondering whether it would not be wise for us to substitute for our glass houses other houses less fragile. The fact is observations by nations of other nations—observations of their superiorities and their defects—outspoken recognition on the part of nations of the excellencies of other nations and also criticisms of their short comings and wrong deed if made in the right spirit if made not cynically or bitterly or to set ones self up above others but courteously constructively and with the purpose of helping to bring about better conditions for mankind—these are among the most valuable things in the world.

The truth is the world is one in all its deeper and real interests. Every nation is related to every other and all are related to the whole. No nation can do another wrong without all suffering. None can be injured without all the rest to a greater or less extent being injured. None can prosper without the rest being benefited. In the very nature of things political freedom—freedom of nations and peoples—is a matter of world concern. Every nation held in bondage just so far limits the world's freedom and thus makes the world a less desirable place for all the other nations to live in. On the other hand every nation that is free adds just so much to the general freedom of the world and thus makes world conditions better for all other nations. Therefore when any civilized people which is held in subjection by another enters upon a struggle to gain its freedom every other civilized people has a just and necessary interest in the struggle and ought for its own sake and for the sake of the cause of freedom in the world to extend to the struggling people its sympathy and moral support.

We cannot assert too emphatically the broad truth important to all humanity that freedom for nations and peoples is not and in its very nature cannot be a mere domestic question of the nation holding the struggling people in bondage. It is a matter which the whole world should and must trust itself in if freedom is to make progress among mankind. So long as there is one important nation or people in the world held in bondage by another the peace of the world is imperilled. That oppressed and wronged nation or people is a volcano which at any moment may burst into an eruption of revolution and war and the war may spread no one knows how far.

Says Bishop Charles H. Brent

Moral questions have no boundaries. The world of to-day is still revealing itself to be a world of identical moral interests. If we exploit abroad the downfall of the exploited will eventually become our own downfall.

(and he is right when he says that

ind a present condition of bondage and helplessness hurts not only India not only England but the whole world

India held in subjection by Great Britain works much injustice to the United States of America. It ought not to be overlooked that India is a great and important nation with which the United States has a right to have and would be much advantaged by having free and unobstructed commercial industrial cultural and other intercourse. This we could have if India were free but we can not have it with her controlled by any foreign power. For England to hold her in subjection carry on her government, and manage her affairs with British interests supremely in view and to prevent her from having commercial and other relations with us and other nations except under conditions which are fixed by England and which give English men advantages over all others is unjust. It is unjust to us and to every other nation in the world. I repeat, India is a vast land—almost a continent—rich in resources of nearly every kind—agricultural products forests fisheries minerals. In the nature of things all the world has an interest in these. Why should they be controlled by a single power in the interest of a single power and that power not India? India is a great market why should that market be controlled by a single nation instead of being open to all nations on an equality? India has a great foreign commerce why should that commerce

be managed and shaped to the disadvantage not only of India but of all other nations except Great Britain, and to the primary advantage of Britain alone?

What would Americans say if we were obliged to transact all our business with Japan or China or Russia or Germany or France under conditions fixed by Great Britain and shaped for the benefit of Great Britain? Would we endure such injustice? Yet the wrong done us would be no worse than that to which we are subjected now in relation to the great and important nation of India. Britain has no more right to control our business with India and herself monopolize the trade and commerce of that vast country, than she has to control our business with Japan or France, or monopolize the commerce of those nations. Thus Britain's robbing India of her freedom and nationhood and holding her in subjection to British control is not only an immeasurable wrong to India herself, but it is a great injustice to this country and to every other nation in the world, an injustice to which neither the United States nor any other nation should submit.

The United States Government called an International Conference in Washington to consider reduction of armaments and also certain other important matters regarding the Pacific Ocean and the Orient. It was essential that India the second largest nation in the Orient should be represented. Was she represented? No. Our Government was mocked by having sent to us, by India's foreign masters so called representatives of India who did not represent India at all, who were not chosen by India. True, they were Indian by birth, but they were selected under the authority of Great Britain to represent British interests and not the interests of India. If this was a wrong to India it was also a wrong to the United States and to all the nations represented in that Conference.

The possession and forcible rule of India by Great Britain, has probably been the most powerful single influence in the modern world against democracy against just government based on the will of the peoples governed, and in support of autocracy, imperialism, government by force. It has been so because it is by far the most imposing and conspicuous example in modern times of a great nation conquered, ruled, and exploited by and for the benefit of another nation. We may

almost say that it is the *mother example* of the kind in the modern world. India is so great, both in area and in population, its place in the history of mankind has been so prominent, its wealth and its resources in the past have been so vast, and the wealth that it has yielded to the nation which has ruled and despoiled it has been so immense, that its domination for nearly two centuries by a foreign power takes its place not only as an event of first magnitude in modern history, but as the greatest political crime of modern times,—because it affects more people is more wide reaching in its influence, and has been more disastrous to the progress of political liberty and justice among modern peoples, than any other political crime of the modern world.

I have called Britain's conquest and domination of India a *mother example* of its kind. And a terrible brood it has brought forth. For it has set a precedent so conspicuous that all the world has had its attention drawn to it, and so dazzling so attractive and so appealing to the lower passions and ambitions of nations that it has been irresistible, it has caught and spread like wild fire until all the leading nations of Europe have felt its influence, and have had aroused in them ambitions to follow to conquer for themselves dependencies, in Asia, in Africa, in the islands of the sea (and in America except for the Monroe Doctrine) and thus gain for themselves wealth and prestige and power, as Britain has done in India. Even our own nation has felt it. Except for Britain's Indian career the United States would never have gone away to the coast of distant Asia and seized the Philippines. Everybody, who remembers those days knows that our militarists and imperialists held up what Great Britain had done in India as their strongest argument and justification. And even more than that. It is well known that some of our most prominent leaders not only military men but political leaders at that time contemplated and actually advocated in high government circles the procuring for ourselves of a 'good fat slice of China' urging as our justification for so doing the example of the European nations in Asia and especially that of Britain in India. And there seem to be reasons of considerable strength for believing that had it not been for the honorable and inflexible opposition of John Hay, at that time our secretary of State, we actually

would have proceeded to capture and take permanent possession of a section of China.

No other event in modern history has kindled so much envy and jealousy in other nations as Great Britain's creation for itself of a vast empire in Asia, and therefore no other has had so powerful and wide spread an influence in causing other nations to say

'We too! Why should we not do what England has done? If she may capture and rule and despoil great India, why may we not conquer and exploit any land in Asia or elsewhere that is not strong enough to resist us? And if Britain claims that her motive is India's benefit of course we will proclaim just as loudly that our motive is the same.'

This subject need not be pursued further. It is enough simply to emphasize our contention that England's domination of India has been in the past, and continues to be still the greatest of all destroyers of the spirit of democracy in the world. If in the future the spirit of freedom is to make any headway among the nations, by far the most important single thing to be done is the creation of a world wide public opinion which will condemn and drive out of existence the shocking spectacle of the oldest and second largest civilized nation in the world held in subjection by a foreign sword.

Many Americans are troubled by what seems to them the marked growth in this country within recent years of an imperialistic spirit. Such a spirit is manifesting itself as appears to them in many insidious unexpected largely unnoticed but real and threatening ways. Some of these ways are—in the increase in the number of persons among us who speak lightly of democracy and wonder if a more aristocratic and autocratic form of government is not better who look with more or less favour upon Mussolini and the Fascisti movement in Italy and the rise of dictators in several other nations who scout the ideas of the human equality found in our Declaration of Independence who boast of ancestry and aristocratic or distinguished blood wherever they can find the slightest peg to hang such boasting on whose highest ambition is to get admission to British aristocratic society or to be invited to a function at Buckingham Palace or above all to marry a daughter to an English lord or other foreign titled person who regard the world as having been made for the white race and especially for Nordics and look down on all the other races

and who would like to have Britain and America unite against the so called "yellow peril" and brown peril that is unite to dominate Asia and as far as possible the rest of the world. I say this imperialistic spirit, this anti democratic spirit, this aristocratic and arrogant spirit (which nearly everywhere allies itself with militarism and largely with capitalism) seems to many thoughtful persons to have been insidiously but steadily growing in this country for some years past.

From what source does it come? It is believed that it comes largely, indeed mainly from England. Not of course from the nobler truer England the England which in the days of our American revolutionary struggle pleaded for justice and freedom for America and which to day would give justice and self rule to India but from that England which in 1776 sided with George III and Lord North against the rights of the American Colonies and which to-day is determined to retain India in its grip as then it was determined to retain America.

Every student of English history knows that this undemocratic spirit this aristocratic autocratic imperialistic nabob spirit, is not indigenous to England. England got it from outside and within the last two centuries. From what source? It is more and more believed by those who look into the matter, that the true answer is, she got it mainly from her conquest and rule of India. The evil spirit of arrogance domination pride of class indifference to the rights of others imperialism which the men who have gone to India and spent half their lives in autocratic rule there have instinctively imbibed there has been brought back by them to England on their return from their plan of autocratic rule abroad to poison the ideals and the political and social life of England.

Nor could this evil spirit—this poison—be confined to England. It was inevitable that it should spread especially that it should come across the sea to us because of our close relations with England. It has done so and it will continue to do so to poison our ideals and our life as long as England continues to dominate India by force and therefore as long as that unjust domination continues to poison England's own ideals and life.

This is one of the reasons why India is America's concern and why American public opinion ought strongly to demand India's freedom. We should demand it in self

defence and so should every nation in the world

PART II

Those who claim that British rule in India and India's struggle to escape from that rule are solely the domestic concern of Great Britain with which no other nation has a right to meddle should do a little reading of history. As a fact have nations struggling to free themselves from the oppression of a foreign yoke never received sympathy or encouragement from other nations? Have we ourselves never extended sympathy or aid to such struggling nations? Has Great Britain herself never done the same? The fact is the true spirit of both America and England has always been that of wide interest in liberty and sympathy with nations and peoples in any and every part of the world who were struggling to shake off alien despotisms and gain for themselves freedom and nationhood. England's record in this respect has been very noble. Let us glance at it.

We in America can never forget the sympathy extended to us by several of England's greatest statesmen and also by many humbler people in our Revolutionary War. Nor can we cease to remember that in our Civil War the working people of England to a remarkable degree stood by our national government even against their own interests because they believed our national cause to be the cause of human freedom.

When Greece early last century went to war to throw off the yoke of Turkey the English people took a very deep interest in the struggle. They did not for a moment think of it as a mere domestic affair of Turkey in which they had no right to interest themselves. Lord Byron's dramatic espousal of the Greek cause attracted the attention and was the admiration of liberty lovers in all lands.

With Italy's struggle to free herself from the yoke of Austria England warmly sympathized and showed her sympathy by the strong public utterances of Gladstone and other public men and also by giving shelter and aid to Italian refugees Mazzini, Garibaldi and many others—who were driven into exile on account of their efforts to obtain their country's freedom. The enthusiasm with which Garibaldi was welcomed to England after his patriot army had won its entry into Rome was not less than that which greeted Bossouth in America after his heroic

struggle for liberty in Hungary. A personal witness thus describes the great scene in London:

I was one of the number who had the honor and pleasure of giving welcome to the brave Garibaldi when he came to London after his glorious victory in freeing his country. He was met at the railway station by tens of thousands of young and old rich and poor and escorted through the streets to the Duke of Sutherland's mansion. It was such a spectacle as seldom if ever has been seen in London before or since. I can not describe it. When we arrived in front of the horseguards those nearest Garibaldi's carriage unhitched the horses and the carriage with the hero was dragged the rest of the way by thousands who delighted to do him honor. It was the enthusiasm of a liberty loving people for the work done by that one man not only for Italy but for the whole world—a victory won for freedom over tyranny.

These facts and incidents show the noble and true England the England that did not regard the struggle of Greece and Italy as mere domestic concerns of Turkey and Austria. If this England had always been in power India would never have been conquered and enslaved. If this England were in power to day India would soon be set free.

Turn now to America. The United States assisted as she was by other nations in obtaining her own freedom has manifested throughout a large part of her history an earnest sympathy with nations wherever located who were struggling to throw off a tyrannical yoke and to establish for themselves governments based on principles of justice and liberty. Said Washington in a notable public utterance delivered the same year as his Farewell Address:

My sympathetic feelings and my best wishes are irresistibly excited whenever in any country I see an oppressed nation unfurl the banner of freedom.

When the South American nations were engaged in their struggle to throw off the yoke of Spain and gain their independence the sympathy for them in the United States was ardent and almost universal. Nobody thought of their struggle as a mere domestic affair of Spain in which we should not interest ourselves. Ours was the first nation to recognize the new republics. This did not occur until 1822 but as early as 1816 Henry Clay urged that we should carry our national sympathy so far as forcibly to intervene in their favor.

President Monroe in his annual message

to Congress in 1822 expressed in unmistakable language his own sympathy and that of the American people with Greece in her struggle for freedom. One memorable evidence of America's sympathy is seen in the fact that the eminent Boston philanthropist and educator Dr Samuel G Howe later the husband of the equally eminent Julia Ward Howe went to Greece (as did Lord Byron in England) and rendered distinguished service to the Greek people in their war for liberty.

With the revolutionary or semi revolutionary movement in Germany in 1818 to establish liberal government in that country the United States manifested profound sympathy from the beginning. Our minister to Berlin Mr Donelson was instructed to keep in close touch with the movement and give it any encouragement he could without diplomatic discourtesy or offence to the Berlin government. He was informed from Washington that an important part of his mission was—

to manifest a proper degree of sympathy (on the part of America) for the efforts of the German people to ameliorate their condition by the adoption of a form of government which should secure their liberties and promote their happiness.

He was instructed that it was the

cordial desire of the United States to be if possible the first to hail the birth of any new government adopted by any of the German States having for its aim the attainment of the priceless blessing of freedom.

The profound sympathy of this country with the struggle of Hungary for freedom under the leadership of Kossouth in 1849 is well known. President Zachary Taylor showed his own interest and that of the American people in the struggle by appointing a special agent with authority to recognize the independence of the new State promptly in the event of her ability to sustain it. In his annual message (of 1849) President Taylor declared that he had thought it his duty

in accordance with the general sentiment of the American people who deeply sympathized with the Magyar (Hungarian) patriots to stand prepared upon the contingency of the establishment by her of a permanent government to be the first to welcome independent Hungary in the family of nations.

The feelings of the American Nation are strongly enlisted he declared by the sufferings of a brave people who have made a gallant though unsuccessful effort to be free. On the failure of the Hungarian revolution Kossouth and his companions took refuge in Turkey. The American Congress

passed a joint resolution (which was approved by the President March 3 1851) declaring that the people of the United States sincerely sympathized with the Hungarian exiles, Kossouth and his associates, and concluding as follows—

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled that the President of the United States be and hereby is requested to authorize the employment of some of the public vessels to convey to the said United States the said Louis Kossouth and his associates in captivity.

Accordingly in American frigate was sent to bring the exiles from Turkey. Kossouth arrived in this country in October, and his stay here was an uninterrupted triumph, exceeded only by the welcome given to Lafayette twenty five years before. He was greeted with enthusiasm at the National Capitol by both Houses of Congress. President Fillmore received him most cordially and invited him to dinner and Daniel Webster made the principal speech at the great Washington banquet. Said Webster

We acclaim the pleasure with which we welcome our honoured guest to the shores of this far land this asylum of oppressed humanity. Let it be borne on the winds of heaven that the sympathies of the Government of the United States and of all the people of the United States have been attracted toward a nation struggling for national independence, and toward those of her sons who have most distinguished themselves in the struggle. Let it go out let it open the eyes of the blind let it be everywhere proclaimed what we of this great republic think of the principles of human liberty.

It should not be overlooked that the United States Government was the first to recognize the French Republic in 1818 and also the present French Republic inaugurated in 1870.

One more marked illustration of our hatred of tyranny and our sympathy with liberty abroad should be noticed. I refer to the historic fact that in 1867 our President and Congress compelled Napoleon III to abandon his effort to set up in Mexico an imperial government contrary to the will of the people of that country. In this case we did not stop with expressions of sympathy with Mexican freedom but we went so far as to offer military aid in its defence.

Such are some of the notable occasions and ways in which throughout a large part of our national history the people of this country through our most eminent and honored leaders have expressed our sympathy with nations and peoples struggling for

freedom I have set forth the facts in some detail so that the true tradition of America in the matter may clearly appeal.

Says Dr. E. B. Greene, Professor of History in the University of Illinois:

A study of American history shows that the well established tradition of the Republic has been that of sympathy with popular government abroad, that this sympathy has repeatedly been declared in public utterances of our official representatives and that we have never felt ourselves bound to suppress in the formal documents of our Government our deep interest in free institutions and our sense of the essential unity of the cause of liberalism and self government throughout the world.*

Have these facts of the past no bearing on struggles for freedom going on in the world now? Have they no bearing upon the greatest of all such struggles, that of the people of India to free themselves from a foreign yoke? If Washington and Monroe and Clay and Webster were alive to-day would great India in her brave and just struggle for freedom and nationhood lack friends, sympathizers and defenders in America? Who can believe it? Our fathers did not regard the struggle of any oppressed people anywhere to shake off their yoke and obtain freedom as the mere domestic affair of the oppressing nation. They regarded it as a matter of world concern which ought to enlist the interest and sympathy of every liberty loving nation and person in the world. In an address delivered before the

India Society of New York in February 1930 Mr. Oswald Garrison Villard, Editor of *The Nation* said:

I believe that what is going on in India is of such enormous import to America and to the whole world that no American has a right to overlook it. I think the world needs nothing so much to-day as to see the Indian people set themselves with all their minds and with all their strength to the task of self government, however great the odds with which they must contend. I believe that the heartfelt sympathy of Americans, yes, even those Americans who love England and as I do should go forth to the people of India in all their aspirations.

In such words as these we hear the voice of Washington of Jefferson of Franklin of the Adamses of Patrick Henry of Webster of Garrison of Channing of Sumner of Lincoln of all the men who have done most to make this country illustrious and honored by the world as a leader in the cause of human freedom.

Nothing can be more clear than that the true tradition and spirit of America as manifested in all our noblest history is that expressed in the ringing lines of our honored poet James Russell Lowell —

Men whose boast it is that ye
Come of fathers brave and free
If there be on earth a slave
Are ye truly free and brave

Is true freedom but to break
Fetters for our own dear sake
And with leathern hearts forget
That we owe mankind a debt

No true freedom is to share
All the chains our brothers wear
And with heart and hand to be
Earnest to make others free

* American Interest in Popular Government Abroad, page 15 (A pamphlet published by the Committee on public Information, Washington D. C. 1917)

THE DOCTOR'S VERDICT

A Story of Commodore Perry's Expedition to Japan

By KAWAKUCHI

(TRANSLATED BY TAMEO IWASHITA AND JOHN A. BRALSFORD)

1

A calm beautiful day. On Izu Peninsula lingering tints of cherry blossom tell that the spring is hardly over while on the slopes gay patches of yellow rape flower are ready to welcome the summer. The

waters of Sagami Bay have taken on a more sombre blue beneath a mist that stretches as far as the eye can see. A stream of white volcanic smoke issues from the Isle of Oshima on the horizon.

Near the seashore two *samurai* with faces

set and drawn. Their expression is almost that of a mad dog. Each has the ancient head dress of his class the big *chonnage*. One is short and has a sword scar across one cheek. His nostrils are distended and the corners of his eyes wrinkled up with an expression of anger and tenseness. On his hollow cheeks a rough growth of whiskers. His whole appearance betokens weariness. The other a dark skinned man with bushy eyebrows looks as weary as his companion.

The short man Torajiro Yoshida is wearing the typical *samurai* garb. His friend Jujiro Kaneko has his figure concealed beneath a sort of overcoat.

The American ships had come and for more than a week the two had been loitering about in the hope of getting aboard. First they induced boatmen to row them out to the ships anchorage in Kanagawa Bay at night but just as they were about to stert aboard the boatmen betrayed them. Another time they smuggled themselves aboard one of the boats that took coal and water to the strangers but there were *yoriai* (old style policemen) in charge who prevented them from boarding the American vessels.

Then they leard that a party of the Americans was to land at the village of Yokohama and they hastened there from their inn at Hodogaya intending to hand them a letter addressed to the officers in command pleading for permission to come aboard. But when they reached Yokohama they found nothing but excited gossiping crowds. The Americans had already returned to their ships.

One day they stole a boat intending to row out to the anchorage at night—Kaneko being handy with an oar. But when they returned after dark the boat had gone. They stood in despair while the noise of the waves and the yelping of stray dogs seemed to mock them.

I'm just beginning to learn that stealing is not as easy as it looks, said little Yoshida with a laugh but with no thought of yielding. Then the rain began to pour down and they were drenched when they got back to their inn at midnight.

They spent two days at the dirty country inn gnashing their teeth in helpless chagrin. The next night they understood would be their last chance. The day was gloriously fine the beauty of spring seemed to have spread to the ocean. As they waited for night to come suddenly there was a move-

ment on the ships decks. The black monsters weighed anchor and made off in the direction of Yedo (Tokio) greatly alarming the Japanese officers who had been commissioned to watch their movements. However after approaching the Yedo offing they turned towards the open sea. The rumour spread through the village that one of them was returning direct to America and the rest making for Shimoda. In the bitterness of their disappointment Yoshida and Kaneko cried aloud. However having ascertained where the ships had gone they set off on foot from Hodogaya to follow them passing through Kamakura Odawara and Atami. On the 17th of the month they sat out from Atami for Ito and as they set down to take their lunch in an orange grove near the beach about three miles from Ito—where the fragrant orange blossoms were already bursting—they heard voices.

'Look look!' The *senjoku* (thousand ton) ships. No bigger than *senjoku*. See there are two.

Yoshida looked towards the sea and caught a glimpse of the black monsters far out furiously ploughing the ocean and belching black smoke—the ships they could not forget even in their dreams with sails set and their big paddle wheels turning carrying them over the ocean like huge whales.

'Look how splendid!' said Yoshida for getting his patriotic resentment for the moment in the enthusiasm of admiration.

'They're wonderful people these Westerners,' answered Kaneko, adding with patriotic fervour 'To hell with them chasing over our sacred seas as if they owned them. He stamped his foot as if bemoaning that he had no wings to fly.

Yoshida took a mouthful of rice from the bowl he had brought from Atami and said:

'Never mind mate. Just wait a few years. I'm going to America. I'm going to learn their art of warfare. They will teach me—and then I'll drive them out with their own weapons—see? Ha, ha, ha!'

II

They entered the town of Ito the following morning. The two steamers they had seen were at anchor in the harbour. Having taken a room in an inn they went to the officials of the port and asked questions in a casual manner. They learned that these two ships had come in advance of the main

squadron, bringing no interpreter able to speak either Japanese, Chinese or Dutch, so that there was much difficulty in arranging even for their supplies of coal and water. Our adventurers decided that it was hopeless to try to approach the Americans without interpreters. There was nothing to do but wait.

The next morning Yoshida noticed that the rash which had appeared on his fingers and wrists was coming to a head. He had first noticed it when they were leaving Kamakura. Each day those tiny pimples itched intolerably, as if innumerable little insects were crawling over his skin. He scratched and and scratched, but the scratching brought him nothing but more itching. As the days passed, not only did the rash spread, but the itchiness became more intense, so that he could not sleep at night. The disease spread to his abdomen and loins and, with less virulence down his thigh. He knew then that it was scabies. He thought he had caught it from a person at the



Yoshida and Kaneko—Drawn by Kei

Hodogaya inn, who had scratched the hands frequently. He tried not to worry about it, but the attempt was in vain. He could not but fume to think that so small a thing as this itch might stand in the way of the accomplishment of his great ambition. He would try to cure it while waiting for his chance to board the fleet. He was encouraged to hear that the hot springs at the village of Rentani, about three miles from Shimoda, had a great reputation for curing skin diseases. He went there and took the waters.

The next day the Powhatan, with Commodore Perry aboard entered the harbour, followed by three other vessels. From the 21st to the 26th of the month Yoshida and Kaneko schemed day and night to get aboard. Once they followed some of the foreigners, who were roving in the suburbs of Shimoda

and handed them the letter previously prepared. Each night they would leave their inn, pretending that they were going to stay at Shimoda and would go down to the shore to seek some means of reaching the American ships. When the night was far advanced, they would settle down to rest in the open.

On the night of the 25th they stole a boat from a stream that runs through Shimoda, but the sea was stormy and they found it impossible to reach the offing. They were well nigh exhausted when they got back to shore at Kakizaki. Taking shelter in the Benten shrine there, they were soon asleep.

In the meantime Yoshida's scabies, so far from disappearing, was ripening into great patches of white-headed pimples. It seemed such a trifling thing, compared with their great plans, that he tried to make nothing of it—to forget the torment—but to forget was precisely what he could not do.

On the evening of the 27th when they came down to the beach at Hakozaki they found that the Mississippi had

changed her anchorage and was less than two *cho* off shore (A *cho* is about 120 yards) and the flagship, the Powhatan, was only about half a *cho* from the Mississippi. At this good luck Yoshida and Kaneko felt that they were walking on air. And there on the beach below the shrine were two boats, which seemed to be asking to be stolen. They hurried back to the inn at Rentani, took supper and made their preparations, pretending, as usual that they were going to spend the night at Shimoda.

Yoshida packed his few clothes, two Dutch grammar books and a small selection of Chinese poems into two packages. He did not attempt to take anything more.

When they returned to the beach after nightfall, the sea was surprisingly calm, and the dome of heaven was lit with a myriad

twinkling stars. They stood the great black forms of the six ships, like islands, each with a blue light swinging at the masthead. Their hearts throbbed for joy. It was disappointing to find that they could not move the boats, which had been left high and dry with the ebbing of the tide, but they settled down to rest in the shrine, awaiting the rise of the tide. Waking about midnight, they could see by the starlight that the water was up to the foot of the shrine. It was full tide. They ran eagerly to the boats, with never a thought but to seize the chance of reaching the stranger ships. But their troubles were not over. The long sculling sweeps with which the boats were worked were there, but the little pivots, without which the oars were useless, had been broken. They tried both boats. The one was as bad as the other. By way of makeshift they tied the oars to the gunwale with their cotton *obi* (sashes). These soon wore through under the strain, and the strong outer *obi*, made of *kojura* silk, had to be used.

The sea had looked very calm from the beach, but in the offing it was quite rough and they were in no little danger. Moreover, as Yoshida had no experience of rowing, he put forth tremendous exertions to very little purpose, rather spoiling the work that his mate was doing. The boat turned this way and that, now headed straight for the Mississippi and a moment later showing the lights of Shimoda or the trees of Kakizaki above its bow. Their arms ached at first and at length became almost numb. But at last they were alongside the Mississippi.

"Hullo, Americans," shouted Kaneko, placing one foot aboard the ship.

They heard strange voices calling shrilly to one another and saw outlines of human figures appear and disappear above them. Then a glass lamp was lowered over the side. Looking up they could see several foreigners' faces.

Yoshida took out his *yatate* (portable ink pot and brush-pen) and wrote in Chinese characters.

"We wish to go to America. If thou hast kindness I pray thee introduce us to thy Commodore."

Holding the paper, he climbed up the accommodation ladder.

Unfortunately, there was no interpreter aboard. One of the foreigners took the paper and wrote something in a foreign

language on it, then pointed to the Powhatan making signs to Yoshida to go there.

Although he understood what was meant, Yoshida felt it was impossible for them to row out to the flagship, well-nigh exhausted as they were by the effort of reaching the Mississippi. He pointed to one of the ship's boats and by signs asked the sailors to lower it and take them to the other ship, but the request was not granted.

There was nothing for it but to face the waves again. The further they went out the rougher the sea became. Tired, and with hands badly blistered, they could not get the boat to go as they wished. When, after a long struggle they reached the Powhatan and were struggling to get to the lee side, they were driven in between the rudder and the hull, and the waves banged their boat against the side of the ship with a thump that was sure to be heard by the men on watch. Quickly came the black figure of a foreigner clambering down the rudder. He held a boat-hook with which he tried to push their boat off, shouting and railing at them as he did so.

Quick as thought Yoshida leaped on to the rudder, and Kaneko tried to hand him a painter. But the foreigner interfered. So Kaneko also jumped on to the rudder, dropping the line in the confusion of the moment.

The boat drifted off, with their swords and other belongings. But they had not a moment to think of their loss. They were aboard the flagship.

The sailor, thinking they wanted to see the novelties aboard, showed them the compass and other things. They shook their heads and made signs that they wanted writing materials—theirs had gone with their boat.

Soon came Williams, the interpreter. He asked them to follow him and led them to a cabin, where a big lamp was burning. Bright as day it seemed to them, as they contrasted the radiance of the lamp with the glimmer of a Japanese *andon* (black paper lantern).

Two men were there besides the interpreter—Davis, the Lieutenant Commander of the Powhatan, and Watson, the ship's doctor. Dr. Watson was able to speak and read Dutch and he had some knowledge of the life of Oriental peoples.

They gave Yoshida a quill pen. He had never used one before but he wrote in Chinese that it was their earnest wish to go

to America Williams looked at what he had written and asked in fluent Japanese what language was that.

"It's Japanese," said Yoshida.

"Looks more like Chinese to me," said Williams laughing.

His familiarity with Japanese delighted them. Indeed they were pleased beyond words with their good luck—like a baby that has found its mother's breast after long seeking.

Their scheme had become a passion. Here was their chance to fulfil it.

III

A conference was called in the Commodore's room to discuss whether the request of the two Japanese should be granted. Commodore Perry and his staff officers, the Commander of the Powhatan and Lieutenant Davis, Dr Watson and Mr Williams, the interpreter, were present. It was already after 11 o'clock, but so unusual an affair had created much excitement. Davis was more deeply stirred than any, having caught something of the enthusiasm of his visitors, which had impressed him as soon as he saw them.

The conference seemed inclined to go against them.

"Is that your idea, then—that we ought to turn them down?" asked Davis, in an argumentative tone.

"Well, I guess it's no use running the risk of complicating things between the two Governments over a little affair like this," said the Commander, who had taken this attitude from the beginning.

Davis rose from his chair saying, "No, No! Excuse me Commodore, but I can't see it that way. Even if it should cause us a little trouble, it's the fair and decent thing to do. I couldn't help admiring them when we got that letter of theirs the other day—clever, too! I'm for them. I like their enthusiasm. I never knew before that there were fellows like these among the Orientals. And their letter was so reasonable. Don't you think so? Say, chief, wouldn't it be just fine to take these fellows back to God's own country and show them a bit of civilisation! Eh? You'll do it, Commodore, won't you?"

Davis rapped on the table as he spoke and his eyes shone with the enthusiasm of youth. He was little more than thirty years old.

"Take a reef in boy, you're getting excited. We've got to be a bit careful you

know. Better look at the thing from both sides, don't you think?" So spoke the bearded Commander, as if soothing a youngster. "We can't tell what there may be behind this little affair. These Japanese have made a pretty appeal to our sympathy, but what's their little game, I'd like to know. They may be straight or they may be out to get the best of us some way. Even in the little time we've been among these people, we've found out that they're as keen as mustard—real cunning. Ever since we got their letter, I've been wondering whether these two were not spies. Isn't there every reason to think that the Government would employ men who can write in such an appealing way? It looks a sure thing to me that the Government has sent them here—disguised as poverty-stricken beggars—in the hope of tripping us up. You remember what that big highbrow Hayashi told us at Yokohama—that it's against the law of the country to go abroad. So, you see, if we help these young fellows, we'll be running up against the Japanese law, and I'm inclined to think they've been sent here by the Government just to see if they can catch us. See? If we took them away there'd be a hell of a fuss made about it and they might smash up the treaty and everything."

"Oh, no, Cap'n. You're too suspicious," said Davis. "You haven't seen these two. You couldn't think that way if you did. Gee, how their eyes shine at the thought that they're going to see America! No—you could never believe that they were dirty spies. Their clothes are soaked and their hands covered with blisters—they must have had a deuce of a struggle to get here. If they were spies I guess they'd have found an easier way than that. And in getting aboard they lost their swords, and you know what that means to these samurai fellows—almost worse than losing dear life. They're all right. They want to go to America and they were ready to risk anything for it."

Commodore Perry, who had maintained a dignified mien, now began to speak in a grave tone.

"Yes I'd like them to come with us, and my reason for balking at it isn't quite as you think, Davis. It's this way. We go to a deuce of a lot of bother to get a treaty signed and our Government and their Government bound by it—and then these two fellows come along and want us to help them to break the law of Japan. We'd like

to do it, sure, but it's not a fair thing. Don't you see? I hope to see the day when any young Japanese can come to America and learn all he wants to. But the time will come all the quicker, I reckon, if we turn down these young fellows in their attempt to sneak out. Anyway, I hope so."

Davis thought for a moment and then returned to the charge.

"Thanks, Commodore. You're just about shut me up. But listen. Just let me put this to you—What's going to become of these fellows? They want to come to our country—they're in dead earnest—not a bit of doubt about that. Well, suppose we turn them down—what does it mean? They'll have their heads hacked off, both of them. If we put them ashore, the police will arrest them, and there won't be any mercy shown. Why, it's like driving them up to the executioner ourselves. What's their crime except that they got excited over our coming here, took a fancy to us and wanted to see more of our civilisation? That's all. And after all, were we sent here simply to get a formal treaty signed? Wasn't there some idea of waking up these people to their sleepy little island? And here we've got a couple to wake up—the first of the crowd—and what are we going to do with them? Isn't it the easiest thing in the world, if we make up our mind to it, to take them back to America without letting any of their own people know? We wouldn't hurt anyone's feelings. Say Commodore, isn't that the real American thing to do? Can't we let 'em stay'?"

Davis's eloquence carried his hearers with him. Even the commander of the ship who had been so obdurate, remained silent. A flush of emotion appeared on the face of Commodore, and it was evident that he was inclined to turn in favour of the young Japanese. He lifted his face and looked around those present.

"Well, gentlemen? Williams? . . . Watson what do you say?"

Dr Watson suddenly recalled the skin disease which he had noticed on the wrist and fingers of one of the Japanese as he was writing under the lamp.

"Well Commodore," he said, "It's up to me to speak as a doctor. I noticed that one of the Japanese had scabies on his hands. Scabies is a disease we don't have much to do with, but I don't think it's a safe thing to have aboard the ship. I guess I ought to let you know about that—though I

don't want to be hard on the young fellows."

This took the wind out of Davis's sails. Another change came over the face of the Commodore. Now he had good reason to disregard the compunction and regret which the thought of refusal naturally aroused. After a long silence, he said:

"You see how it is, Davis. I have as much sympathy as you with these two Japanese. But here is something we've got to take into account before our feelings. It's doubtful whether it would be any kindness to let these men stay. Gentlemen, you will all agree with me—we must consider the health of our men first. Well, Williams, put them ashore, please. Smooth them down as best you can. Davis, order a boat out for them, will you please?"

The order was soon carried out. Dr Watson watched the two Japanese climb down the ladder. That was the end. They yielded to their fate, finding that it was in vain to appeal to the Americans, even with tears. The Doctor observed that, once they knew the refusal was final, they accepted their fate in manly fashion, with good grace.

The Doctor retired to his room—but not to sleep that night.

IV

Two days later Dr Watson went ashore in the morning with another officer. It was a fine day. After strolling on the beach, they walked to the rear of the town. Many children followed them, keeping close behind with the grimmest tenacity, despite all efforts to shake them off.

They came to a building that looked like a barrack, with a soldier keeping guard at the gate with a spear-like weapon. People were crowding up to the fence and peering through. They moved off as Watson approached, as if afraid of him. He looked through and saw, about two yards from the fence, something like an animal's cage. He could distinguish something moving about in the gloom, and, as he continued gazing, he made out the figures of two men. Two pale faces appeared at the bar and smiled at him with teeth gleaming. He was horror-stricken. Only slowly did he recognise the faces. But they were unmistakable. There was scarcely room for the two in the cage, and they were crouched face to face. The Doctor felt as though a darkness had come over him. With out thinking, he called out in English:

"By God, what are you doing there?"

Of course they did not understand, but their faces gleamed with joy as they saw they were noticed by the officer. One of them—he of the scabies—struck his hand to his neck at right angles to signify what their fate was to be. At the same time he laughed defiantly. His dauntless attitude, which seemed even more stoic than that of Cato, the Roman patriot, made a deep impression on Watson. He felt a quiver run through his hands, which were gripping the fence. He began to think what he could do to save their lives.

Then the young prisoner who had smiled so dauntlessly, made a sign that he wished to write. Watson searched his pockets and found a pencil, but no paper. However, a Japanese boy brought a thin piece of wood from somewhere. Watson could not hand it to the prisoner, as the distance was too great. But, as he was looking for a way out of the difficulty, the old man in charge of the cage came to his assistance.

The prisoner, after looking curiously at the foreign pencil began to write with a flowing hand. After a quarter of an hour the board was brought back to Watson by the same old man. Every inch of space on it was filled. After nodding a farewell, Watson hurried back to the ship, appealing to Heaven to have mercy on them. He sought out the Chinese interpreter, La Shin—a Cantonese, who gave a translation of the writing on the board. It stated:

"If a hero fails to achieve his ambition, all his deeds are regarded as the deeds of a robber or political miscreant. Such has been our destiny. We are shut up in a gloomy prison, and the people come around to mock us in our captivity. Even the aged folk of the village smile at us with the smile of contempt. 'Torture' 'Loneliness' 'Scorn' 'Despair! That is our whole life now.

'Freedom to wander all over our country, this little island of the Far East could not satisfy our longing for the great freedom. We had planned to travel around the wide

world. But now where is that long cherished hope? Ah, it is cruel that this plan for which we had worked so long has so suddenly come to nought. And here we are imprisoned in a narrow cage, with no freedom to eat, no freedom to rest, no freedom even to sleep. Escape is impossible. What shall we do then? Weep? That would be too silly. Laugh? No any rake can laugh. What then? Silence? Yes, silence be ours, now and evermore."

Commodore Perry and all the other officers who had been present at the conference heard the interpreter's translation and were deeply moved. "He's a brave man—and a philosopher," the Commodore said, as if to himself with a sigh.

Then came a burst of sobbing. All looked round in surprise. It was Davis. The Commodore came up and patted him on the shoulder.

"Yes, Davis, you were right after all. Go ashore now, quick. See what you can do to save these men—whatever you think best—I'll back it."

Davis was much gratified and went off in high spirits.

Not so the Doctor. His agony of mind increased. He could not rest. Had he done right or not in speaking as he had done—as a doctor? He thought to ease his mental torture by studying the information about scabies in his books. He plodded from his cabin to the ship's library—a sad man.

[So ends the Japanese novelist's story. Every Japanese knows that the two in the cage were saved on that occasion from the executioner's sword, though Yoshida afterwards paid with his life for having his own ideas of patriotism. Neither of the two ever saw America or any other foreign land]*

* The story of Torajiro Yoshida a popular hero of Japan, is known to many from the essay of Robert Louis Stevenson. Here his unsuccessful attempt to get passage to America with Commodore Perry's fleet in violation of the laws of his country is the basis of a sketchy tale by a well known Japanese novelist.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

VI

GERMAN THOROUGHNESS

ON one occasion when I was going to Karachi from Bombay by sea one of my fellow-passengers on board the steamer was a German. He was a Doctor of Science about forty years of age, good-looking and had nice manners. He used to sit by my side at table and also on the deck. He had been sent out by Prince Bismarck to report on Indian agriculture and the Post Office in India. He had letters of introduction from the Secretary of State for India. In Bombay he had stayed with the Governor and at Karachi he would be the guest of the Commissioner in Sind. He could not speak English fluently and sometimes broke off with a smile when he could not find a suitable word. But I had no difficulty in understanding him. He spoke with awe of Prince Bismarck, that giant of a man whose large, bulging eyes appeared to see clean through a man. My German acquaintance had an insatiable curiosity and his inquiries covered a wide field. On arrival at Karachi he went to the Government House, but the next day he called on me with a note-book in his hand and interviewed me in the fashion of a newspaper reporter. He was greatly interested in the Congress movement—he called it “motion”—and took down my answers covering several pages of his note-book. He inquired minutely into the genesis of the national movement in India, its aim and scope, how far it had leavened the feelings of the people and at what rate it was spreading. He put questions about the existing relations between the Government and the people, the social conditions in different parts of India, the employment of Indians in high offices, the relations between Hindus and Mahomedans. He took me methodically through almost every Indian problem and pumped me dry. I do not believe he had any sinister or ulterior motive, or that he was thinking of ‘der Tag’ while he was engaged in extracting from me as much information as possible. Prince Bismarck might have been a man of “blood and iron,” but he was far too wise

and clear-sighted to be obsessed by any ambition of a world empire, or the conquest of India. After the Franco-Prussian War of 1870-71 he was all for consolidating the German Empire and maintaining the peace of Europe and the world. The official whom he had deputed to India had definite instructions to enquire into the methods of Indian agriculture and the working of the postal system in this country, but since he was out for getting information he made it his business to collect as much information as possible on all subjects connected with India. It was merely an example of German thoroughness.

SIR DONALD MACKENZIE WALLACE

After the retirement of Lord Dufferin from the Viceroyalty of India Sir D. M. Wallace continued as the Private Secretary of the next Viceroy for a few months, but he soon resigned his appointment and on his return to England was appointed Foreign Editor of the London “Times.” His book on Russia was considered a standard work. When leaving India Sir Donald passed through the Persian Gulf and travelled overland through Persia, Turkey and Russia. From Bombay to Karachi he came by a British India boat in which I also happened to be a passenger. Dr. John Pollen, who was then stationed in Bombay, came on board the steamer to see Sir Donald off. Dr. Pollen was very pleased to meet me and introduced me to Sir Donald. Sir Donald stayed all day on deck and at night he had a hammock hung up on the upper deck and slept in it. He abstained from wines at meals and had a big bottle of Rose’s Lime Juice Cordial, which he offered to the other people at table. During the two days that we had to pass on the steamer I had frequent conversations with Sir Donald. Upper Burma had been annexed by Lord Dufferin and King Theebaw and Queen Supyalat were kept as state prisoners at Ratanagiri in the Bombay Presidency. Sir Donald defended the annexation on the ground that it was inevitable. I strongly

protested against the application of the appellation of dacoits to the Burmans who were resisting the British and the excesses that had been committed by the invaders Sir Donald would not enter into details but maintained the time would come when Lord Dufferin's policy would be justified in history. He went on to say that he had met a well known Calcutta journalist and had no difficulty in convincing him of the soundness of the policy pursued in Upper Burma. He was clearly referring to Sambhu Chandra Mukerji of the *Reis* and Rayyat Sambhu Chandra had been invited to meet Sir D M Wallace and Lord Dufferin. From that time he attacked the Congress and defended Lord Dufferin's policy in Burma. He became a personal friend of Lord Dufferin who subsequently wrote some letters to Mr Mukerji.

LADIES AND LANGUAGES

A few months after my arrival at Karachi I brought over my wife and first child from Calcutta, Hiranand followed my example and his wife gave birth to a daughter some time later. A third young lady also came for a short time to stay with her husband in the house. These young ladies had no common language for carrying on a conversation. My wife spoke a few words of Hindustani but Hiranand's wife did not understand a single word of that language. Hiranand took upon himself to teach his wife a little Bengali and my wife a little Sindhi but his class of two pupils did not make much progress and he gave it up after a month or two. As however my wife had constantly to come in contact with Sindhi ladies and visited Hyderabad more than once she learned to speak Sindhi quite fluently in a few months. Sindhi and Cutchhi are almost identical languages and both are very difficult because although the words are mostly of Sanscrit origin the construction of sentences follows the Persian method and adjectives and verbs have masculine or feminine genders in a concordance with the subject. I understand Sindhi perfectly but never learned to speak it well because I met only men who spoke either English or the broken Hindustani used throughout the Bombay Presidency. Ladies then observed strict *purdah* and I had no occasion to speak to them.

METEORIC SHOWERS

In 1885 and the following year in the month of September we witnessed at Karachi

an extraordinary phenomenon. Meteors or shooting stars are seen about this time of the year or in the summer. But I do not remember having ever seen anything like what we noticed for two successive years at Karachi. About 9 o'clock in the evening I saw meteors flashing through the sky in quick succession. I called out Hiranand and we sat up nearly the whole night watching the meteoric shower. The whole sky seemed to be alive with rushing meteors leaving behind them a trail of light. As the night advanced the shower increased in intensity and reached its height about midnight. There was not a minute's cessation and the sky appeared to be full of living luminous serpents darting swiftly across the heavens. There was no moon and the dark background of the sky with the glimmering stars intensified the effect. It was an impressive and awe-inspiring sight and I could appreciate the accounts I had read of savage tribes falling down in terror on their faces and shrieking aloud when they witnessed a meteoric shower. Gradually the meteoric shower diminished and finally ceased at about 3 o'clock in the morning. I wrote about the phenomenon in my paper and some people including some Europeans discussed the subject with me. Next year about the same time the phenomenon was repeated but the shower was not so thick as in 1885.

B M MALABARI

Behramji Merwanji Malabari was editor of the *Bombay Indian Spectator*, a weekly journal and also the *Voice of India*, a monthly periodical founded by Dadabhai Naoroji. The *Voice of India* was a small publication containing extracts from the chief Indian papers on different questions with a page of introduction. The *Indian Spectator* was a cautious and carefully edited paper. The paragraphs which were attractive were well written and were often humorous. These were mostly written by Malabari himself. There were one or two leading articles which were usually written by others. The *Indian Spectator* was what may be called an acceptable paper. In a lecture delivered in Bombay by Sir William Lee-Warner Secretary to the Government of Bombay he held up the *Indian Spectator* as a model critic. As Sir William Lee-Warner was a typical bureaucrat of the spreadeagle order his appreciation was significant. Latterly Malabari used to write in the first person

singular, following the example of Mr W T Stead in the *Pall Mall Gazette* and the *Review of Reviews*. He appeared in the role of a social reformer in 1885. He wrote two notes on Infant Marriage and Enforced Widowhood and circulated them for opinion, and the opinions he received whether in personal letters or in newspapers were published, sometimes with running comments in the *Indian Spectator*. In orthodox Hindu quarters Malabari's social reform campaign was strongly resented on the ground that he was an outsider and had no concern with Hindu society. Malabari felt himself ill-used and wrote several times that he was "only a Parsi." Humanity, however, is higher than communalism and a Parsi, or a Mahomedan or a Christian would be perfectly justified in raising his voice against an evil Hindu custom just as a Hindu is entitled to protest against a Parsi, Mahomedan or Christian social evil in the name of humanity. Whether he can obtain a hearing or not is another question. But there is a great deal of difference in the experiences of a social reformer from inside and another from outside. Malabari was severely criticised by some Hindu newspapers, but hard words break no bones and Malabari had no bitter experiences like those of Pandit Iswara Chandra Vidyasagar or Kursandas Mulji. There was no tangible outcome of Malabari's agitation. It had no relevant bearing on the Age of Consent Act. The most stalwart supporter of that measure in Bombay was K T Telang who in a series of admirable articles in the *Indu Prakash* then edited by N G Chandavarkar, supported the Bill and traversed the arguments of Sir Romesh Chunder Mitter, who had opposed it in the Imperial Legislative Council. I corresponded with Malabari before we met and I stayed with him twice for a few hours in Bombay when he was living in Hornby Road. At one time Malabari had an idea of starting a daily paper. He wrote to me asking for a rough estimate and suggesting that I should take up the editorship of the proposed paper. Some correspondence passed between us but nothing came out of it. I met Malabari again in Lahore and Calcutta and I had a letter from him a few days before his sudden death at Simla. Malabari told me himself that the *Indian Spectator* never paid its way and there was a small loss every month but he had other sources of income and left a considerable fortune amounting to

several lakhs of rupees. Malabari was in high favour with successive Viceroy and Governors of Bombay, and when Lord Randolph Churchill visited Bombay Lord Reay sent him to Malabari's house to meet a select gathering of Indian leaders. He never attended the Indian National Congress even when it met in Bombay and called himself a recluse. Malabari latterly established a monthly Magazine called *East and West*.

P M MEHTA

Pherozeshah Merwanji Mehta was a striking and imposing personality in the public life of India and on the Congress platform. In Bombay he was considered the first citizen and no other person filled the presidential chair of the Bombay Corporation with such ability and distinction. He was an M A, of the Bombay University and a barrister with an extensive practice in Bombay. In the Bombay Legislative Council and later on in the Imperial Legislative Council he was an outstanding figure. He was a Rupert of debate and his brilliance in repartee and his flashing rapier play in argument have rarely been rivalled. In conversation he had a frank and hearty manner and he had very high qualities of leadership. When he was elected—the word then officially used was 'recommended'—as a member of the Imperial Legislative Council he disconcerted the official members by his outspokenness and crushing rejoinders. The non-official Indian Members of Council at that time were always in a hopeless minority and they never could carry anything against the solid phalanx of the official majority, which faced them like a stone wall. Referring to this unfair pose in the Council Pherozeshah Mehta, addressing the official members, declared on one occasion, 'we may have the balance of reason on our side but you have always the preponderating weight of votes.' On another occasion he spoke with such fearless independence that Sir James Westland, then Finance Minister, complained that the tone adopted by Pherozeshah Mehta had never before been heard in the Council Hall. Commenting on this incident I wrote in the *Tribune* of Lahore, which I was then editing, that Sir James Westland was right because the voice of Pherozeshah Mehta was the voice of the people and had never been heard in the Council Chamber so long as the Indian members had owed their place in Council to nomination, that is, official favour.

Pheroze Shah Mehta had been elected, or 'recommended' by the Bombay Presidency Association. He read the paragraph in the *Tribune* and wrote to me at once that I had rightly interpreted the note of Westland's Wail." For his great services in the Bombay Corporation Pheroze Shah Mehta was knighted but he was not the man to seek official favour at any time in his life. When the Congress was threatened with a split in 1906 in Calcutta which actually took place the next year at Surat much of the bitterness was directed against Pheroze Shah Mehta personally. He was jeered at as a knight and flouted as a dictator. At Surat he was assailed with foul abuse and the Deccan shoe which fell in the lap of Surendranath Banerjee and was preserved by him in a glass case was really hurled at the Parsi leader. The cleavage in the Congress marked the parting of the ways but it reflected no dishonour on the older leaders who had served the country according to their lights and who could not appreciate or sympathise with the impassioned call of a new nationalism. The statue of Pheroze Shah Mehta in front of the office of the Bombay Corporation and the naming of the Hanging Gardens of Bombay after him are fitting memorials of his distinguished and untiring services to the city of Bombay.

PROSECUTION AND IMPRISONMENT

In 1889, when I was editing the *Phoenix*, I was prosecuted on a charge of defamation. That was the only occasion that I had to face a trial during my long association with journalism. Frequent complaints appeared in the paper about the ill treatment of prisoners in the Shikarpur jail. My correspondent was a teacher in the Government school at Shikarpur. He afterwards became a successful pleader at Sukkur. In a short newsletter of two paragraphs it was stated that the death of a prisoner in the Shikarpur jail was suspicious and there were rumours of foul play. If there was any insinuation it was against the Jailer, who however did not take any action himself. Instead the Superintendent of the Jail, who was a medical officer, applied for sanction to proceed against me. The Bombay Government in sanctioning the prosecution stated that if the Editor gave out the name of his correspondent and satisfied the Commissioner in Sind that he had acted in good faith the case against

him need not proceed, nor was it necessary to proceed against the correspondent if he tendered an apology. It was obvious that the Government of Bombay did not consider the matter very serious. A copy of the Government Resolution was sent to me. I was not called upon to offer an apology, but I could not dream of giving out the name of my correspondent, whose good faith I never doubted for a moment. It was a very ordinary case and the only thing noticeable about it was the number of hearings it involved in various Courts before it was finished. The case was first tried by Mr. C. E. S. Steele, the Sub-divisional Magistrate of Sukkur, an able and accomplished officer. In a case of this kind it was impossible to get any evidence from the jail itself. The defence was that there was no intention of defaming the Superintendent of the Jail and the suggestion in the newsletter was for an enquiry by higher authority. Evidence on both sides was taken and the Magistrate discharged me without framing a charge. I knew, however, that I was by no means yet out of the wood. An application was made before the District Magistrate to set aside the order of discharge and to order a fresh trial. The District Magistrate held that of the two paragraphs of the newsletter one in his opinion was not defamatory but the other he considered libellous and he directed a new trial by another Magistrate. Against this order an application was made to the Sadar Court before Mr. Macpherson. The wisdom of this course was questionable on account of Mr. Macpherson's well known attitude in criminal cases but my legal advisers and other friends relied on the well reasoned judgment of Mr. Steele discharging me in the first instance. Mr. Macpherson might have simply rejected the application on the ground that he took the same view as the District Magistrate, but he went further and deliberately declared that both paragraphs of the newsletter were libellous. He did not pause to consider that this would seriously prejudice me in the new trial because the Magistrate was bound to be influenced by the opinion of the highest Court in the Province. The case was next tried by an inexperienced, young Civilian who bluntly asked me the name of the correspondent. I refused to disclose the name and the Magistrate, who displayed both impatience and temper during the trial, sentenced me to simple imprisonment for

two months and a fine of five hundred rupees Dayaram Gidumal happened to be officiating District and Sessions Judge of Shikarpur at the time and I was released on bail the same evening. But Dayaram declined to hear the appeal himself and fixed a date for the hearing when he would cease to be Sessions Judge and revert to his substantive appointment as Assistant District and Sessions Judge. In simple gratitude I should mention that throughout this long drawn-out and protracted trial Tahilram Khemchand and Harchandrai Kishindas stood by me unflinchingly. They neglected their professional work for defending me, they raised funds for the defence, they appeared in every court where the case was taken and their vigilance and sympathy never wavered or faltered. Any man would be proud and deeply grateful to have such friends. The new District and Sessions Judge had the reputation of being somewhat eccentric. When the appeal came up before him Tahilram and Harchandrai engaged Mr Russell of the Bombay Bar to appear for me. Mr Russell who afterwards became a Judge of the Bombay High Court, had come to Karachi in connection with another case, but was persuaded to stay on for a few days to argue my appeal at Shikarpur. Mr Russell was an Irishman and a persuasive and eloquent advocate and he did his best for me. But the Judge upheld the conviction and sentence alleging among other grounds that the circulation of the paper had increased on account of my prosecution. There was not a shred of evidence on the record to justify this assumption. I was conveyed to the jail at Shikarpur and was assigned a separate cell for myself. On the second or third day the Superintendent of Police came to visit the jail. At his suggestion I was given a cot. Another visitor was Mr Jacob, Inspector of Schools, Sind, whom I knew very well. He told me I should have given out the name of the correspondent, but I replied that that was out of the question as he had not acted in bad faith. The jailor showed me great consideration and I requested him to obtain permission for me to do some literary work during my imprisonment. He promised to write to the Inspector General of Police to obtain the necessary sanction. The warders and such of my fellow-prisoners as could have access to me were very good to me. Meanwhile, Tahilram and Harchandrai did

not let the grass grow under their feet. They applied for revision in the Sadar Court through Mr Russell who was still at Karachi. Luckily for me Mr Macpherson was on leave and Mr Hosking, a very able and conscientious Judge, was officiating for him. The Manager of the "Phoenix" filed an affidavit declaring that the circulation of the paper had not increased. Mr Hosking quashed the sentence of imprisonment but upheld the fine. Tahilram sent me a telegram at once informing me of the order and an Amil prisoner came running to me, evidently pleased to be the first to congratulate me. He was followed a few minutes later by the jailor himself with the open telegram in his hand. He seemed to be both pleased and relieved that it would not be necessary for him any longer to have me on his hands. I told him that he would have to wait for a copy of the judgment before he could let me out. He said it was not at all necessary and if he got a telegram from the Registrar of the Sadar Court confirming the information I had received he could release me at once. He proposed to send a telegram, reply prepaid, to the Registrar at his own expense and I could repay him afterwards. This was done and in anticipation of the reply the jailor took me out of the inner jail and had a bed put up for me in the comfortable verandah of the jail hospital. The reply arrived at about 9 o'clock at night and I was released at once. It was the tenth day of my imprisonment. As a memento of my life in jail I bought a small carpet from the jailor and sent him the price along with the cost of the telegram. There was a carriage waiting for me and I drove to the house of Dowlatram Sarat Singh Government pleader. The next morning I got a telegram from Harchandrai asking me to stay another day at Shikarpur as they were arranging a suitable reception for me. I telegraphed back that there should be no demonstration and I did not propose to delay my return to Karachi. I left Shikarpur the same evening. At the station while I was waiting for the train with a number of people around me Dayaram Gidumal came in and I sauntered with him up the platform to have a quiet talk. I told him he should not have hesitated to hear my appeal himself. His reply was that my case had affected his personal feelings and it was impossible for him to be in a judicial frame of mind. He added that Mr Steele should have acquitted me instead of discharging me, and in-

that case the Bombay Government would not have appealed against the acquittal. At Karachi the platform was crowded when the train arrived and some of my friends protested that I should have let them have their way as the people of Karachi were anxious to show their appreciation of my conduct. I pointed out that there was absolutely nothing to make a fuss about and although I was very thankful to be back again among my

friends I should be allowed to return home quietly. But they all insisted on accompanying me to my house in procession. As I have previously stated there was nothing remarkable about the case except that it was heard no less than seven times before different Magistrates and Judges.

I left Karachi and Sind in May, 1891 to take up the editorship of the *Tribune* at Lahore.

ECONOMIC CONDITION OF THE SOMALIS OF FRENCH SOMALILAND

By N. S. RANGA, B. Litt (Oxon.)

DJIBOUTI is the capital of French Somaliland. There is the Governor General to govern this province of the French Republic. There are about 400 Europeans, 200 Arabs, 100 Indians and 20,000 Somalis in this town. There is usually very little rain and this place is very hot and there is scarcely any vegetation. It was only ten years ago that the gardens around the palace of the Governor were decorated with artificial trees but at present there is a very good supply of water which is brought from an inland place and so a few trees could be grown in the gardens. For all outward purposes there are all the signs of western civilisation such as electric light, fans, ice water supply, motor cars and horse carriages. A Frenchman boasted that his Republic has converted the desert into a civilised town.

A responsible person once told me that the French Government was losing very heavily on the railway to Abyssinia, on the harbour at Djibouti and on the whole of the government establishment. And it is still true to day. Yet it maintains its so called trust for the world's civilisation because it is anxious to maintain the balance of influence in the politics of Abyssinia at which the French, British and Italian Governments look with covetous eyes. The recent rapprochement between the last two governments are watched with great anxiety by the people of this place.

Abyssinia is the centre of all interest to

every one of this place. If the French Government allows the other Powers to get full control of Abyssinia then the economic organisation of this place will be completely dislocated. At present piece goods and other manufactured goods are imported into Abyssinia and it is worthy of mention that most of the cloth sold in the Abyssinian market is imported from Japan and merchants find the Indian cloth to be too expensive. Djibouti imports horses (those used in the town are worth only Rs 30 in Abyssinia), cattle, beef, fruit, hides, coffee and goats.

Nothing is produced in Djibouti. Rice and other food stuffs of very inferior quality are imported into this place from India via Aden. The horse carriages are brought from America and the hand carts from Austria. A few Italians and Greeks are interested in the import and export business but the export business in coffee and hides is mostly in the hands of Arabs and a few Somalis. The number of Somali merchants has been on the increase since the last six years and there are now three leather merchants, two coffee merchants and a few shop keepers.

Small donkeys are used to transport sand and earth. But men are employed to pull the hand carts working in groups of 4 or 6 coolies and it is these workers who transport everything to and from the railway station and the docks. They get on the whole about 8 francs each per day of twelve hours work in the hot sun. It is noteworthy

that women are not engaged in this sort of work as they are in Madras and Delhi. The workers who are employed in the store houses of leather to air and clean leather are paid 6 to 7 francs each per day of 12 hours and those who are employed for the month are paid only 220 francs. The workers at the railway station are paid 6 francs per day per head if they are bachelors and 7 to 8 francs a day per worker if they are married people. They work for 10 hours a day. The postmen are paid 300 francs per month per person. A Policeman is paid 200 to 275 francs plus board and lodging per month. Porters in a hotel are paid 150 to 200 francs plus food per month per worker and two boys who are of 15 years of age are paid 50 francs each per month with food and another boy who is only 12 years of age is paid only 40 francs. Somalis who ship things are paid one rupee (15 francs on 20th July 1926) each per day of 12 hours while their brother workers of Aden are paid Rs 18. These and other workers go to fish in the sea whenever there is no work in the town and earn on the whole about 5 francs each per day. The drivers of the horse carriages are paid 5 francs per hour and each of them is able to earn on the average 15 francs per day.

Only women are employed in cleaning coffee and even though this is a very slack season for coffee business as many as 250 Somali women were employed on the 17th July. Even girls of 8 years of age and above are employed in this work and they earn nearly as much as women. These workers work between 6 A.M. and 6.30 P.M. with a short break at dinner time. They are paid 5 francs for cleaning one sack of coffee seeds of 20 kilos and an ordinary worker is able to earn only 5 francs a day. Though this work is done in dusty and dirty factories the workers are not provided with special uniforms to be worn while working and the women are obliged to wear the same dirty clothes at home and in the factories. It is very unhealthy for girls to work in these ill ventilated factories.

Still many Somalis are unemployed for many months in the year. Some Frenchmen say that there is no unemployment in this place and that the Somalis are very lazy and do not want to work if they have some money. But the Somali and Indian merchants assure me that the Somalis are as industrious and ambitious a people as any other I

met more than 6 Somalis who went to France and worked as Garçons in the hotels and returned with their savings. One of them who is a Garçon in the Hotel Des Arcades said that he used to get 30 francs a day with food and a room at Lyons while he is now paid only 175 francs per month with food. He said he could not earn more in the Djibouti hotels as there is not much work in the hotels. He understood better the reasons for the lower wages and unemployment of Somalis than many Europeans of this place.

STANDARD OF LIVING OF SOMALIS

Every commodity consumed by the Somalis is of the most inferior quality and an Indian urban worker refuses to consume the sort of rice, chillies, red grams and cholam which are sold in the local markets of this place. The Somali's daily food consists of boiled rice, chapati (thin bread) made of cholam and rice flour, fish or a little meat and little or no ghee. Though every Somali is very fond of ghee and though it is cheaper here than in Bombay as it is imported in large quantities from Abyssinia, Somalis are unable to get it except on festive occasions. A small plate of boiled rice is sold at 50 centimes, a plate of very bad meat and soup at one franc and 2 chapatis at 10 centimes in an Arab restaurant where many prosperous Somali workers eat. A worker eats rice, meat and 8 chapatis and pays 1 franc and 90 centimes per meal and any one who has seen this food will testify that it is not enough to keep a human being in proper working order. Yet a Somali is obliged to work for 12 hours a day and maintain his wife and two children.

A kilo (about 2½ lbs.) of inferior rice is sold in the retail market at 4¼ francs and better sort of rice at 6 francs, cholam at 2 francs, redgrams at 5 francs and salt at ½ franc. A cup of very inferior coffee with a little sugar in it and without milk is sold in a Somali restaurant at 12 centimes. It is heart breaking to see these Somali women begging a few grains of rice etc. in addition to the quantity already paid for. Every night there are crowds of boys around the European hotels to beg morsels of bread and some Europeans drive them away as if they were flies. Starvation is a common feature of many Somali homes and most Somalis suffer from insufficiency of food.

Many Europeans complained that the idea of comfort of the Somalis is very low and that they do not need and do not want shoes, caps and shirts. But many of the drivers of the horse carriages earned enough in Europe to buy their carriages and they take genuine pride in the clean cushions of their carriages and they wear clean and nice clothes. The Somali women who are employed as maids by Indians dress themselves in better and cleaner cloths than other women because they are paid better. Somali women wear a long skirt, a cloth to cover the breasts and another to cover their heads. These cloths are imported from India and are of very inferior material. Men wear a lungi, a shirt without sleeves and no cap. I saw only very few women who wore shoes and others do not wear them because they cannot afford that luxury.

Most of the Somalis live in small huts made of palm leaves. The floor has no coating of any kind and so the house is very dirty. In such a house we find only one or two cots and one or two stools with mattresses. In the evening the house is practically

dark and very few people keep lights in the nights. Most of them have no private water pipes and lavatories as the Europeans have. They have to bring water from the few public water pipes and no wonder that they do not bathe every day while the Europeans bathe twice a day. They have neither electric fans nor ice and their houses are full of flies. There are no streets as in the European quarter and there are no street lamps. The narrow but long lanes are dusty and dirty and no one cleans them. There is always a very bad smell in their quarters. The local hospital serves the interests of the Europeans better and the venereal diseases contracted from the Whites and the other tropical diseases are not cured by any medical help. An intelligent Somali said that the so-called civilisation is not introduced for their sake but for the comfort of the Governor General and his administration and that the Somalis are never made able to enjoy any benefits under the new civilisation. Where are the Factory Acts and where are the Conventions of the International Labour Office in Somaliland?

BRITISH INDIA AND INDIAN STATES

I have seen it asserted by persons in authority and holding responsible positions in Native States, who are naturally supposed to be well acquainted with the relations which exist between the Native States of India and the Government of India, that the status and position of British India is in no way better than or superior to the more important Native States of India, or that "British India is but a State like other Indian States." They go even so far as to say that "The Emperor of Japan has as much power as any ruler of an Indian State." Or in other words the powers of a ruler of an Indian State are in no way inferior to those of the Emperor of Japan. For instance, Rao Bahadur Sirdar M. V. Kibe, a Minister of the Indore State makes the following bold statement which is neither justified by Science of Politics nor by the Indian Treaties on which Sirdar Kibe takes his stand and lays so great

a stress. Unfortunately few have studied the Treaties with the Native States or followed the subsequent developments. It is, therefore, no wonder that such baseless statements should go unchallenged. Sirdar Kibe has the courage and confidence to declare—

But the criterion for admission to the League of Nations is to be found in the status of its members. British India has been admitted as a member of the League. In its relations to the Government of Great Britain British India is a State like other Indian States. While the relations of the latter with the former are governed by instruments known as treaties its powers are defined by Acts of Parliament. Like all other Indian States it cannot make peace or war, independently of the British Government, moreover, even its finances are under the control of a member of the British Cabinet. In a word as stated by the Marquess of Curzon one of the most famous and masterful Governor General and Viceroy of India, the Government of India is a subordinate Branch of the British Government. Moreover, unlike the Indian States as regards judicial matters it is not self-contained. Yet in spite of all these drawbacks, it has

been admitted as a member of the League. Those Indian States therefore whose disabilities from the point of view of Sovereign States are not greater *de jure* than those of British India cannot but be eligible for the membership of the League.

Before exposing the fallacy and ignorance of the first principles of Political Science which this statement betrays, it cannot be denied 'that the treaty position has been changed and that a body of usage in some cases arbitrary, but always benevolent has insensibly come into being' That 'there is no doubt that with the growth of new conditions and the unification of India under the British Crown a political doctrine has constantly developed' The political doctrine or political practice so developed enables the Government of India to punish a Native State with fine by loss of salutes and other honours by depreciation of judicial powers, and even by deposition of their rulers. In spite of their being 'Self contained' in judicial and financial matters, they are subject to the Court of Enquiry which can be appointed by the Viceroy to enquire into the misrule of a State which may be the effect either of misuse of judicial powers or of the finances of the State. It is safer to rely on Acts of Parliament under a constitutional system in which the Native States are at present, than on inaccurate references to International Law or to a position which is afforded by mere arguments drawn from use or abuse of the phrases and which is supposed to be secured to the Native States by their Treaties. A State in its perfect form has in virtue of its independence, complete liberty of action, and that liberty of action is not destroyed by the fact that it has concluded agreements fettering its action, provided that such agreements are terminable at any moment or upon stipulated notice or provided that they are not of such nature in themselves to necessarily subordinate the will or the power of the State to that of another power or State. By their Treaties the Indian Rulers got the right, though they never had the power to denounce the treaties. The forms of international law are to some extent maintained, though the conditions which gave validity to those forms had disappeared long ago on the conclusion of the subsidiary treaties. By these agreements the Native States entered into a habit of obedience to a political superior, and from this point ceased to be sovereign and they lost independence

The Native States of India are neither sovereign, nor semi sovereign, nor part-sovereign. They are non-sovereign while British India is part sovereign. Doctor Lawrence says —

'The questions connected with *Part Sovereign States* next demand our attention. Though as a general rule the domestic government in a political community exercises over the members of that community all the powers of sovereignty, it is obvious that it might exercise a portion of them only, the remainder being vested in the government of another country, or given to some central authority or even suspended altogether. When the powers thus shared concern internal affairs International Law has nothing to do with that case, neither has it when the home government deals with internal affairs and some other authority possesses complete control of foreign relations though both cases are important to the student of Constitutional Law and must be carefully classed by him. But when the external affairs of a community are directed by another country, International Law recognises in that community a state unlike fully independent states, seeing that the rulers cannot exercise all powers of external sovereignty and yet capable of being ranked among its subjects, seeing that the local government does control some portion of the relations with states. Communities of this kind are generally distinguished from independent states by the epithet *Semi Sovereign*, but as the term seems to imply an equal division of powers of sovereignty between the local and foreign rulers we will use instead the adjective *Part Sovereign*, since it more correctly describes a class of communities in which any proportion of the powers of external sovereignty from nearly all to almost none may be possessed by the home government.'

The Native States of India are in the habit of obedience to a political superior, the King Emperor, therefore they are not independent, nor are their rulers possessed of sovereignty. They possess no external or foreign relations and rules of International Law do not apply to them. Their authority inside the State is divided between the ruler and the British Government. As such they are subjects of Constitutional Law and not of International Law.

Doctor Lawrence defines a *Part Sovereign State* as

'Political Communities in which the domestic rulers possess a portion only of the powers of political sovereignty, the remainder being exercised by some other political body or even suspended altogether. When a State is neutralised by a great international treaty and is therefore deprived of the right of making war for any other purpose than the defence of its own territory from attack, it is in a condition of *Part-Sovereignty*. We thus obtain three divisions of *Part Sovereign States* and it will be convenient to consider each division separately. But before we do so we must exclude altogether from our classification such communities

as the Native States of India and the Indian tribes of North America. The former are some times spoken as independent states but in reality they are not even part sovereign in the sense given to that term in International Law for they may not make war or peace or enter into negotiations with any power except Great Britain.

If Sirdar Kibe had studied the question of sovereignty and had known the connotation of the term Part Sovereign he may not have objected to the eligibility of Austria or Bulgaria for membership of the League of Nations because Bulgaria is bound by a treaty to accept certain financial and military restrictions or because Austria is bound not to have treaty relations with certain foreign states. He forgets that they have not, like the native states of India, lost *all* control over their foreign relations, and as such they are still recognised as subjects of International Law.

The Native States of India are allowed to exist, under British supremacy, in the British dependency, India. Their rulers though they owe political allegiance to the King Emperor, as his subjects are yet permitted to manage their own affairs as far as possible. The Government of India is part sovereign while the Native States are non sovereign. The Government of India, though subject to the control of the British Government in its foreign relations is master of its own house and is free in its internal government. The Native States have no foreign relations, and their authority of internal government is *divided* between their rulers and the British Government. The foreign relations of British India or the Government of India are its own though controlled and limited. It is dependent or inferior, while the British Government which controls its foreign relations, is its superior. It is practically supreme over its subjects, but not being a member of the international society, it is not externally sovereign or rather fully-sovereign. Its position can be described as one of semi-sovereignty or part-sovereignty, it being not necessary for a state to be independent in order to be a state of international law. The Government of India does not stand side by side with the British Government as its equal. Nor is it in Corporate Union with it for internal purposes, although for international purposes they both with others form the whole, one dominion represented abroad by the British Government. The Government of India through its Foreign and Political Department deals

with foreign powers such as Persia, Nepal or Afghanistan, and controls the relations with the Indian Ruling Princes and Chiefs through Residents and Political Agents.

Let the Princes be not misled by such spacious arguments, and imagine themselves in a position which is neither warranted to them by their treaties nor by usage, nor is the Science of Politics willing to concede it to them. The plain truth is that they owe their present position to British protection and can continue their existence by British policy. The policy, in the words of Sir John Strachey, which saved them from Dalhousie's doctrine of lapse and consequent extinction, has been as follows —

"The mutinies of 1857 showed conclusively that the Native States of India are a source to us not of weakness but of strength. In the words of Lord Canning "These patches of Native Government served as a break water to the storm which would otherwise have swept over us in one great wave. With hardly an exception they remained faithful in circumstances of severest trial and difficulty. Before Lord Canning left India a *Sanad* was issued to each of the Principal Chiefs assuring in the name of the queen that on failure of natural heirs the British Government would recognise any adoption of a successor by himself or by any future Chief of the State."

Though the times are changing, the Princes can continue their political existence only through the good will of the British Government, their loyalty to the British Crown, good government and contentment of their people. There was a time when the authority of the British Government depended on its prestige the force of arms, and the alliance of ruling dynasties. But in the future, it may have to seek allies not in the Princes but among peasants. It may have to appeal to the appetites of the lower classes, while the Ruling Princes and the territorial magnates of British India who may lose or fear to lose dues and services, may try to oppose the new order. The Princes and the Great Zamindars cannot expect the British Government, with no patience with no sense of human dignity, with no feeling of pathos of the common lot, to lack the sound and noble gifts which sweeten and inspire public life. It will have to depend on the internal support of the populace and on appeal from force to conscience. The alliance of the British Government with the Princes, though admirably adapted for its immediate purposes, might be considered as directly opposed to the cause of liberty and to all the feelings and tendencies which the Reforms in British

India have encouraged in the thinking class. Although the British Government may be able to fascinate some of the older Sirdars or even intellects of the Native States the heart and brain of the younger generation of these states as well as British India whose aim is national unity are sure to be ranged against the policy of inaction stagnation or reaction. The future agitation will be a movement of peoples rather than a coalition of princes which may result in an outburst of passion for political liberty in the people who inhabit the Native States in the shape of a demand for "Roman Citizenship on a claim to be placed on the same level as His Majesty's subjects in British India. This passion when once stirred will have the support of public opinion all over the world and which both the Princes and the British Government will find themselves helpless to extinguish. The simplest remedy in the

hands of the suzerain power against recalcitrant or refractory princes or their coalition will be to espouse the cause of their people when the tall talk regarding the personal loyalty of their people or their popularity among their subjects will vanish and the princes will find themselves alone and helpless though we know the British Government will never have recourse to such methods. The time is gone when the British Government could declare that it had

no manner of concern with Maharaja's subjects with respect to whom he is absolute. The improved means of communication and especially extension of Railways have brought about great changes throughout India and the people themselves in the Native States are no longer as helpless and silent as they once were. They are becoming alive to the fact that in the last resort they can appeal with British Government for protection against oppressors.

A. Y. Z.

THE KADVA KANBIS AND THEIR PECULIAR MARRIAGE CUSTOMS

By CHHAGANLAL THAKURDAS MODI

AMONG the Hindus generally the marriages are celebrated in certain months almost every year. They altogether avoid only the year of *Sinhastha* i.e. every twelfth year when Jupiter is in the sign of Leo. There are only two sections of the Hindus that have the peculiar custom of celebrating marriages at certain intervals of 9 11 12 15 years, and these sections are the Kadva Kanbis and the Bharwads (Shepherd class) of Gujarat and Kathiyawar. The Motla Brahmins residents of the Surat District and the nagars of Junagadh in Kathiyawar celebrate marriages every third or fourth year. The native place of these Motla Brahmins is Mota a village in the Surat District and their population is not large. The nagars of Junagadh celebrate marriages every 3rd or 4th year and the day of marriage is the same for all families, and fixed by some wealthy and respectable member of the caste. They adopt this custom chiefly with the object, it is presumed of spending as little

as possible in marriage festivities. Such a curious custom does not appear to be prevalent and general in most of the other castes.

In this article detailed information is consequently given only as regards the Kadva Kanbis and the Bharwads.

THE KADVA KANBIS

The Kadva Kanbis are mostly the inhabitants of the following districts and States —

- (1) Baroda State—in the districts of Baroda, Kadi, Amreli and Navsari.
- (2) Districts of Gujarat proper—Ahmedabad Broach, Kaira, Panch Mahals and Surat.
- (3) Kathiyawar States—Jhalvar prant, Gohilwada prant, Halar prant and Sorath prant.
- (4) Cutch, Mahikantha, Palanpur and Rewakantha.

The total population of Kadva Kanbis in all these districts comes to nearly four lakhs and a half. Of these nearly one lakh

and eighty thousand claim to be the subjects of H. H. the Maharaja Saheb Gaikwar of Baroda. Again 91 pc of these inhabit the kadi district only and about 9 per cent only live in the other three districts. Of the remaining population of nearly 2 lakhs and 70 thousands the largest population is in Halar prant (nearly 84000 i.e. 30 pc) while Ahmedabad district, Mahikantha and Sorath prant claim respectively 62000 37000 and 30000 i.e. nearly 23 14 and 13 pc of the whole. The population in other places vary from 500 to 18000 the least being in Cutch and Panch Mahals.

The chief occupation of this caste is cultivation of the soil, as nearly 90 pc. of the actual workers are agriculturists.

This community appears to be most backward in education. In the Baroda State owing to the introduction of the system of free compulsory education those who possess some knowledge of reading and writing must be about 50 pc., but in the districts of Ahmedabad Broach and Kaira, the total population of Kadva Kanbis in which is 72000 the male and female literates according to the census of 1921 are 36 and 4 per cent while the illiterates are 64 and 96 per cent. The number of English knowing males there-in was only 13 and that of females 103. The Halar prant, which boasts of nearly 84000 males and females hardly contains 20 pc of male literates while the female literates not even the percentage of literates in Ahmedabad Broach and Kaira districts.

Different interpretations are given as to the origin of the kadva kanbis. Some trace the origin to Kush the second son of Jamchandraj and give the story as follows—

Lava and Kusha the two sons of Ram-chandraj came to Sidhapur a town in the kadi district of the Baroda State about 64 miles north of Ahmedabad and on the Rajputana Malwa Railway line on a pilgrimage and thence went over to Unjha a village of the Sidhapur Taluka about 8 miles on the south for the worship of the Uma Mata. There they saw some Sudras in an extremely poor condition and so appointed some of them to perform the worship of the Goddess. Those settled there by Lava were called Lavas and those by Kusha were called Kadvas.

According to another story the kadvas all sprang from clay figures fashioned by Uma or Parvati the wife of Shiva at the

request of Uma inspired the figures with life and founded for them the village of Unjha in Sidhapur Taluka of the kadi district. Here a temple was raised in Uma's honour. Of this same story another version is given as follows—Shiva was one day performing austerities while Uma or Parvati amused herself with making 52 (Bavan) pairs of images of males and females. At her request he inspired them with life and so originated the 52 divisions of the kadvas for whom he founded the village where they installed mother Umaji as their Kula Devi and their descendant visit the temple from even the most distant localities in fulfilment of their vows.

Some again say that the kadvas were so named because they had been created from the perspiration of the ked (waist) and they derive the word kanbi from Kan B, Kan grain and B, seed the seeds of grain being required to maintain themselves.

Kadvas are said again by others to be "Khar grahis"—one of the six divisions who took hold of by the hand and carried away one of the six girls for marriage. In Bhavishya Uttara Purana, the portion called Sudratpatti contains a chapter about the origin of Keshi, Valas and these are said to be the same as the kadva kanbis.

As stated above the total population of the kadva kanbis is said to be nearly four lakhs and a half and they are distributed over all the five districts of Gujarat and Katiyavar and Baroda State. They are found chiefly in Ahmedabad district kadi district and Halar prant. These kadva kanbis almost without exception consider the village of Unjha with the temple of Uma mata there as the chief seat of their tribe and they resort to it from long distances as said above to fulfil their vows. Except in Surat there are no subdivisions among kadva kanbis who have restrictions about intermarriage.

The village of Unjha which is the chief seat of the Kadva kanbis contains even at present the temple of Ummata the Kula Devi of this community. The present temple is a large one erected in about 1858 A.D. It is surrounded by a lofty brick enclosure. It is in this temple that the principal members of the kadvas in Unjha village meet and get settled the year in which the whole community everywhere should celebrate the marriages. It is said that every 9th 10th or 11th year they inquire of the Goddess as

to when they should celebrate the marriage rites in their tribe and lots (Chitthis) are drawn to decide whether the solemn marriage day is to be in that year or the next.

Different periods viz 9 to 12 years are mentioned by different gentlemen and writers about the interval that passess or should pass between the seasons for celebrating marriages among the Kadra Kanbis but the interval most commonly observed is 9 10 or 11 years As far as human memory goes they do not celebrate marriages within a period of 8 years neither do they wait for 12 or 13 years for the same

On inquiry from different sources it is found that during the past 126 years marriages took place mostly in Vaishakh month in the following years —

Samvat	A D
1850	1799
1856	1810
1876	1830
1886	1840
1896	1851
1907	1860
1916	1871
1927	1880
1936	1890
1946	1901
1957	1910
1966	1922
19 8	

As referred to above the year in which marriages could be celebrated is settled in the temple of Umaji in Unjha. Two headmen of the village with Brahmin Astrologers go to the temple in the 9th or 10th year of the last marriage season. It is said that they first worship the Mataji and then they draw lots (Chitthis) as to the year which is regarded as propitious by the Mataji the patron Goddess of the Kadras, and according as the lot falls, the particular year is declared as the proper time for celebrating marriages. When the year is thus known the astrologers name a special day and this is always selected from the latter half of Chaitra masa or from Vaishakha masa. As the Goddess is supposed to have granted permission (Devi Boli—Goddess gave the order) for the celebration of marriages in that particular year all persons of the kadra kanbi community perform marriages in their families on that day wherever they may be.

Another day is also chosen for the marriages of those who are prevented from sickness, inability to get a suitable match etc., from performing the marriages on the general day. The day thus chosen is about

a fortnight later than the first and is called 'Mandaw Rat.'

The two days thus fixed are communicated by the Unjha headman to the heads of their Ahmedabad castemen and thence they are communicated to different places wherever this community resides.

The general belief among the Kadvas is that marriages of all girls over 40 days old should be celebrated on the particular day in the particular year fixed and if any girl remains unmarried she cannot be married for 10 or 11 years more i.e. before the next season found propitious for the same. Owing to this impression, the parents feel very much concerned and become anxious to find out suitable husbands for their marriageable daughters in case they are not able to secure such bridegrooms by the date fixed, they resort to different expedients. The most common expedient is to arrange to have a proxy bridegroom. To this man is married one or more girls for whom eligible husbands have not been found in time and he is paid a certain sum in lieu of the consent that he gives to undergo such a marriage. This man is called Bayvar (बायवर) i.e. hired husband. This Bayvar may be either married or single. The day after the marriage the man is paid a certain amount of money and is made to renounce his claim on the bride or brides he was married to as Bayvar and consequently such girls are considered as widows from that time. In case such a proxy bridegroom is not forthcoming or when the proxy is dispensed the other alternative is to marry the girl to a bouquet or ball of flowers which is treated as an actual bridegroom. The flowers are thrown into a well the next day, the Kankans (Marriage bracelet) are taken off from the hands of the bride and she is made to bathe Sachai Lasna—with clothes on and from head to foot, and she is supposed to have become a widow and free to remarry. As widows can re-marry at any time in this caste by undergoing the ceremony of "Natra" or second marriage the parents find eligible husbands for them at leisure.

The marriage day being common the Brahmins who perform the marriage-rites, are very busy and they cannot attend to all families in a village or town. The consequence is that the brides and bridegrooms in different streets are brought in one place and the ceremonies are there gone through. This being the case it is said that one man gets through as many as a hundred cere-

monies The ceremonies, performed in this hurried way by such Brahmans, who are moreover, for the most part not versed in Sanskrit lore hardly resemble the real rites enjoined by Hindu Shastras

Inquiries made in several directions to trace the origin of the present custom among the Kadva Kanbis of thus celebrating marriages after 9, 10, or 11 years, do not lead to any satisfactory explanation There are some works, large and small, in which the custom is referred to, but in none of them is given the cause of adopting such a custom Looking to the periods intervening between the different marriage seasons of the past 126 years, as given above, it appears that no man living from among the Kadvas can definitely state when such a custom was introduced and what the real reason of the same was Very old men of orthodox opinions as well as young men educated in modern ideas have not been able to explain satisfactorily when or how the custom originated or the reason of adopting it They at the most say that they celebrate the marriages in this way because it has been the custom in their caste from time immemorial Different inferences are consequently made as to the origin of the custom or the reason of sticking to it One of these is that the Kadvas are mostly agriculturists and they have to attend to their field work and labour for producing grain and grass They thus cannot afford to spare much time every year in marriage affairs at their own place or in such functions at their friends, and relatives, without some loss Some of the wise and prudent men of the caste, in consequence, it is stated, decided to have one month only for celebrating the marriages and that at certain intervals The month of Vaishakh (or between Chaitra 15th to Vaishakh sud 16th) has invariably been the month in which the marriages take place, and that is the month in which cultivators are comparatively free from work connected with tillage

The other probable reason appears to be the matter of expenditure When all families of a single caste have to celebrate the marriages of their eligible daughters on the same day, they are not compelled to invite guests—their relatives etc—for dinner or processions, and expense on account of dinner and other minor matters is thus not incurred by them Each one therefore can manage to spend very small amounts in marriage

festivities without incurring any obloquy, and the custom thus finds favour with them, all, rich or poor, high or low. These Kadvas have no restriction about widow marriages, and excepting in a few families of high birth or respectability, the widows generally do marry Consequently, the community as a whole do not feel it a great hardship or very serious inconvenience to wait till the solemn day of marriage is fixed or to see the young female members of the family becoming widows at a very early age All this evidently shows that there is no religious idea underlying the custom No religious restriction appears to prevent them from celebrating marriages in different years when the grown-up girls are of marriageable age, as is the case amongst other castes but it simply appears to be reverence—very likely blind reverence to maintain the custom, the origin of which they are not able to trace, nor do they care to know the reasons, as it does not substantially affect them, but on the contrary benefits them monetarily to an appreciable extent.

Some years ago Seth Bechardas Ambaidas Laskari of Ahmedabad a leading member of the Kadva Kanbis tried to move the Government to reduce the period of interval at least to seven years instead of 9 to 11, but many of his caste people did not like the idea and did not give him support in inviting Government interference. He had consequently to give up the attempt

THE BHARVADS

Amongst the Bhavads marriages are celebrated at intervals of a certain number of years. Some say the period is not fixed, some give a period of 10 years and some say that the period is of 12, 15 or 25 years In the year 1895, the Bhavads had celebrated marriages in the Navanagar State in Kathiawar, after an interval of 24 years, and over 770 Bhavard couples were married on this occasion.

The population of this community in the four districts of the Baroda State, in Ahmedabad district and in Kaira district is about 32000 The number of literates amongst them is insignificant

As a general rule, the Bhavads meet and celebrate the marriages of all brides and bridegrooms in one place One of the leaders of the community arranges to erect a mandap and a marriage pillar—an ornamental wooden post—and incurs the expenditure of feasting the assembled people In lieu of

this trouble and expense incurred by him, the parents of the bridegrooms each pay him a sum of Rs. 12 8 0 (some say Rs 33). They do not celebrate marriages in the place once utilized by them, and for that purpose the wooden post is erected on the spot.

As the marriages are celebrated at certain intervals, girls are to be wedded in their young age. Polygamy and widow marriage are allowed in this community, the younger brother of the deceased husband having the first claim. Except in some parts of Gujarat divorce is also easy among them.

As in the case of Kadva Kaubis, the Bharvads appear to follow the custom of celebrating marriages at certain intervals with no religious idea, but simply out of reverence for a long prevailing custom and for the sake of convenience.

The Bharvads have no patron Goddess just as the Kadvas have, and have thus not to depend on, or follow the "order" of, any Mataji. How this custom originated amongst the Bharvads is not known and is not explainable, but one of the chief reasons of adopting it or sticking to it must be the question of expenditure.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

By BENOY KUMAR SARKAR

SECTION 4

INTERNATIONAL JURISTS OF THE SUKRA CYCLE.

(a) Pre-Grotian

AN account of Hindu international law and custom on the lines indicated above, such as might correspond to Cybichowsky's *Das antike Voelkerrecht* or Taebler's *Imperium Romanum (Staats Verhaege und Vertrags verhaeltnisse)* is not possible in the present undertaking. We are here concerned with *Sukraniti*. It is a book of political philosophy and has hardly anything to do with positive law and custom, at any rate, until certain solid evidences be forthcoming to point to the objective, historical character of some of the passages. For the present we are interested in the categories of international law such as the Sukra authors developed in the course of their speculations on the *saptanga*.

An important technical question arises at once. Are we justified in employing the term international law, or the categories of this branch of jurisprudence, in the analysis of the philosophical speculations of the Sukra cycle? The question naturally has its European counterpart. And it may be worded, as it

has often been done by Western scholars dealing with Western topics, as follows — Can the concepts and categories of international law be credited to the philosophers, jurists or politicians who preceded Grotius (1583—1645)?

It will be noticed that the problem before us is but parallel to the one discussed in the previous two sections. Only there the subject-matter was actual international law, the positive customs. In the present instance, on the contrary, the subject-matter is the theory of international law. Whereas the other question was primarily historical, the present one is mainly philosophical. The scepticism in regard to the existence of positive international law in the pre-Westphalian periods is matched by the scepticism in regard to the existence of a philosophy or speculation on the same subject in the pre-Grotian world.

Curiously enough, Grotius and Westphalia imply virtually the identical date in culture-history. Grotius died in 1645, just three years before the Peace of Westphalia. And his book on the laws of war and peace appeared in 1625, the seventh year of the Thirty Years' War.

Now, in the realm of institutional

achievements of a legal or constitutional character Hindu India is pre Westphalian. In my *Political Institutions and Theories of the Hindus* the conclusion has been reached that whatever be the actual dates of the political institutions in the Hindu states substantially speaking i.e. in terms of quality they are pre modern (i.e., preindustrial revolution in certain respects and even pre Renaissance in certain others). To characterize the entire corpus of Hindu achievements in public law as pre Westphalian would therefore be in the main quite appropriate.

In regard to the Hindu philosophy of politics in all its branches the conclusion is identical. Whatever be the exact chronology of the authors of the legal financial economic constitutional and other texts their thoughts and ideals are essentially pre modern. The point has been emphasised again and again in the present publication as well as in others. The speculations of the Sukra cycle in regard to international law will be found on examination to be pre Grotian.

(b) The Grotian Complex

The term 'pre Grotian' is being employed here in a strictly technical sense. We are taking Grotius for the purposes of this book not as the individual Dutch philosopher who lived from 1583 to 1645 and published his great book in exile at Paris in 1625 but as a synonym for all those ideas and ideals no matter who the promulgator was in which the foundations of modern international jurisprudence were laid.

This philosophical complex comprises for our present purpose four other names besides that of Grotius and covers about two centuries biographically speaking from 1480 to 1660. To this group belong two Spaniards (1) Vitoria (1480—1546) the Dominican monk and (2) Suarez (1548—1617) the Jesuit Father. Of the other two one is an Italian Gentilis (1552—1608) who because of protestantism the new religion to which his father became convert had to live the life of an exile and enjoyed a successful professorial and legal career in England. The last name is that of Zouch (1590—1660) an Englishman professor lawyer and judge. It is evident that with the exception of Vitoria all the others were contemporaries of Grotius, Suarez and Gentilis being but seniors by age.

Not all these names* are of equal importance in the history of legal philosophy. Posterity at any rate has not assigned the same value to the work of the five different thinkers. But ideologically speaking they belong together and should be regarded as constituting but one group.

In regard to one name that of Gentilis at any rate the judgment of scholars has been very flattering. He has often been appraised as almost a co-founder with Grotius of modern international law. His *De Jure Belli* or Law of War (1588—1598) is considered universally to be the best work on war previous to Grotius's book which came about a generation later. Hautefeuille in his *Histoire du droit maritime* goes so far as to say that if the human spirit had not produced Grotius's work Gentilis's treatise on war would have remained until to day one of its greatest masterpieces.

In recent judgment Grotius and Gentilis have more and more appeared not so much as rivals as complements to each other. For where Grotius is weak Gentilis is strong and where Gentilis is weak Grotius is strong. Gentilis is fundamentally historic and positive in spirit whereas Grotius is essentially a philosopher and idealist. Contemporary practitioners in positive international law find therefore greater points of contact with Gentilis than with Grotius. On the contrary those jurists who wish to investigate the basic and fundamental principles of the law of nations find Gentilis entirely disappointing. To them Grotius is the veritable master. For our present purpose therefore, we are justified in including Gentilis in the Grotian complex as but part of a whole.

Why now do we bring in the theologian Suarez § into the same group?

It is because although he is by profession as non political as possible his work on law *De Legibus* embodies in eminently modern conception of international law (which he calls *jus gentium*) and more especially that of a community of states.

However perfect is self sufficient the

* For all information about these five founders of international law I am indebted to five of the ten monographs in *Les Fondateurs du Droit International* (Paris 1904) with a preface by the editor A. Pillet professor of the history of treaties at the University of Paris.

† For Gentilis see *Les Fondateurs*, pp. 89-91.

§ The merits of Suarez are discussed *Ibid* pp. 100—101 103 110—117 119 123.

communities may happen to be says he none can live without the help of the others. The states themselves are sociable beings. And in order to establish this conception of a society of a stato Suarez does not have recourse either to Roman law or to Canon law. Rather he establishes the need of certain new laws and customs called *jus gentium* that can regulate this international community.

These two principles formulated by Suarez were unknown in the ancient and medieval world. But it is on these postulates so to say that the Grotian system is philosophically founded.

It is for the same reason that the other Spaniard and Church Father Vitoria* although his work is about a century older than Grotius's is being accorded a place in the Grotian system. In his *Relectiones Theologicae* or Theological Lectures (1557) the term *jus inter gentes* i.e. law of nations is used for the first time in the history of legislation. And this term he uses in his definition of *jus gentium* (international law).

Further in the same spirit as Suarez Vitoria announces the interdependence of states. "There is a *societas naturalis* a natural society of nations," says he. "It is not permissible to a Frenchman to forbid the Spaniards to travel or even live in France and vice versa." The juridical organization of an international community is suggested by Vitoria. And this is to include non-Europeans and non-Christians as well as the American Indians and Moslems as clearly explained by him on various occasions.

Thus although a theologian he happens to be the laicizer of international law. And this both from the standpoint of the relations between Christians and non-Christians as well as from that of the Pope's relations with the sovereigns of Christendom. Vitoria's modernism is equally manifest in many of his principles of war. These have become commonplace in and through the international deliberations of the present generation. Last but not least he has the credit of proclaiming the principle of independence for the American Indians, a principle which the African Conference of Berlin (1885) has placed on record in our days.

In philosophical workmanship it is difficult to analyze the depth and extent of a thinker's

spiritual indebtedness to others. One does not know precisely how much of his ideology Grotius owes his senior contemporaries and precursors in the same line. The work of Suarez is perhaps unknown to him. But Vitoria he knows intimately. And as for Gentili Grotius has not only made use of his writings but has also liberally borrowed of them the references to past history. The Grotian complex can therefore be described as a philosophical unit in no arbitrary sense.

Now remains Zouch* to consider. He wrote a number of books on problems of international law but his originality is considered to be virtually nil. According to Wheaton Zouch's chief merit consists in paraphrasing the work of Grotius.

Grotius was unpopular or rather hardly known in England for by the *Mare Liberum* (1609) he advocated the freedom of the seas a thesis not to be swallowed by the English people to which indeed Selden (1581-1654) the English publicist wrote a reply *Mare Clausum* (1635). It is the constant references of Zouch in his *Jus Feciale* (1650) to the theories of Grotius that made the Dutch philosopher popular among the English students of international law. It may be said therefore that 1600 is the date by which Grotius became a British commodity and since he owes this "conquest of England to Zouch the latter's contribution to the Grotian complex will be conceded to be quite considerable.

It may be added finally that the term International law was as we have noticed in a previous section coined by Bentham in 1790. But he got it by translating the phrase *jus inter gentes* which occurs in Zouch's work. One must not however give Zouch the sole credit for this expression for as we have seen it can be traced back to Vitoria. In any case as it is to Zouch that the modern world owes the term through Bentham Zouch has another claim to be associated with the Grotian fathers of international law.

(c) Modernism in the Ancients

It is beyond the chronological limits thus established for the ideological system known

* See the chapter on Zouch *Ibid.* pp 321-322 328-330. It may be mentioned incidentally that although he is the popularizer of Grotius his work is more historical than philosophical. He belongs like Gentili to the positive school of law.

* Vitoria's contributions to "Grotianism" may be seen *Ibid.* pp 7, 8, 15, 19, 34, 36.

as the Grotian complex that we have to locate the speculations of the Sukra cycle in international law. But it will have to be noticed very often that the Sukra jurists employ categories that belong to the Grotian world. Even in the matter of substantial contributions the conceptions of *Sukraniti* will once in a while appear very 'modern'. The Hindu professors of international law who are responsible for this treatise speak at times the language as well as the thought of Grotian fathers from Vitoria to Zouch.

The distinction between the ancient and the modern is as a rule deep indeed and yet it is not always quite sharp and clear. The "survivals", persistences of the primitive the innate universals, the eternal verities the fundamental uniformities etc., are too many and too conspicuous to be ignored or minimized in the history of philosophical evolution. Even although as curios these identities or resemblances between the past and the present deserve observation and study in an analysis of the manifestations of the human psyche.

We have seen how in the field of institutions the French Revolution could not do anything but abolish the *droit d'aubaine* unjust and inhuman as it was and go back to the "primitive Roman law of aliens (*peregrini*) as embodied in the *jus gentium*". In other words the modern conception of equality had to be imported by Europe from the example of the ancients. Or rather the ancients knew how to solve certain problems and the moderns have but learnt to do alike.

Similarly, the old Hindu law of *Stridhana* (women's property) established an institution the like of which has been attempted by modern mankind only so late as in 1886 (The Married Women's Property Act of England). Another instance of how a human achievement chronologically primitive may still be substantially modern.

The history of public finance will furnish an interesting case. In the Middle Ages as Brissaud tells us in his *Histoire du droit public français* "taxation as an institution all but disappeared. The lords or *seigneurs* knew only tolls or fines such as could be exacted from vassals or serfs for the use of the masters' properties. It was not before the birth of the nation states in the fifteenth and sixteenth centuries as a public function

of the state : e as the right of the ruler to compel the citizens to pay out of their property began to be established in Europe. And yet in India under the Mauryas and the Cholas * and likewise in the Roman Empire the rulers knew how to demand "taxes" from their subjects as subjects : e not merely as tenants or vassals on their personal estates. Modernism is thus an ancient phenomenon.

Such instances can be multiplied. They will not serve perhaps to disprove that the dynamic march of history has cumulatively established a state of things which *ensemble* is fundamentally different in form and spirit from that prevailing in the older epochs. But they none the less can serve to convince us that one should not be surprised if here and there certain items be brought forward in which the moderns and the ancients appear but as doubles of each other †.

It is only in this sense that the following judgment of Pillet in the general preface to *Les Fondateurs du droit international* is acceptable. Speaking of the pre-Grotians he says "The law of nations as a scientific doctrine is not the fruit due to the progress of our epoch not even a product of the French revolution or of the religious reform of the sixteenth century. The law of nations is much older than all this and if it is impossible in spite of Grotius to retrace it back to the Greeks and the Romans its origins must have to be sought if one is to be just in the remotest time of the Middle Ages."

The international jurists of the Sukra cycle have had no Hindu Grotiuses to continue and develop their work until today. So far as Hindu thought is concerned it would therefore be absurd to claim for its creators a retrospective continuity from the moderns backwards just as Pillet does for the medieval thinkers of Europe. But in an impartial examination of the laws of war and peace as developed in the Sukra cycle the touchstone of the Grotian complex will not fail to furnish us with many significant data regarding the juristic sense and political tendencies of the medieval mind.

* Articles on Finance and English Finance' in the *Encyclopaedia Britannica* (11th ed.) *Pol. Inst. and Theor. Hind.* p. 117.

† *Supra*, ch. III Sec. 2 (c) (d) sec. 3 (c).

THE PSYCHOLOGY OF THE KU. KLUX. KLAN.

By A K SIDDHANTA MA STM (Harvard)

1 INTRODUCTION REMARKS

An impartial statement on the K K K. is very difficult to obtain from the press because the secrecy of the Klan combined with the temper of the modern press would not allow that.

Placing the anti Klan Hearst (American) publications on one side and the secret Klan literatures on the other one can however see the two extremes

As an alien who has no interest in acquiring an American Citizenship the writer has found it rather easy to see the Klan from an impartial view point. A few illuminating articles in that famous American Weekly, The Outlook (by Stanley Frost) and Prof Mecklin's book on the subject have helped the writer to strike the golden mean. The Klan literature handed over to the writer by a Klan member were of the greatest help (especially the Ashville Report, July 1923)

To be frank the Klan in spite of its strength has not appealed to the writer with any amount of real strength. To a sensible American the Klan will not be thought of as a national help. It is a good protestant fraternity for whites alone but when it talks of America as a whole it reminds one of the mother of two who will not allow one of her children to enter its home because she loves the other one alone.

2 THE HISTORICAL BACKGROUND

According to the latest edition of the Webster International

The Ku Klux Klan is a secret political organisation in the Southern States (U S A) active for several years after the close of the Civil War and having for its chief aim the regaining of the political power of the freedmen after this organization had come to be chiefly made up of the more restless and lawless elements and had committed numerous outrages. The Government in 1871 by the passage of the Enforcement Act (popularly known as the Ku Klux Act or Force Bill) took steps to suppress it and thereafter its activities gradually ceased.

According to Prof J M Mecklin (his recent book "Ku Klux Klan"), in 1873 the Klan was outside the South, a synonym for the most sinister and dangerous forces in American life. No one dared to prophesy at that time that within less than half a century this secret oath bound order, which was once associated in the North with clandestine murder and masked rebellion, would be resuscitated and spread to every section of this great country. Such however is the fact. From the original 34 members with which Mr Simmons started in 1915 the number has now (1924) reached more than five millions*. All the principal journals and papers in this country are daily printing lines, columns or pages which are directly or indirectly concerned with the Klan.

When however we enter into the topic we must first distinguish between the two stages of the Klan organisation that have occurred during the last ten years (1915-1924)

3 1915-1924, THE KLAN KEEED

The Modern Klan was organised by William J Simmons in 1915, enjoyed a precarious existence for several years, suddenly assumed proportions of national importance in 1920 (after the Clarke Tyler conjunction) survived the attack of the powerful New York World and a searching investigation by a committee of Congress and today boasts of a following that approximates more than five millions.

(a) SIMMONS CLARKE REGIME

The first stage of the modern Klan life starts from Oct 16 1915 when Colonel William Joseph Simmons together with 34 friends (three of which were bona fide members of the Old Klan) signed the petition for a charter. The charter was issued by the state of Georgia Dec. 4 1915 and a special charter was granted by the superior court of Fulton county Georgia July 1 1916.

The following is taken from the Constitution

* The number is however now 1926 on the decline

and By laws of the Order—a Summary from the Klan pamphlet—'Yesterday, To day and Forever' by the Imperial Wizard

(OBJECTS AND PURPOSES) ARTICLES II (SOLICITANTS)

Section 1 The object of the order shall be—a common brotherhood of strict regulations for the purpose of cultivating and promoting real patriotism toward our Civil Government, to practise an honorable clanishness toward each other to exemplify a practical benevolence to shield the sanctity of the home and chastity of womanhood to maintain white supremacy, to teach and faithfully inculcate a high spiritual philosophy through an exalted ritualism and by a practical devotedness to conserve, protect and maintain the distinctive institutions rights privileges principles and ideals of a pure Americanism

Section 2 To create and maintain an institution by and through which the present and succeeding generations shall commemorate and memorialize the great sacrifice chivalric service and patriotic achievements of our original society—the Ku Klux Klan of the Reconstruction Period of American history

Section 3 This order is an institution of Chivalry Humanity, Justice and Patriotism, its peculiar object being first to protect the weak and the innocent from the lawless and the brutal 2nd, to protect and defend the U S A constitution and law 3rd to aid and assist in the execution of all constitutional laws to do the duty without fear and without reproach

As to what it is—the Klan is, according to Emperor Simmons's words a standard fraternal order promulgating fraternal conduct and not merely a social association. It is a duly incorporated legally recognised institution, honest in purpose noble in sentiment and practical in results that should command the hearty respect of all real Americans throughout the nation. It is not encouraging or condoning any propaganda of religious intolerance nor racial prejudice. It is an association of *Real* men who believe in *Being* something in *Doing* things worthwhile and who are in all things 100 per cent *Pure* American yet it is vastly more than merely a social fraternal order

As to the prerequisites to citizenship in the Invisible Empire, the Imperial Wizard's statements may be boiled down thus —

(a) This order is not an ultra exclusive institution but its membership is composed of picked men (b) The member of the order must take his oath seriously must swear an unqualified allegiance to the U S A government, its flag and its constitution

(c) No man is wanted in this order who does not esteem the government of U S A. above any other government, civil political or ecclesiastical in the whole world

(d) Only native-born white American citizens who believe in the tenets of the Christian religion and owe no allegiance of any degree or nature to any foreign government nation political institution sect, people or person are eligible

(e) The organisation stands for such principles as — maintenance of law and order among themselves

suppression of graft by public office-holders preventing the cause of mob-violence and lynching sensible and patriotic immigration laws separation of church and state and freedom of speech and press a freedom of such that does strike at or imperil our government or the cherished institutions of our people

(f) The Klan has no intention to make any fights on the Roman catholic church as a religious organisation but it opposes any attempt to combine the church and state in the U S A Further the Klan does oppose the attitude of the Catholic church on our public school system

The Klan is not anti-Jewish it is strictly a Christian organisation and hence Jews cannot sincerely be a part of it

The Klan is not anti negro only it believes in the god given inferiority of that colored race, so long the negro stays by itself without claiming social equality and intermarriage he will be left undisturbed

(g) The white race is the ruling race by right of inheritance and so long it has not to surrender this right or to compromise it with any other race black red yellow or brown it won't bother with the others Let all the non white race understand that in the long run the white man is the truest friend and safest counsellor of all other races

The first five years of the Klan life (1915-20) were very slow in growth The Imperial Wizard Simmons had proven himself to be a capable "spellbinder" but an unpractical dreamer with little organising ability His society was in financial straits and it had a membership of not more than five thousand At this juncture two expert organisers joined Simmons Mr Edward Young Clarke and Mrs Elizabeth Tyler were both experienced organisers and proceeded to 'sell' the Klan to the American public (to use Prof. Meckler's phrase) That was in June, 1920 And by the next year (October 1921) when the Klan was investigated by Congress the Klan had grown to about 100 000 members

This period of remarkable expansion was accompanied by a wave of lawlessness and crime which rightly or wrongly was associated with the Ku Klux Klan The New York World, inspite of its altruistic intentions could not prove conclusively the accusations brought before the Congress against the Klan The World's exposure was published in 18 leading dailies, including such southern papers as the New Orleans Times Picayune Houston Chronicle, Dallas-News, Galveston News, Columbus (Ga) Enquirer-Sun, and the Oklahamau

Perhaps the secrecy of the order and the loyalty of its members towards the Klan saved itself from an untimely death

For the want of definite legal proofs no ground for Federal action against the Klan was established. The Klan, in consequence, got a better footing and ever since that year (1921) it has flourished like a green bay tree and to day (1924) there are about five millions of Klan people.

(b) THE EVANS' REGIME

The Congressional inquiry, the exposures in newspapers and magazines and the storm of condemnation which followed nearly broke Simmons' heart. He understood it very little as Stanley Frost puts it ('Outlook' Dec 26, 1923). Although the Klan was so organised that he could never have been ousted, he resigned, undoubtedly under pressure from the Evans' crowd.

If Colonel Simmons was a preacher and a dreamer, Dr Hiram W. Evans, a Texas-dentist was a practical man. About the first thing that Evans did when he took charge two years ago was to cancel Clarke's contract—a contract with Simmons whereby this clever organiser of drives was getting 80% of the initiation fee of \$10 (ten dollars) each. Clarke had built a splendid home in Atlanta but Evans lived for a while in a \$65 a month flat and his present home is a modest one. When Evans took charge, the Klan treasury held about \$100,000. The finances by the way, as Stanley Frost puts it, are under complete control of the Wizard. By July 31, 1923 the treasury held assets of \$1,087,273 and liabilities of \$1,705 only.

After attending to the graft question Dr Evans took up the question of lawlessness. The practical mind of Evans discovered that 'non violence' would strengthen the Klan cause considerably in the North. First he attended individual cases of violence and when he found out that this was not enough, called a meeting last July (1923) at Asheville North Carolina. The full text of all the papers read at this July meeting of Grand Dragons (i.e. State heads)—which have been kindly lent me by a Klan member reveals a new light. Of those 26 or 27 papers read in that meeting some are as bright and cheerful as the others are gloomy and dangerous. There is the same stress given on the white skin on its non-Jewish and non Catholic but its protestant side, the racial ideals e.g. 'we stand for white supremacy' and that 'we must keep this a whiteman's country' were preached to the extreme, but more thought was given

to make the Klan a solid and widely expansive body. Among the constructive program placed before the meeting the one read by the Grand Dragon of Oregon (on the Junior Klan question for boys) seemed something very interesting to me and I shall critically examine it in a new section later. Be it remembered here, the Evans' regime did not change the ideal originally set by Simmons which I have already quoted partly all what Evans did was to re-word them only in a few cases and follow a practical and safe method to achieve the end. Evans accepted the Simmons' ideals purposes, and organisation and tried to achieve success in a better method with this attitude Evans had naturally to retain all the weaknesses that were present in the Simmons' Klan.

4 THE OLD EVILS IN THE EVANS' REGIME

We have already noted the several prerequisites to citizenship in the Invisible Empire and I have quoted to the effect that the Members of the Order must take the oath seriously. This Oath of allegiance to the Klan is covered by four sections with 'blank' spaces to be filled up by the intending member. The sections are on (i) Obedience, (ii) Secrecy (iii) Fidelity (iv) Klanishness. Anyone interested with the actual wording of the Oath may apply to any Klan offices which are in these days (1924) open almost day and night or can see part of it quoted by Stanley Frost in 'Outlook' (p. 21) of January 2 1924.

When General Forrest, the Grand Wizard issued an order which dissolved the original Klan in 1869 after its four years of life the idea behind his act was the abolition of 'an Organisation of Terror'—an organisation which was so effective that its creators destroyed it carefully and completely.

Yet this is the organisation which the new Klan has imitated and of which it claims to be the heir. This is the tradition it took over. What is worse the new Klan (Simmons' and Evans') has added to the formulas and purposes of the older order, which drew no line against Catholics, Jews or alien borns, consequently, some members of the older Order now opposes the Klan as started by Simmons, systematised by Clarke and polished by Evans. One such member wrote, (quoted in 'Outlook' Jan 2, 1924)

This outfit is a plain imposter. There is nothing of the Old Klan about it but the name and nonsense.
* * The old Klan had Catholics in it and Jews

No man who loves the memory of the confederacy is going to join a crowd that would bar out (1866) Judah P. Benjamin General Beauregard and a dozen like them No Sir!

Thus we see the twentieth century Klan which as Simmons says (Mecklin P 4) he took twenty years to think out as to how to launch, came out after all in 1915 as a very narrow organisation--narrowed down to native born, white Protestants only From the protestant point of view Simmons' attempt might have had its bright side, but from the national--nay from the really Christian point of view it was very narrow indeed As a 'crusade' as a 'curing agent' within Protestantism itself, the Evans' Klan has undoubtedly its value but the Christian 'brotherhood of man' does not necessarily mean white Protestant brotherhood only The Klan is claimed to be a white Protestant fraternity with its own *secrecy* and ritual Talking of secrecy, however, the Klan differs from the secrecy maintained by others in that it hides its members as well Yet this 'hiding' is very necessary for the success of the Invisible Empire quick and effective work is thereby easily attained Time is perhaps coming when the hoods and masks will be replaced by that 'Klan button all the time The invisibility of this Klan Empire make itself utterly irresponsible except to the consciences of klansmen it is a great risk no doubt, the public would naturally oppose a 'power' which has unlimited scope and power in the dark Further, the implied threat of the mask is a weakness to Klan structure itself The mask itself is a threat and public opinion would naturally reach against it, besides, an irresponsible adventurer or a disguised criminal can find an easy shelter within this masked band if, of course he has the tact to retain his disguises carefully *within the Order*

Further, in a democratic country like America the Empire idea with an emperor at its head is not very encouraging The power and autocracy with which the Imperial Wizard reigns and controls the funds does certainly not suit the mind of America the form of organisation therefore must be changed The old 'order need not be adopted now' Why adopt those grotesque and ludicrous names and language Stanley Frost says, By official title its officers are an array of mythological monsters and nightmare absurdities which just naturally startle buckles (P 22 Jan 2 1924 Outlook) For example, gathered round the Imperial Wizard,

are a Kloneilum composed of the following "genu" all "imperial" --Klaff, Klazik, Klukard, Kludd (chaplain) Kligrapp (secretary) Klabe (Treasurer), Kladd Klargo, Klexter, Klousel, Night Hawk and four Klokann

The proclamation of the Klan constitution reads

"To all Genu Grand Dragons and Hydras Great Titans and Funes Giants Exalted Cyclops and Terrors and to Citizens of the invisible Empire etc.

The days of the week in the Klan Kalender are, "dark deadly, dismal, doleful, desolate dreadful and desperate", the weeks are 'woeful, weeping wailing, wonderful and weird' and the months are bloody, gloomy, hideous, fearful, furious, alarming, terrible horrible mournful sorrowful, frightful and appalling" Thus the revised Klan constitution (by Dr Evans) was officially proclaimed on Nov 29, 1922 or on the Doleful Day of the Weird Week of the Terrible Month of the year of the Klan LVI" (original Klan dates to 1866)

All this symbol of 'alarm' and terror' is not only funny to the public mind but quite unpsychological for an intelligent member to take seriously as he ought to It was asserted by Dr Evans that all these difficulties together with many others are partly or wholly real ones and that he was making attempts to remove or modify them But the Imperial Wizard defends the mask and hood very earnestly because they are very valuable as an advertising feature and are impressive to the average mind at least All this is necessary to gain more and more members thousands are being initiated at every initiation ceremony so that before the November election (1924) the order might control members enough to control the helm of the government by ousting all non protestants and non-whites*

Is the Klan trying to bring out the Kingdom of God in America on a strictly sectarian, basis? All Americans have to face this question with an open and a critical mind

5 THE KLAN-MIND

Eliminate the 20 millions of Catholics the 12 millions of Negroes the two or more millions of Jews and 20 millions of foreign born 54 (or so) millions in all, and from

* Fortunately for U S A the Klan people did not succeed as well as many outsiders expected

among the 50 millions that is left find out your Klan member

The Imperial Wizard Evans openly declares that the Klan is mainly for the average people and hence the background, rituals and work of it would be such as to impress such a class more than the others. It is true that the Evans regime of the Klan boasts of a pretty good number of the better sort of people—protestant preachers, businessmen or students, but most of them do not react on the 'popular' external aspect of the Klan as the others do. The preachers who think of Catholicism as nothing but a bundle of old type formulae, the businessmen who need some protection from the more efficient business like Jews, and the students who want to see more of life through a big organisation or who were brought up in an uncritical homogeneous atmosphere—such people would naturally add to the members of the Klan. The presence of such an element might do the Klan some good in the long run when the better side of humanity, the really moral side that is now lying hidden in such 'qualified' folks would take the upper hand and change the Klan wholly from inside or destroy it altogether when the time comes.

The Klan originated in the south and even now it has its stronghold in the south where the majority of the native whites are intensely protestant. Originally Presbyterians they are now mostly Baptists and Methodists (Mecklin P 100). It is no wonder then why the Baptists—not all of them—are not anti Klan. Why criticise the Roman Catholics? These Southern Protestants are no better than the Catholics so far as the strength of 'unreasoning loyalty' goes. Uncritically and loyally these 'Southern Protestants' swallow the crude ejaculations of Mr Bryan and the Fundamentalists against Evolution and Modernism in religion.

It is this mental background with its provincial fear of all things foreign and its uncritical but loyal Americanism which places the people in a better situation to fill the Klan—through. The strength of the Klan lies in that large, well meaning but more or less ignorant and unthinking middle class whose inflexible loyalty has preserved with uncritical fidelity the traditions of the original American stock. Let the truly patriotic American, the American who believes in a true Democracy find out if the most

dangerous weakness in a democracy is the uninformed and unthinking average man!

But the Klan is not confined to the South it has spread considerably to the North as well. It is so because there are Psychological factors which are common to the mind of America as a whole.

This organisation with its mysterious signs, its queer name its fantastic costume, and its ritual offered some relief from the deadly monotony of small town life. Its moral idealism which is so superficial and cheap from the international and interracial point of view, fills a need not met by business or social and civic life. Poor dry souls! Has Protestantism been failing through its want in rituals etc.? Why not go then to Catholicism and take something from them as the Church of England has—instead of going away from it to find something akin to it in some unreligious way? Sinclair Lewis, through his "Main Street" portrays the dreariness of small town life in the middle West (U S A). No wonder the Klan is popular in parts of this region as in the south.

Thus we see that the Klan has learned, as its inveterate enemy, the Catholic Church, learned long ago, the power of the appeal to the spectacular and the mysterious. Are we entitled to draw the conclusion then that 'the Klan is a refuge for mediocre men, if not for weaklings and for obvious reasons'?

The Klan talks of 100 p c Americanism and so one finds on every page of the Klan literature an insistent, imperative and even intolerant demand for like mindedness. The eternal quarrel of the Klan with the Jew and the Negro is that mental and physical differences seem to have conspired to place them in groups entirely to themselves so that it becomes to all intents and purposes impossible for them to attain with anything like completeness this like mindedness synonymous with 100 p c Americanism.

Behind this like-mindedness of the Klans' insistence there is a measure of *democratic commonsense* however. The modern Klan, more or less a post war organisation, undoubtedly represents the natural reaction of conservative Americans against the perils of revolutionary and un-American ideas. It is a militant attempt to secure team work in national life (Mecklin P 111).

Back however, of the Klan's crude insistence upon like mindedness there is a shallow and superficial thinking. So the average Klansman what appears on the surface

of things to be alike is alike what appears unlike is unlike The mere accident of a black skin is a great excuse for the negroes total elimination from the charmed circle of 100 p c. white Americanism

That it is God's wish that a Negro be a subordinate citizen to his white Church brother and that every Catholic and Jew are consciously or unconsciously alien in nature—these are too sweeping generalisations for a thoughtful mind to accept All the Klan asks is a superficial conformity—says Prof Mecklin on this point

The problem of the Klan is the problem of stubborn uncritical mental stereotypes Thousands of Klan members have stereotyped conceptions of all foreigners as Bolsheviks of labor unions as socialistic of men with black skins as essentially inferior to men with white-skins, of the Pope as the Anti Christ of the book of Revelation and of every Catholic as an actual or potential traitor to his country Much might be said in defense of stereotypes as part of our mental furniture They are useful in that they are economical The average man for whom the Klan is ever open is saved by the mental stereotypes of all the mental wear and tear which would otherwise have been a bar to his progress But our stereotypes should at all times be our mental servants and never our intellectual tyrants Does the average Klan folk go any way better than the Catholic Churchman in this respect?

Lastly the part played by the feelings aroused by the war must not be ignored in the Klan Psychology The war with its hymns of hate its stories of poison gas and human carnage its secret spyings upon fellow nationals its account of Belgian atrocities, its imprisonment of radicals its fearful tales of Bolshevik designs upon American institutions had opened up the fountains of the great deep of national feeling (Macklin P 122) The Klan offered just what the war torn distraught emotions of the nations demanded The irrational fear psychology that followed on the heels of the War has had a great influence on the Klan The fear of the Negro in the south the fear of the Jew in business—all these fears have compelled the Klan to build a fortified wall round its protestant boundary The fear Psychology has taken a great part in America's modern Immigration policy America is a great business country The highly individualistic protestant has a

lower position in this business world than the Catholics and the Jews—the latter two having better co operative instincts guiding them Is the Klanism then just an attempt to make the protestants more like the other two enemies in unity and co operation in business?

6 KLAN AND AMERICA

America is more like India than it is like England at least in one aspect I mean in its heterogeneity of race mixtures On my way to America from England I met with the world represented in one boat These people who have been coming in great numbers so long and would still be coming on now though in lesser number I have to be assimilated If there are non assimilable elements they must not come here those who have already come but have been living so long as aliens must either be assimilated or suffer the consequences That is what may be termed the sentiment of a fullblooded American

The Klan's attitude towards the Immigration policy of U S A is very natural and justifiable The patriotic motive of the Klan man is very praise worthy he is right when he pleads for a reduction of the number of immigrants but when he pleads for the superiority of the nordic race and the inferiority of the mediterranean races there is some doubt in our mind as to the real motive of the Klan man behind such ideas

Further when the Klan mind goes to Americanise America by pleading for abolishment of all parochial schools it is going a little too far the sentiment of the Catholics is as valuable as that of any others If the Catholic father feels that there is no religion in America's modern public schools he has a right to break his boy or girl in a more suitable atmosphere Religion does not keep a man from being patriotic The American Catholics are not Roman Catholics in the strict sense of the term To a Catholic the Pope may be great but in times of need and call—the country comes first This was exemplified in the last war America fought with Germany and yet many German Americans fought against their fatherland As a country itself America has a great assimilating power The welcome the new comer gets here (The black skins alone excepted) the privileges and liberty he enjoys in this country turns him at once as one of the many Any one who has worked in an American

Catholic home knows how different is he from the others of his faith outside America. The aged alien may not easily assimilate but his children could if only they are not discouraged. The Klan is now thinking of opening a *Junior order for the American boys*. Such an act would but prepare America for another civil war in the future—a War between the Protestants and non-Protestants. The Grand Dragon of Oregon in his speech in the July meeting (at Asheville, last year) said, the boys of America have been much neglected so far. 'The Y M C A The Boy Scouts of America, the De Molay and various Church organisations have done much but have all fallen far short of the wholesale achievement and permanent service which the growing needs of the boy require.' Then the Oregon Dragon describes what the Junior Order of the Klan could do in this line: the gospel of hate would be preached complete and the future American would grow up in a narrow atmosphere if he is allowed to feel differently about the non-Protestant and non white from the very childhood. The international bond of love and fellowship that is so well fostered by the 'scouting' and other Kindred Organisations can never be surpassed by a sectarian, narrow fraternity. If the Klan feels for America first and for America as a whole, it should think twice and see how the different elements up here can live more in peace and harmony. All what Dr Evans and his associates need now is a little bit of thinking in the truly Christian way.

The Klan in politics is a very interesting figure in these days. As there are both Democrats and Republicans who are Klan members, it cannot come forward and have a platform of its own because in such an attempt as that it will destroy itself. So all the Klan can do now is to name its 'pet' candidate*. The Klan is trying to capture the whole country by and by, and the first step to that effect is to enlist as many members as possible. The quality of the membership has naturally now been deteriorating everyday and when the elections are over, if Dr. Evans eliminates most of the undesirable elements that are now pouring in the Order there will come a danger to the Klan itself from all such rejections as has already come from the Simmons Clarke pact.

If however all members be retained inside the Order without question then too the danger is there the worse types will contaminate the better ones and hence the quick dissolution might come as it came in 1869 so suddenly.

7 CRITICISM AND CONCLUSION

The Klan gives its first importance on the 100 p c Americanisation. Well, the conditions of nationality are 1) Homogeneity of mind (2) inter communication (3) Leadership (4) a clearly defined national purpose (5) international rivalries (6) administration of backward people (7) continuity of existence. Let us see how far is the Klan helping America to form a real nation.

(1) The American Government through its laws, liberty and principles of education is doing its utmost to produce a 'homo' out of the 'hetero' geney, but the K K K is trying to produce a white protestant homogeneity on a principle which does not back the broad principles of the Government which is *for* the people and *by* the people. In its wording of its principles the Klan does not preach hate but outside its circle it amounts to that narrow sectarianism can not lead to a universal brotherhood.

(2) If by 'national life' is meant the white protestant life of America, there is the 'freedom of communication' there, but between the K.K.K and the non protestant world there is a thick wall.

(3) Lack of good leadership has been a great factor in the Klan so far. Time will show if Dr Evans is a good leader, to me he is all right as a Klan man and might do well as a President of Klan America but certainly not of the broader and more sensible America.

(4) The Klan has a clearly defined purpose but it is hardly national. The Klan ideal is only for 50 p c or less of America. If the Klan wants to unite the white protestants it might be a great success but let it please stop talking of the national policy of America as a whole.

(5) Through rivalries alone the Klan might be doing a great good to the country if, of course such rivalries lead through the proper channels. Through rivalries, each organisation might find its good and bid side with reference to the whole (which is the 'Constitution of America' in this case) and could lead itself towards the common goal.

* In the last U. S. A. elections they did support their pet candidate but not very successfully.

We shall wait for the coming constructive programs of the Klan. But the danger comes when the rivalry is based on religion or on some such delicate issues.

(6) This nation would do itself good if instead of letting go the Negro problem, ie instead of being either bitter or indifferent to them the Klan takes up the problem in a constructive mood. When the Klan comes forward and stops all those lynchings when it seeks to give the Southern Negroes their share of education then only it would be doing a great 'good turn' to the nation.

(7) America so far has been a very new country and it can assure its future continuity of existence through a common co-operative thinking—a step which is impossible for the Klan of to day.

So taken as a whole the Klan is not doing so much of patriotic service to the country as it thinks it is. It is a great white-protestant experiment for average people and as such is a blessing to such people but so long it stays on its narrow unchristian level America as a whole does not much expect from it except as a 'menace

to the other loyal American citizens who are outside the Klan. Its attitude towards the color of the skin is ignorant and amusing, its arguments for a white-supremacy is unscientific and unhistorical (For ex it says "Distinction among races is not accidental but designed") its sentiment for keeping America a white man's country is rather a late effusion and is paradoxical: the economic life here wants Negroes to come but they must stay as ignorant and obedient people; thus the Klan pleads for a subordinate citizenship for the Blacks, 12 millions of these blacks have so much scared the whites'. The purity of blood' question is a great thing and the Klan can start the work by first educating the white males and then the blacks as well. The right type of education and not laws and external regulation can only stop the intermixture of blood.

In short, when the Klan attempts to make the average white protestants unified in business, Church life and in politics—it might be a success but it should not talk of attempting anything higher so long it sticks to its present ideals.

STATUS OF INDIANS ABROAD

(A HISTORICAL SURVEY)

By R. DAYAL, i c s

[Communicated by the President Indian Unity League Cambridge]

INTRODUCTION

THE problem of the Indians overseas is of vital importance not only to India but to the whole human race. For India it is a question which affects her honour and self respect but for the rest of the world its right and just solution means the stability of peace and harmonious relations between different peoples. The Indian problem is only a part of the greater and more complex inter-racial problem—the problem of the whites and the coloured. The general racial prejudices are in no slight degree responsible for the embitterment and resentment felt towards the just aspirations of the Indians to acquire equal rights with the European

racers wherever they happen to live together. They are almost completely resident in the different parts of the British Empire and only a small number are in foreign countries. But the problem involves not only the status of the few millions that are resident abroad but the status of the whole Indian race.

The question splits itself in two parts. The first refers to conditions regulating the admission of Indians to other parts of the world in particular to those of the British Empire; the second bears on the disabilities of those Indians who are actually domiciled in those parts.

I

To take these two aspects in order we

shall first deal with the Emigration of Indians. From 1800 onwards Indians crossed to Sumatra to work on the sugar, spices and coconut plantations. The emigrants mostly belonged to the working class and this has much to do with the later complexities of the case. The officially assisted emigration dates sometime after the abolition of slavery in 1833. In 1830, some 150 emigrants were taken over to Bourbon by a French merchant. The abolition of slavery was unfortunately followed by its worse (because it was disguised) version in the form of 'indentured labour system'. One need not be surprised if the private diaries of British statesmen in these times were to reveal that the prospect of commanding a large number of Indian labour had much to do with the acquiescence in the abolition of slavery, accorded by the British colonists and planters. The French, the Spanish, and the Dutch colonists depended on Negro labour and so did the British for a long time. But when once in possession of a great country like India the British got an advantage over their commercial rivals in respect of labour. Did this influence the British lead in the matter of Abolition of Slavery? Perhaps. Be that as it may, it is interesting to notice the chronological sequence, slavery abolished in 1833, the system of indentured labour that has been regularly described as semi-slavery was started in 1834.

The Emigration Act of 1837 permitted emigration to Mauritius, British Guiana, and Australia, later it was extended to Jamaica, Trinidad, Natal and Fiji. The Indentured labour system was looked down upon by the emancipated negro, and always pricked the conscience of the Government of India, as also of the Imperial Government. This is evidenced by the numberless committees appointed to look into the abuses of the system, the various suspensions and resump-tions of the system. A few dates will help to see clearly how the abuses of the system were apparent from the beginning and now yet the system was allowed to continue, under protests and petitions of the planters. In Mauritius, the system was introduced in 1834, suspended in 1837, resumed in 1842, again suspended in 1844, resumed in 1849, finally abolished in 1911. In British Guiana the system was introduced in 1837, suspended in 1838, resumed in 1844, suspended in 1848, resumed again in 1858, and finally abolished in 1917. In Natal it

originated in 1860, suspended in 1869, resumed in 1872 and finally abolished in 1911. The evils resulting from this system of semi-slavery in the form of degraded economic, moral and political condition led to its abolition altogether in 1922. The Emigration Act of 1922 provides for the assisted emigration of the unskilled only on such terms as the Governor-General in Council may specify after they have been approved of by the Indian Legislatures.

Ceylon and Malaya are exempted from the provisions of this act. Deputations from Fiji and British Guiana visited India after the passing of the act and laid schemes for the future settlement of the emigrants in the colonies. The Indian Legislature consequently appointed a Committee to report on the conditions in British Guiana. The Report makes a very sad reading. It is not unanimous. The majority report of the Indians is strongly against the resumption of emigration unless material improvements are made in the conditions of the colony, and unless the colony gave (i) a guarantee of equality in political status, (ii) extension of educational facilities, (iii) a recognition of Hindu and Muslim marriages, (iv) better housing especially for married emigrants, and (v) improvements of the supply and quality of drinking water &c. The English member saw nothing objectionable in the conditions in British Guiana, and thought that emigration affords Indians a good chance to improve their material condition. The Indian Community in the Colony does not favour emigration from India till 1930, as they want 'time to settle down and raise themselves from the present state of backwardness. They are opposed to a purely 'labour scheme'. Under these circumstances, it is unlikely that emigration to British Guiana will be resumed, but the report brings out the main points about the Indian situation. It may be remarked that the conditions in the other Colonies e.g. Fiji, Jamaica and Trinidad are equally bad.

There are two facts which may be noted in this connection. The first is that the Colonial Government has always showed itself solicitous of the interests of the planters only. The colonies are really commercial concerns. Questioned about the inadequate housing provisions for the married people and the immortality prevalent, one of the sugar magnates of British Guiana said 'Sugar plantations being business

concerns have to be run on business lines and that they had to consider proposals involving additional expenditure recurring or non recurring from that point of view etc. The penalties imposed on labourers for trivial offences and the general treatment meted out are deplorable. The state interference when and if it comes is in the interests of the planters. Thus it is that more than 250,000 coloured people 125,000 of which are Indians are kept by about 10,000 Europeans in a state slightly better than that of slaves. The favourable scheme put forward in 1920 was repudiated by the Colonial Government in 1922 when the Indian Deputation arrived there—because the economic boom of 1919 had been superseded by a depression in 1921 and the planters had no need of any emigrants. The flow of Indian labour is thus to be regulated by the need of the European planters and their conditions of life there are to be judged and decided by them.

The second fact is the great difference between governmental professions and governmental practices. In some cases Indians suffer from no disabilities on paper but in actual practice they do not enjoy the privileges they deserve in virtue of citizenship and constitution of the Colony. The Indian is considered to be of an inferior race and is described in the official records as of the Coolie race. It is a matter of satisfaction that after an injustice done to India for over a century the system of indentured labour is now abolished.

So far the question of Indian emigration has been dealt with. It rested with the Indian Government, which was responsible for its introduction and which has now abolished it. The right of entry into other parts is at the disposal of the respective governments and we shall now see how Indians have fared in that respect.

Except for the few colonies where the European members are still anxious for immigrant labour the other dominions of the Empire have shut out the Indians. Australia, New Zealand, Canada and South Africa have been fighting for the policy of white dominions for long and have been fairly successful. The United States of America have after a long time joined in the racial strife and is determined on shutting out the Asiatics. The reasons for such an attitude are given in different forms by different governments and may be briefly considered here.

The whole question of immigration came

forward in an urgent form in Australia in 1896. Several of the states had already passed laws restricting the immigration of the Chinese and in that year agreed to extend these anti-Chinese laws to the other Asiatics as well. Bills for the object were prepared by the states and sent up for the approval of the imperial government. New Zealand and Tasmania however exempted Indians from the provisions of the bills. The imperial government reserved the bills and discussed the whole matter at the colonial conference in 1897. Mr Chamberlain described these bills as unsatisfactory and approved of only the Natal Bill. While fully sympathising with their desires to check the influx of these people whom he described as alien in civilization, alien in customs, alien in religion and alien in traditions, he said that to exclude by reason of their colour only all Her Majesty's Indian subjects would be an act so offensive to those peoples that it would be most painful to Her Majesty's government to sanction it. It may be noted that the Imperial Government had no idea of disallowing the bills and what Mr Chamberlain cared for was simply the form under which exclusion could be secured. He wanted in fact, the states to frame bills similar to the Natal Bill.

Now the Natal Bill embodied a test of being able to write in a European language besides excluding of course paupers, idiots, diseased persons, criminals and prostitutes. According to Mr Chamberlain's wish several states passed laws on the lines of the Natal Bill in a couple of years.

On the coming into existence of the Commonwealth a General Immigration Act was passed in 1901 which provided for a language test, and this amended in many particulars in 1910 is still in force. This however is rarely applied for the mere existence of the test keeps out coolies and further an informal agreement between the Government of India and the Commonwealth in 1904 allows free entry to merchants, students and similar people who do not desire to settle down in the country permanently. But even a domiciled Indian cannot get permission for his wife and children to stay in the country if they have not legally acquired as residents a domicile in the Commonwealth.

CANADA

In Canada British Columbia is the cause of disturbance of peace. Since 1897

Canada had been trying to restrict immigration of the Japanese and Indians, but could not successfully do it till 1908. The laws previously made were disallowed and declared void by the courts. The Japanese Government agreed (in that year?) to see that not more than 400 Japanese went to Canada every year, the Canadian Government agreeing on its part to allow admission to every Japanese with a passport. The Government of India did not accept any system of restriction. Determined to prevent the entry of Indians, Canada framed rules which, in effect though not in form completely shut out the Indians. The rules require for instance that a would-be immigrant must travel to Canada by a continuous travel from his original place or purchase a through ticket in advance must possess 200 dollars in his own name and must not belong to the artisan or skilled or unskilled labour class. Now there is no direct steamship service between India and Canada, and thus no Indian can go and stay there, except for temporary purposes such as study business and travel.

SOUTH AFRICA

Natal passed the Immigration Act in 1897, and mention has already been made that it was accepted as a model for similar acts by the Australian States. The Cape Colony followed in 1902, and introduced the dictation test in a European language. In Transvaal Indians were efficiently kept out of the country after the Boer War by the use of wide powers under the Peace Preservation Ordinance of 1902. One of the first Acts of the responsible Government of Transvaal was to pass in 1907 an Immigration Act which absolutely excluded the entry of any Indian not already domiciled there. It also gave the minister in charge wide discretionary powers, to remove from the Colony any person, deemed to be dangerous to the 'peace order and good government.' The imperial government assented to the bill after assurances being given in respect of the entry of visitors of ruling chiefs, distinguished persons and high officials, and also in respect of legislative restrictions on the use of the discretionary powers by the minister. The Orange Free State excluded Indians freely.

After the Union of South Africa came into existence the Government of India decided to stop all immigration to S. Africa from July 1911, on the ground that there

was no security that Indians would be allowed to become citizens of the Union, if they so desire, after the expiration of their indentures. On the other hand, the Union Government passed an Immigration Act on the usual lines, with a short language test. Free immigration of the Indians among the different parts of the Union was not allowed. There were no Indians in the Orange Free State, and it was felt to be most undesirable that either there or in the Transvaal State it should be possible for the large population in Natal to penetrate. It was forbidden to meet some of the grievances put forward by the late Mr Gokhale. An Immigration Regulation Act was passed in 1913. It defined the prohibited persons as 'persons or class of persons deemed by the minister, on economic grounds on account of standard or habits of life to be unsuited to the requirements of the Union or any particular State thereof,' or persons who are 'unable by reason of deficient education to read or write any European language to the satisfaction of the Immigration officer.' The same year the minister of the Interior declared all Asiatics to be unsuited to the requirements of the Union and the validity of this declaration was upheld by the Supreme Court in 1923. The act permitted the entry of the wife and children under 16 years of age, of any person who was legally domiciled including the wife and children of a lawful and monogamous marriage duly celebrated according to the rites of any religious faith outside the Union. Now, when the occasion came up for the application of this principle as in the case of one Kulsan Bibi the courts declared her to be not eligible for entry into the Union although she was the wife of a person domiciled therein, and held that no Indian marriage could be deemed monogamous if by the religious faith of the Indian in question he could have more than one wife without illegality. Feelings of resentment were roused, and this interpretation was described by Sir Narayan Chandavarkar as a legal fraud, if there could be any, and he argued that if such a marriage could be polygamous so could be a Christian marriage, since a Christian may marry another after divorcing his first wife. Mahatma Gandhi restarted his Passive Resistance Movement to get redressed this as well as other grievances. The question was referred to a Commission with which the Passive Resisters non co-

operated. The Union government accepted the findings of the Commission and passed an act in 1914. The Act provides for the appointment of a priest of any Indian religion as a marriage officer to solemnise marriages which will be recognized as legal marriages and respected as such. It provides for the registration of the marriages which are *de facto* monogamous. It further authorises the introduction into the Union of the wife and children of any domiciled person notwithstanding the religious faith of the person allowing him to have several wives on condition of course that he is not married to a person in the Union.

The question of the admission of Indians to other parts of the Empire was considered at the Imperial Conference of 1917 and 1918 and the resolution adopted runs as follows —

1 It is an inherent function of the Governments of the several Communities of the British Commonwealth including India that each should enjoy complete control of the composition of its own population by means of restrictions on immigration from any other communities.

2 British citizens domiciled in any British country should be admitted into any other British country for visits for the purpose of pleasure or commerce including temporary residence for the purpose of education such a right shall not be extended to a visit or temporary residence for labour purposes or to permanent settlement.

3 Indians already permanently domiciled in the other countries should be allowed to bring in their wives and minor children on condition that not more than one wife and her children be admitted for each such Indian and that each Indian so admitted shall be certified by the Government of India as being the lawful wife or child of such Indian.

In virtue of the first part of this resolution the Dominions have adopted various restrictions already mentioned or better these restrictions are now endorsed by the resolution. New Zealand prohibits entry of any person who has not received in advance a permit from that Government and this is refused to persons unsuitable to settle in that dominion. Newfoundland imposes no restrictions. India on her part has assumed power to regulate the admission of immigrants from any other parts of the Empire or foreign countries by means of passports and a Reciprocity Bill was passed in

February 1923. Under this Bill the Governor General in Council is empowered to make rules for securing that persons not being of Indian origin domiciled in any other British possessions should have no greater rights or privileges as regards entry into and residence in British India than are accorded by law and administration of such possession to persons of Indian domicile. The Bill excludes from its scope persons in service of the Crown.

THE CROWN COLONIES

With regard to Crown Colonies and Protectorates the Government of India has always maintained the attitude that there is no justification for placing any restrictions on the immigration of British Indians which are not placed on other British subjects. The Colonial office acts up to this whenever it is convenient. The question has mainly cropped up in connection with Kenya. The White Paper on Kenya issued in July 1923 while professing that racial discrimination in immigration would not be in accord with the general policy of His Majesty's Government said that some further control over immigration in the interests of the Natives of Kenya is required. The primary duty of the Colonial government is the advancement of the African and it is incumbent upon them to protect him from an influx of immigrants from any country that might tend to retard his economic development. Further the White Paper defined undesirable economic competitors as small traders subordinate clerks in Government and private employ and mercantile labourers. What a strange coincidence that this definition covered the Indians. Is the exclusion on racial or economic ground? We cannot answer the question better than in the words of Prof Keith. The restrictions of Indian immigration and the refusal to the resident Indians of the franchise on the same terms as it is accorded to the British settlers is definitely to deny racial equality even within that part of the Empire which is controlled by His Majesty's Government.

If as is just the interests of the African population should be the determining motive in the British Policy it seems clearly to follow that to British immigration no less than to Indian strict bounds should be set. That the Indian settler desires to exploit the native race may be admitted but the same

contention applies equally to the British, all experience notably in South Africa should have established by now that to create a dominant white population is inconsistent with normal Native development."

MANDATED TERRITORIES

The position of Indians with regard to mandated Territories is inconsistent with the position of India as a member of the League of Nations. The former German Colonies of New Guinea, W Sam and S W Africa are now administered by Australia New Zealand and S Africa respectively under the League mandates. The League empowers the mandatory nation to administer these areas as integral portions of its territories and under its own laws. Thus, the immigration laws of these dominions are extended to the mandated territories, and Indians are barred from entering them. The position for the Indians is thus worse than what it was before the war. Naturally resentment is felt against this policy of exclusion. Political autonomy and socio economic ideals made India acquiesce in the exclusion laws of the Dominions, but the promotion of the Native interests in the mandated territories does not appear incompatible with economic equality of all the nationals, of all the members of the League. In any case, the Mandatory power cannot be allowed to be the sole judge of how this trust of civilization is discharged. India herself should be one of the trustees. The question is not of a theoretical importance only. It has a practical significance. These tropical countries which are mandated are well suited for Indian colonization. They are, besides, sparsely populated, and hence no immigration of Indian labour need really conflict with native inhabitants. But India has protested in vain.

So far admission of Indians to other parts of the British Empire was considered. With regard to foreign countries we shall only consider here the United States. Indians began to emigrate to that country in about 1839 when some

fifteen persons migrated. By 1910, the number increased to 1872. Since then restriction measures were adopted. In 1917, an Immigration Act was passed extending prohibition to native labour of territories within a defined geographical zone which embraces the greater part of Central Asia and the whole of India, excluding China and Japan. Permission is given to students, merchants and travellers.

Now, what are the reasons of the doors being barred and bolted against Indians,—and Asiatics in general? One of the reasons put forward is the fear of the whites being swamped by the coloured. Now, our population does not mainly account for the presence of the Asiatics in other countries, not certainly of Indians in any way. They did not emigrate to settle down. Their religion forbade it. The system of indentured labour has been primarily responsible for the large numbers of Indians elsewhere. It is on account of the Westerner's feverish activity to better his own economic standard that Indians have suffered. As Mr Andrews puts it, for the last 1000 years the only migration from India of any Indians has been brought about to supply cheap labour to the British Colonies. 'The picture of hungry Indian hordes entering Africa is a pure myth.'

The other reason that is generally advanced in favour of the policy of excluding Asiatics is purely economic. It is pleaded that different communities have different standards of living, and different capacities for work. It is feared that the industrial and economic competition by the Asiatics, who are, as a rule, more hard working and require less for their living, constitute a great danger to the whites. This is the agreement advanced by Canada U S A, S Africa, Australia &c. Whatever the justice of this contention as facts stand India has silently acquiesced in it. The Imperial Conference Resolution in 1918 leaves every dominion to leave open or shut and bolt the door of her country against any immigration. And Mr Shastri could not do better than acquiescing in the White Australia Policy.

THE ORIGIN AND DEVELOPMENT OF THE BENGALI LANGUAGE *

(A REVIEW)

By G TUCCI

of the University of Rome

This work is the result of a happy combination of proficiency in facts and of familiarity with theory and exhibits a mastery of detail controlled and ordered by the sobriety of true scholarship. In this way such an authority on Indian Vernaculars as Sir George Grierson expresses his opinion on the book of Prof S. K. Chatterji. After the judgment of such an eminent scholar one should prefer to give up any idea of writing a review of the book. In general the reviewer is not satisfied if he does not find something to criticise something about which he can make a show of his knowledge and induce in the readers the impression that he is a better authority than the writer of the book to be judged. But I do not belong to this kind of critics and therefore I am glad to begin these notes on the recent work by Prof Chatterji with the words of Sir George Grierson whose judgment I completely share.

The "Origin and Development of Bengali Language" is indeed the accomplishment, the *siddhi* of that *sadhana* of patient and uninterupted work to which the author has dedicated the best years of his life. But so far as the Bengali language is concerned, he had no *guru* before him. Except the brilliant and forerunner essays by Rabindranath Tagore, neither Indian nor European scholars had yet worked in a serious and scientific way at the solution of the complicated problems of the origin development and formation of the Bengali language. Either the traditional system of Sanskrit grammarians or some too often fanciful comparisons and theories (as those of Mr Majumdar) had prevented to build up a real scientific idea about the evolution of Bengali. Let the way how to work was already shown in connexion with other dialects by some great linguists. The "Comparative Grammar of the Gandian Languages" by Hoernle, the essay on the Rajasthani by the late lamented Italian scholar Tassinari, the masterly book on the Marathi language by Jules Bloch can all be considered as epoch making works. Taking his *diksha* about the method of research from these scholars from Prof Meillet whose lectures he attended in Paris and from Sir George Grierson himself whom he met during his stay in England the author had to do everything anew in the field of Bengal.

Those who have an idea of the history of

Bengal and of Bengali literature can only too well realize how difficult this task would be. First of all the linguistic documents which can give us an idea of Bengali in the earliest stages of its evolution are very scanty or preserved in a modernized or Sanskritised form. Secondly the races that have met each other in that vast country which is now called Bengal have been so many and so various the languages which have been spoken there are so manifold and the influences which have worked on Bengali are of so many origins and kinds that no attempt to trace out the history of the language would have proved successful without a sound knowledge not only of Indo European linguistics merely but also of the fundamental dialects and linguistic groups which have developed in or come in contact with the country and possibly may have contributed to some extent to the actual characterisation of Bengali. As the author has studied all the questions directly or indirectly connected with Bengali the title of the book does not perhaps say completely what it contains. In fact we can say that it is of a capital importance not only for those who are particularly interested in Bengali but also for the scholars who work in the difficult field of Prakrit researches. Having made for several years the Prakrit dialects (or the Middle Indo-Aryan) according to the terminology employed by the author the object of my studies I was glad to find in the book many an important question regarding the Sauraseni, the Magadhi, the Ardha Magadhi, the Apabhraṃsa etc. thoroughly discussed with an up-to-date information. In fact in the *Introduction* which covers 235 pages as well as in the text the author has not only given a careful synthesis of the results of modern research on the various topics of Indian Vernaculars in the different periods of their evolution and in this way traced out a clear idea of the linguistic area and of the various elements which co-operated in the formation of Bengali but also very often has come into details and brought into discussion new elements and data in order to elucidate with a new light many a difficult or uncertain question. I quote for instance the interpretation that he gives (p. 245 ff.) of the Prakrit *Prakasa sutra* xi 5 (*catagasya syashtata tathoccaranah*) correcting the views expounded by Grierson and proving that in Maharsastri and in Sauraseni at least during a stage of their evolution the intervocalic palatal stops did not have a

* SWAMI KUMAR CHATTERJI—The Origin and Development of the Bengali Language Calcutta University Press 1926 Two Volumes Foolscap Octavo Cloth Bound (Vol I—Introduction and Phonology pp. i-xc: 1-648 Vol II—Morphology Additions and Corrections and Index of Bengali Words pp. 649-1179) Price Rupees Twenty

¹ For the pronunciation of ancient Bengali many an important hint can be had from a Sanskrit text transliterated into Tittetan which has been published by HACKER *Fornulone scorscrit tittetan*

that the Government of India put obstacles in the way of these amendments being made quite effective are fully borne out by the very unhappy attitude which the Government took from the very beginning when the question was first mooted at Paris in 1921 and all through while the amending bills were on the floor of the Indian Legislature. If the Maharajah had been a representative of the Indian Nation and not merely a nominee of the alien government which happens to rule India and had been properly briefed by a minister responsible to the Indian people and not by a bureaucratic executive councillor he would never have added insult to injury by claiming credit for something which really deserves to be condemned.

It will perhaps do our soul a little good to recapitulate the history of the amendment as told by the official reports of the Legislative Assembly debates. It would also help us to understand the attitude of the Government as also the seriousness of the injustice to our Indian sisters. It might awaken the interest, which it rightly deserves amongst our social and political thinkers and also succeed in drawing the attention of some of our new M. L. A.s who would doubtless introduce an amending bill to remove the gross injustice under which we are suffering and put us on a level with our sisters in all other civilised countries at least as regards the safety of their person is concerned.

The International Convention for the suppression of the traffic in women and children which had assembled in 1921 under the auspices of the League of Nations passed the following resolutions on the lines of an earlier convention which had met at Paris in 1910 to discover ways and means for the suppression of the sale of white girls in foreign countries—

"Whoever in order to gratify the passions of another person (a) procured, enticed or led away even with her consent, a woman or girl under age for immoral purposes or (ii) by fraud, or by means of violence, threats, abuse of authority or any other method of compulsion procured, enticed or led away a woman or girl over age shall be punished notwithstanding that the various acts constituting the offence may have been committed in different countries.

For the purposes of these resolutions a woman or girl over age was defined as a female over 21 years of age, a female below that age being termed 'under age'.

Mr Edwards a retired police officer who represented the Government of India at the

convention did not find himself in a position to accept this innocent resolution of an international body. This wise representative of a wise Government rose on his legs in that august body and pointed out that the age in the analogous section (viz s 366) of the Indian Penal Code was 16 and therefore contended that India would only subscribe to this resolution if she was allowed to maintain the age of 16 years instead of the proposed 21 years for every other constituent member of the League. He said in substance—

As matters stand now a proposal to enhance the limit from 16 to 21 years (a) would in all probability be found to be in advance on the general body of orthodox and conservative Indian opinion (b) would be in conflict with established physical facts it being well known that the climate conditions of India result in maturity being reached at an earlier age than in Europe and (c) might involve impolitic interference by the state with religious and social customs which are observed and followed by certain tribes, castes and communities in various parts of the Indian Continent.

In all representative gatherings the representatives of different bodies would gladly make any exception in the way of a further advance or progress not reached by the other countries but they would never dilute on their weakness and would never think of making a reservation in the direction of backwardness. If they will realise that their country lags behind other countries on any point they would return to their own country with a fixed determination to make up their deficiency. But the representative from India would be nothing if he did not make a display in the International body of India's backwardness and retrogression and show Indians as a mass of orthodox and conservative people following peculiar religious and social customs from which they would not budge an inch.

Early in 1922 Sir William Vincent, the then Home Member moved a resolution in the Legislative Assembly which was ultimately carried in spite of the view of a section of the house that the age should be further raised. It authorised the Indian Government to sign the resolution of the Convention subject to the reservation that India could in its discretion substitute 16 years for 21 years. This resolution committed the Government of India to introduce legislation to give effect to the articles of the Convention. Consequently the Government introduced a bill to amend section 366 of the Indian Penal Code as it could by a slight change be made to cover the articles passed by

the Convention The old age of 16 was allowed to remain as it was and no change was made by the Government with respect to it

The Government view all through was and it was strongly maintained that it will not be proper to raise the age from 16 that the whole penal legislation was based on that principle and for the reason much the same advanced by Mr Edwards it consistently maintained that it will not be in the interest of India that the age be raised beyond 16 on the other hand there was a considerable section of non official members which pressed that the age should be the same as adopted by the Convention or at least raised to 18 because women in this country are more helpless more uneducated and need more protection than their sisters elsewhere Whatever might be the opinion of different people about the marriageable age of their girls no religion social custom or orthodox and conservative opinion worth its name will ever warrant that a person should approach a woman of any age much less an innocent girl of the age of 16 18 or 21 with a suggestion that she should sell her body and soul and honour and everything which is at once the dignity and treasure of womanhood The Hindu and Muslim religions are very vigilant and insistent over the purity and chastity of their women They will stake everything to guard this priceless treasure of their women and certainly the orthodox and conservative Indian would be the first to punish the man who dare make indecent overtures to any woman

The second argument that Indian girls attain maturity early is quite irrelevant and does not arise in the discussion of this question because the attainment of maturity (supposing that it arises much earlier in the case of Indian girls) cannot permit the commission of crime Moreover what we have to consider is not physical maturity or fitness to lead a married life but maturity of judgment discriminating powers of mind and development of character which a sound education alone can bring

At the age of 16 18 or 21 a girl's mind is certainly not mature enough to enable her to form an independent judgment especially in the critical and tempting conditions in which she may find herself when face to face with an unscrupulous person

As for "the religious and social customs

mentioned in the third ground probably they exist more in the brains of Mr Edwards than in actual practice and even if they exist is it not the imperative duty of every civilized Government as the *pater patriae* to destroy them root and branch? What is to be the function of a government if it is to be a silent spectator to the commission of immoral acts and the consequent ruin of innocent souls under cover of so-called religious or social customs? It is therefore fortunate that the amendment to raise the age to 18 was carried when this change was effected with the force of Indian opinion and in spite of the persistent and insistent opposition of the Government it felt compelled to correspondingly increase the age in sections 312 and 373 But Indian public opinion both orthodox and conservative as also liberal and advanced must insist that the age should be raised to 21 and thus brought on a par with all other civilized countries There is yet another very important reason why the age should be raised to 21 The amendments relating to girls under age have been incorporated in the Indian Penal Code as sections 366A and 366B They read thus —

366A Whoever by any means whatsoever induces any minor girl under the age of eighteen years to go from any place or to do any act with intent that such girl may be or knowing that it is likely that she will be forced or seduced to illicit intercourse with another person shall be punishable with imprisonment which may extend to ten years and shall also be liable to fine

366B Whoever imports into British India from any country outside India any girl under the age of twenty one years with intent that she may be or knowing it to be likely that she will be forced or seduced to illicit intercourse with another person and whoever with such intent or knowledge imports into British India from any State in India any such girl who has with like intent or knowledge been imported into India whether by himself or by another person shall be punishable with imprisonment which may extend to ten years and shall also be liable to fine

Thus inducing a girl under 18 to go from any place in India to any other place in or outside India is a penal offence while importing any girl up to the age of 21 is punishable This difference in the age when girls are open to be induced to illicit intercourse—if I may use a very unhappy phrase—certainly degrades the Indian sisters and puts them in the wrong before the whole civilized world It means that the innocence of India might be exploited and exported with impunity between the ages of 18 and

21 while importing such girls would be a grave offence. This is an international insult and injustice to our womanhood which no civilised and responsible Government can witness complacently and what is worse be a party to it. The evil consequences of this sordid differentiation would be much more colossal than the injury and insult to our sense of self respect. The evil disposed persons who carry on this sort of nefarious trade finding that in all other civilized countries they cannot carry on their dirty business of inducing girls until they are above 21 years of age (when beyond the disadvantage of age it would be very difficult

because of the maturity of judgment to induce them to such things) will naturally turn their eyes eagerly towards and concentrate their energies in the fair and rich soil of India where they can quietly and legitimately induce innocent uneducated and simple girls without any check or hindrance from the State. Hitherto India's children were only exported for labour but now the Indian girls stand the risk of being exported for immoral purposes. Would our new legislators watch and silently see or would they immediately see to it that the age is raised to twenty one and the danger is thus forthwith removed?

THE SALZBURG FESTIVAL PLAYS

By AGNES SMEDLEY

TO see the Salzburg Festival Plays or other events of a similar nature in Germany is not merely to stand in admiration before the genius of the German people and understand the national events by which they keep alive the memory of their great dead and deepen their racial culture but instead it is to think of what India might do were it an independent nation free to release and develop its creative energies in every direction to revive and cherish as do the Germans its great dead and to overcome the degeneracy of the present and face the possibilities of the future.

There is for instance a little north Austrian town Salzburg where a musical and dramatic event of international importance occurs annually. This may seem far removed from India but it is not, for it is a suggestion of what India might do.

Two developments of outstanding importance centre about this international event in Salzburg. The first is that since the War throughout the German lands of Austria and Germany there has been a revival of the people's theatres that in past ages were an intimate part of the life of the masses. In East Prussia in Brandenburg in the Rheinland and above all in the Alpen lands of Bavaria and north Austria this folk theatre

movement has grown with instinctive rapidity. Men and women teachers in towns or villages for example—give their spare time



Richard Strauss the noted Austrian composer conductor of the orchestra in the Vienna State Opera who came to Salzburg to direct his opera Ariadne in Naxos

to it, there are a few men and women who do nothing else and in Berlin is the central organization of folk theatres for manufacturing costumes and properties and for publishing in cheap editions the historical religious ethical fairy or other dramas in which the masses are interested. This means that the theatre—in Germany this is a combination of drama painting and music—is no longer the monopoly of artists of the city who make it their life's profession; it is becoming an expression of the people as it once was in Gothic and in Baroque times from the 12th to the 17th centuries. What this theatrical development means we can but vaguely guess. To India it may mean nothing; for in India the theatre is not a place where the best productions of the human mind may be seen or heard, but the theatre is instead outcast, and a thing of shame. In Europe however the opposite is true. Everyone who thinks knows that the folk everywhere



Helena Thuring the actress who played the role of the Chinese princess in the old Chinese fairy tale Turandot



Alexander Moissi the eminent Russian actor in the role of Everyman in the drama Everyman

possesses dramatic genius that needs only to be awakened and used and this is one reason why creators and thinkers of Germany view with deep interest the development of the folk theatre. Not only is it a cultural advancement but it is of undoubted psychological value that in turn reacts on social and political life. We know that in the soul of every individual as of the masses both social and anti social instincts slumber and that anti social instincts denied creative outlet or application break out in open or subtle anti social actions—in cruelty, crime and even in War. The possible value of the theatre as an institution for using up and sublimating this energy cannot be underestimated; it gives the opportunity to act out every kind of emotion not in an evil, but in an artistic and creative manner. When mankind has the opportunity to live out creatively everything within it war, with its dramatic appeal and its opportunity for

lawlessness of every kind, will have no hold on the masses.

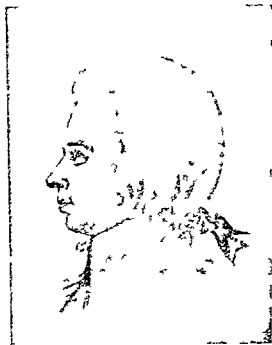
It is for this reason that every theatrical development, such as the folk theatre movement, culminating in the Salzburg Festival Plays is of such social importance. In the past Salzburg was one of the centers of the peoples' festival theatres. Their theatres were generally in the open air—in the public gardens of Salzburg or in the natural rock theatres outside the town.

The second outstanding feature of importance about Salzburg is that it was the birthplace in 1756 of one of mankind's greatest geniuses—Wolfgang Amadeus Mozart the composer whose music after nearly two centuries of changing social and political conditions, after war upon war remains as fresh as young and modern as when he wrote it a time test which the works of few creators can endure.

During the War a number of artists conceived the idea of uniting the historic folk festivals of Salzburg with the name of Mozart and creating an annual national German festival. They were undoubtedly inspired by the very ancient peasant Passion Play (the drama of the life of Christ) of Oberammergau and by the annual festivals at Bayreuth and Munich in Germany where the operas of Wagner are produced annually before international audiences. In 1917 a number of artists founded the Salzburg Festival Plays Union in Vienna some of their most outstanding names were Hugo v. Hofmannsthal the eminent author and dramatist Max Reinhardt, Germany's most distinguished regisseur and producer and Richard Strauss one of the most noted living composers and conductor of the Vienna State Opera orchestra. As soon as the War ended the plan matured and despite political and economic defeat and collapse, the world of German and Austrian artists—musicians actors and actresses writers painters—began their work of building a cultural event of international importance. That this event has developed until today music and drama lovers travel from every country of Europe and America to witness it is an indication of the sort of thing that causes other nations to hate and fear the German people for they are a people who build and create even on ruins. Such a people are dangerous for they cannot be destroyed.

When the Salzburg Festival Plays idea at

first originated it was intended to make it a Mozart Festival where Mozart's operas serenades symphonies quartettes requiems masses and other such compositions would be given. A careful selection was to be made from among the more than six hundred compositions that had poured like a flood of gold from his pen. But the idea of the festival developed in other directions. It reached out and included the works of other great Germans, and then the works of international writers. Mozart's "Magic Flute" and Goethe's "Faust" were placed in the center



Wolfgang Amadeus Mozart (1756-1791) in whose memory the Salzburg Festival Plays have been created. After a century and a half Mozart is a source of inspiration to musicians today and the Festival Plays are an indication of how the German people honour their great dead.

of the program the Spanish were represented in Calderon the French in Moliere Shakespear in "The Tempest" and "A Midsummer Night's Dream" the antique world of Greece was represented and this year two Italian dramatists one of them Carlo Gozzi whose lovely old Chinese fairy tale "Turandot" was given.

The Festival extends over the last three weeks of August of each year beginning just as the Wagner Festival in Munich comes to

an end. This year Goethe's "Faust" and Mozart's "The Magic Flute" were not given because the special Festival Play House that has been built was not complete enough to give them. The special stage that is essential for such a great production as "Faust" will not be complete for a number of months yet. Instead of these, Hofmannsthal's "Everyman" and Gozzi's "Turandot" were placed in the centre of the program.

The Salzburg Festival Plays as they have developed are not folk festivals as in the



Luis Rainer, the actor who played the role of Death in the drama, "Everyman"

past; they have instead, called into their service the greatest artists of the German and Austrian stages. Hofmannsthal and Reinhardt are the directing forces. This year the following took part in the program: the entire Vienna State Opera; the Ballet of forty classical dancers from the Vienna State Opera; the Vienna Philharmonic Society; the Rose

Quartette; the Vienna Men's Chorus; and among the distinguished individuals: Richard Strauss; Bruno Walter, Germany's foremost conductor, of international renown; Alexander Moissi, the eminent Russian actor; Max Pallenberg, the German; and a long list of German and Austrian actors and actresses, with a Hungarian name or two appearing among them.

The program was a brilliant one that drew an international audience. The audience, however, was, as perhaps most theatrical audiences are, a mixture of everything. There were Germans and Austrians who love music and who had come at a sacrifice, and who were only able to purchase standing room or the cheapest back seats. There were artists of all kind, some of them wealthy, who had come to rest and study and gather new ideas for their own work. Then there was an overwhelming majority of rich Americans, with their automobiles, servants, and elegant clothing who were determined to be "cultured or bust"; there were but few Englishmen—perhaps because, as George Bernard Shaw has recently written, England is a land that regards art as immorality, to be enjoyed if at all in shameful secret; also perhaps because the English already know everything and no other people can teach them *anything*. There were a number of interesting French people to whom art is more than political prejudice and who regard Salzburg as a very excellent artistic achievement. There were a few Italians a number of Hungarians (including the Prime Minister and his family); and Russians and Scandinavians of interest. The press called it an elegant international audience of the intellectual elite, but that statement may be seriously questioned in so far as a part of it was concerned, for many present had come to gather material for light tea-table chatter at home.

The Festival opened with a morning's concert of historical music in the Salzburg Cathedral. Apart from the great organ, there was an orchestra, a four-part chorus of a hundred voices from the Mozarteum, the Mozart Conservatorium of Music—and two very fine soloists from the Vienna State Opera, one man and one woman.

On the second day "Everyman" began. This is a very old religious drama of Gothic origin (about the 12th century, I believe), rewritten by Hofmannsthal. On rainy evenings it was given in the Festival Play House, a

very large and interesting structure, with a stage extending down to and in the midst of the audience—an arrangement so beloved of Reinhardt whose mass dramas are made to appear a part of the audience and of life, instead of just dramas on a stage. The theatre is a very long broad oblong with two balconies in the back. The old theatres of the middle ages have been copied, for there is not one gaudy or elaborate effect in the building. Plain rough beams, dyed a dark brown, form the walls and ceiling. The entrance corridors have wall paintings of folk themes done by well known artists, and inside the theatres painted banners, such as existed in the middle ages, hang here and there from the first balcony. The entire impression created is one of fundamental, natural values—a very healthy reaction against the elaborate, gilded artificial theatres of today with a box stage in front.

On pleasant evenings "Everyman" was given, not in the Festival Play House, but in the open air, as are folk festivals, in the Cathedral Square, surrounded on three sides by the walls of the old Court and the old Catholic University, and on the other by the beautiful 16th century Baroque Cathedral. The seats for the audience were of plain unpainted boards, arranged facing the Cathedral facade which furnished the background for the low stage erected before it. Beyond reared the heights of Hohensalzburg—the old castle fort on the hill where once the warrior archbishop-princes lived, ruled, with an iron hand, crushing the movement of freedom among the citizens and peasants on the one hand, and on the other, supporting the theatre, musicians, and building the historic monuments of old Baroque architecture which characterize Salzburg to this day.

"Everyman" is the story of a rich man whose life is one of luxury, selfishness, cruelty and thoughtlessness. A man who like many a man today, builds pleasure gardens for himself, his friends and women, while the masses starve. Therefore, although of Gothic origin, the play is ever new. It shows man however rich and powerful, finally standing alone face to face with death, deserted of friends and relatives and beloveds, stripped of wealth, power, prestige, with nothing but his life's work as support and comfort when he passes into annihilation. The drama ends in a spectacular Catholic pageant of angels with wings and haloes and so on, and of the rich man—known as Everyman—accepting the

Christian faith and the church. Everyman tries every means of escape from death, but in the end enters the Cathedral in the back, then returns prepared to meet his fate, and calmly descends into the grave, followed by the white-robed figure of the woman representing his life's work—and both followed by the dark draped form of death.



Mrs Hedwig Bleibron the noted actress from the Vienna State Opera, who played the role of Belief in "Everyman"

The costumes of the drama the manners, the gestures, and the dancing were careful studies taken from old Gothic wood cuts, and an attempt, not entirely successful, was made to give the entire drama a wood cut effect. A low undertone of sacred music accompanied the speaking and acting throughout. Alexander Moissi, the Russian actor, played the leading role of Everyman.

On following evenings there were repeated concerts by the Rose Quartette a string quartette that has gained renown for its rendering of the quartette masterpieces

of Mozart, Haydn Beethoven, Schubert and other masters

The Philharmonic Society from Vienna gave four concerts directed by Bruno Walter from Berlin and by Clemens Kraus and Franz Schalk of Vienna (Clemens Kraus is a young man in his early thirties who has already won for himself a place of importance in the musical world) The Vienna Men's Chorus gave a number of concerts as did individual artists of international repute



Bruno Walter the noted German conductor of international renown who came to Salzburg to conduct some of the orchestras for the Mozart operas as well as the Philharmonic Society concerts

Mozart's operas "The Abduction from the Seraglio (known better as *Il Seraglio*) and Don Juan were presented in the Salzburg Opera a number of times by the Vienna State Opera. Don Juan was especially magnificent. Richard Tauber the young Austrian tenor and Marie Nemeth the Hungarian dramatic soprano bringing the audience to of

trained opera goes to its feet with deafening applause

The Ballet of the Vienna State Opera gave six performances of the most exquisite graceful nature imaginable. The first part of their program was the story of Don Juan in rhythm with music by Gluck, the second part a lovely little drama with music by Mozart. With the exception of the Russian ballet one can seldom see any classical dancing of this sort. Two or three of the young women dancers and two of the men, were excellent.

The opera "The Bat" by Johann Strauss, was repeated a number of times with unparalleled success. This was chiefly due to the conducting of Bruno Walter who seemed to be the living embodiment of the music and who dominated and inspired not only his orchestra but all the singers. Richard Strauss' opera *Ariadne in Naxos* was also given with great success. Richard Strauss himself coming from Vienna to conduct it. Carlo Goldoni's comedy, *The servant of two masters* was presented a number of times in the Festival Play house and the old Chinese tragic comedy *Turandot* was given twice a week, alternating with *Every man Turandot* was shown as a spectacular pageant. Over the play with its thread of adventure and romance hung the spirit of delicate humour. Special music a blending of old Chinese melodies with Mozartian motives had been especially composed by Bernhard Paumgarten. This music was undoubtedly the best part of the entire drama.

Of all the actors in *Turandot* Pallenberg the German actor was the best. His intimate heart to heart conversations with the audience on the virtues of the play on love adventure the princely life and similar themes made him the high light in the production.

The Salzburg Festival Plays are a very real and beautiful tribute to the memory and genius of Mozart, whose influence dominates the little town of Salzburg after the elapse of nearly two centuries. Throughout the Festival one's mind is centered upon him and his sad short life. There are the three little rooms on the top floor of an ordinary house where he was born—rooms now converted into a Mozart Museum. There is the Cathedral where he was organist, there is also the Mozarteum, the Conservatory of Music—in fact a University of Music in

whose lovely halls many of the Mozart concerts were held throughout the month. Then there is also Mozart Square with his statue in the centre and on Capuccin Hill stands the one-room hut in which he composed "The Magic Flute." His memory is as young and fresh today as is his deathless music with its sublime undertone of pain.

The Salzburg Festival Plays are an international event of importance in the musical and theatrical world. There one can hear the best music and see the greatest artists. Yet with all its virtues and its suggestion to the artists of India, it has a number of disadvantages. On the whole only people with a certain amount of money can afford to attend it. The intelligentsia in Central Europe to whom music, the drama and art, is the bread of life do not have the money to attend it. Nor do the masses. Instead rich people filled the theatres and streamed through the poor little rooms in which Mozart was born. One thought of the child Mozart who from the age of six had been made a living sacrifice before the rich and noble classes of his time—all for their idle pleasure and all for money and fame of his father. At the age of eight years he began to compose his first little compositions. Childhood was denied him that he might please others. From the age of three he knew nothing but ceaseless practice on the piano and the violin. At the age of nineteen he was a famous man; at twenty-five he had composed some of his greatest masterpieces. He was famous—and poor—for spiritual geniuses have always been exhibited before the aristocracy and the wealthy as are animals in the zoological gardens, but their genius is not considered as of much value as things to be worn and eaten. In Mozart's time as today in every land we human beings are so materialistic, so unspiritual that we value and will pay heavily for pieces of cloth and expensive food and physical comfort but things of the spirit which we cannot see and touch and taste are considered of less value. India is by no means superior to Europe in this respect—in many respects it is less spiritual. And so it was that Mozart, a genius such as mankind seldom produces, died at the early age of thirty-five, an undeveloped worn-out man so poor that he was buried in a mass grave with many unknown poor in Vienna. No one knows where his used-up body really lies but a great monument has been erected over the mass

grave where he was supposed to have been buried.

One listens to his music today—that strange music for ever young. It is difficult to live or feel the same after hearing and understanding Mozart for he was the very embodiment of music. There is something in it by which we know that Mozart had passed beyond expressing pain in tears or in speech; he expressed in music a spiritual hunger that lies at the heart of creation—man standing before eternal values of this existence and speaking in a language of which Mozart was master. It is said that he was a joyous man and that his music laughs that it is a tumbling golden water fall of sound I also listened



The old historic town of Salzburg in north Austria. This is a town settled in pre-Christian times by the Celts. Later in the 3rd and 4th Centuries A.D. it was one of the northern outposts of Imperial Rome. It contains old catacombs of early Christians and some of the best architecture of the Baroque period—16th and 17th Centuries.

for the laughing—but instead I heard pain, whether in his last great requiem finished on his death bed, whether in his exquisite arias or whether in the seductive strains of Don Juan the conqueror of women there was a pain that tugged forever at the heart. Don Juan may have had the thousand conquests attributed to him but the Don Juan of Mozart is a man searching for something and never finding it, a man whose songs of wild defiance or of gentle caresses carry with them a longing and a pain deeper than words.

Mozart was a poor man as many men are poor today. The wealthy few from the four corners of the western world stream through the little rooms where he first drew breath—the wealthy few who always honour the poor after they are dead. Today their

money the system they support kills many in undeveloped Mozart many a genius who cannot live because a few must eat luxuriously and dress extravagantly. So it is that one cannot be deeply impressed by such people who travel first class in luxury trains of Europe and go to Salzburg to get an appetizer or a new emotional thrill from the music of a man who was so poor that he could not pay for a piece of earth six feet by three as his last resting place.

Then there was *Everyman* which apart from its historic and dramatic value one cannot but criticize. *Everyman* was a rich man who lived his wild life but embraced Christianity a few minutes before he died then the angels came and took him home. It must be said that such a philosophy is not only Christian but it is Islam also and it is Hindu. The ruling idea in that philosophy guides all religions and all nations today: it is that a man may do what he will on this earth, crush and destroy his fellowman, reduce him to the position of a servant, a serf, or slave, ruin him, rob him, murder him, leave this earth a heritage of poverty and misery. But—in the end turn cowardly pious, accept some one or another faith and save his own miserable individual soul.

It is a fine soft philosophy we human

beings have manufactured for ourselves. The drama of *Everyman* is a symbol of it. Such a philosophy prevents us from wiping out the injustices and evils and poverty that burden the masses of every land.

The spectacle after the production of *Everyman* as after the operas written with the heart blood of Mozart, was but a confirmation of this philosophy—one by no means confined to the Christian world. After the elegant international audience had witnessed the soul of man facing death in stark loneliness and horror it left the theatre in highpowered automobiles and drove to expensive hotels. Poor people unable to buy even standing room, lined the streets to watch them fly past. Once inside the hotels, the dining saloons were opened to them and there their banquets were spread as had been the banquet before *Everyman*. One of those dinners cost as much as a working man uses for a week or a month for himself and family. There was silver and crystal champagne and the most delicious of food. After the dinner the elegantly clad couples drifted into the adjoining ball room where the jazz orchestra thumped wildly and the couples swang their legs in the abandon of the Charleston. *Everyman* had been only a pleasant evening's entertainment!

INDIA AND CHINA

BY DR. PROBODH CHANDRA BAGCHI, M. A., D. Litt. (Paris)

THE BEGINNING OF HISTORICAL RELATION

THE history of India is inseparable from the history of the whole of Asia. From the most ancient times the migration of races or the cultural movement of one country has affected the other. India has never been an exception to it and her apparently insurmountable natural barriers have never succeeded in shutting her up from the rest of Asia. The problem of India therefore is an Asiatic one and she has got to look up to her neighbours with greater interest than ever China with her vast population of 435 millions, with the great resources at her command and with the

increasing promises she is making, everyday draws our attention more than any other country.

It is not a mere accident that China is still known to the outside world by a name which India gave her for the first time (*China* skt *Cina*) and the Chinese nobility by a name derived from Sanskrit (*Mandarin-Mantra*). Though these two great countries of Asia have lost since last few hundred years all consciousness of their former relations, the archives of the historian still cherish the reminiscences of a glorious past still in the solitary corners of the far eastern countries.

the monasteries zealously guard the sacred memories of India. Still the pious monks bow towards the Western land of *Tien chou* (India) the land of Sakyamuni the paradise of Fa hien and Hsuan tsang

But the science of life has come to the help of a rising national consciousness and the patient labour of scholars is being utilised to lay the foundation of international amity. It is high time for us the Indians not to remain contented with our lot but to try to understand what our forefathers achieved towards the diffusion of Indian culture abroad. That profitable study will no doubt contribute a good deal to the establishment of a better mutual understanding between ourselves and our neighbours the Chinese. We will therefore try to trace the history of this ancient cultural movement in its briefest outline.

In the middle of the 3rd century before Christ China was still divided amongst nine feudal chiefs. A Central Government, that of the Chou existed but it was more or less ephemeral. Chong siang the chief of the principality of Ts'in destroyed successively a number of other feudal states and grew up sufficiently powerful to attack and defeat the central authority. During three years of his reign he constantly fought against the princes which disputed his supreme authority. This fight was successfully continued by his son Cheng a man of uncontested genius. He pursued energetically the destruction of the feudalism and became the true founder of the Chinese empire and its national unity. He assumed the title of Shih Houangti the first sovereign emperor. But the work of unification and organisation which he had commenced was not completed during his life-time. It was continued by the Han dynasty which succeeded the Ts'in. They founded the Chinese nation on a definite basis by giving to the intelligentsia the *droit de cité* in the government. "Shih Houangti demolished the feudal citadels and suppressed the nobility but the Hans founded on the devastated soil a new civilisation where the power did not belong to the noblest but to the wisest.

Of the Han dynasty the epoch of the Emperor Wu (140-80 B.C.) was the most remarkable on account of its external policy which opened up routes to the foreign countries and laid the foundation of international relation. And it was in this period that China came into touch

with India. In the year 138 B.C. in order to fortify better his position against the *Hiong nous* (the Huns) the hereditary enemies of China Han Wu ti entrusted a certain Chang hien with a mission to search for an ally amongst the Great Yue cho (Ta Yue che) people who occupied at that time the north western valley of the Oxus. Chang hien returned to China in 126 B.C. after an absence of 12 years. Although his mission was not successful his expedition had a considerable effect in opening up to China an entire new world. The report which he submitted to Han Wu ti contained precise information about different occidental states: *Ta yuan* (Ferganah) *Agan si* (Parthia) *Ta lu* (Bactria) etc. He made another important remark while he was in the country of *Ta lu* (Bactria) he found to his great surprise the bamboos and cotton stuff of the southern provinces of China, Yun nan and Sze-chuan. He came to know from the natives of the country that there was a rich and powerful kingdom called *Shen ou* (India) and the caravans which brought the product of south China passed across that country up to Afghanistan (*Kao fu*).

Henceforth Han Wu ti turned his attention into two directions. He wanted on one hand to take away from the *Hiong nous*, the small states which they occupied to the west of the province of Kan su and in the eastern part of Turkestan and on the other hand to open in the south the route of India. In 115 B.C. Han Wu ti succeeded in annexing the Western territories now known as Leing cheou, Kan cheou, Su cheou and Touen hoang and driving the Hans towards the north.

Henceforth embassies were frequently sent by the Chinese Court to the foreign countries. Intimate relation was established with the country of *Ta Yuan* (Ferganah) which possessed the most beautiful horses. Friendly relation continued till 102 B.C. when a rupture took place and a Chinese army was sent to besiege the capital (Oura tape) of Ferganah which was soon reduced. The people of Ferganah submitted and promised to send tribute to the Chinese Court.

In order to command well the routes of Eastern Turkestan which had established commerce with the West, the Chinese resolved to annex the Western territory to China in the first century A.D. In 73 A.D. the general Pan chao was entrusted with this mission after 16 years of continual war he succeeded in submitting most of the

states of the Tarim region, either by diplomacy or by force. He fixed the seat of his administration at Kucha in 91 A D. Military posts were founded along the great routes and henceforth safe and regular communication with the Western countries was established.

But even before the beginning of this official communication we have historical data to prove that unofficial relation existed between India and China. We will leave aside the pious legends about the arrival of 18 Indian missionaries of Asoka to the Chinese capital in 217 B C—a legend certainly forged at a later date. We will leave aside also the much disputed question of Indian influence on the philosophy of Lao tseu the founder of Taoism.

It is at present an established fact that the name China (Cina) given to the country has been current amongst foreigners through its Indian form. The form *Sinae* (*Thinae*) which Ptolemy mentions is no doubt based on the Sanskrit form *Cina* which was derived from the name of the Ts'in dynasty which rose to prominence under the Houang ti. From the middle of the XVIIIth century the Father Martini proposed to derive the name of *China* from the name of the Ts'in dynasty (249—207 B C). The opinion was accepted for a long time till Von Richtofen and Terrien de Lacouperie started new theories based on imperfect knowledge of Chinese philology. All these theories were at last definitely discussed by Professor Paul Pelliot who established that the explanation of Father Martini satisfies all exigencies of philology. The report of Chang Kien proves without doubt that commercial relation was already existing between India and China in 2nd century before Christ by some land route which connected South Western China and India. So there is nothing impossible if a century earlier the name of the conquering dynasty of Ts'in had penetrated the South Western provinces of China (See *Shuan* and *Yun nan*) and reached the ears of the Indians through these countries. It was certainly at this time that the name *Cina* appeared in India. During the advance of the Indo-Scythians towards Bactria in the 2nd and 1st centuries B C the Indians heard about the Chinese from the north west. Later on in the first century A D when regular commercial relation had been established between India on one side and Indo-China and Insulinia on the other Indian sailors

followed the coast line and reached Tonkin where they met the Chinese. Already used to call the Chinese *Cina* the Indian navigators continued to call them by the same name. The Chinese however had no difficulty to recognise themselves under that historical name.

The Roman orient was called *Ta Ts'in* on account of the fact that men of those countries were similar to the people of China. In the Chinese version of *Lalita vistara* prepared during the latter Han period (25—220 A D) The language of China is translated as the language of Ts'in. Even in later translations of Buddhist texts China is mentioned as the land of the Ts'in the character is the same in the name of the Ts'in dynasty.

It will be therefore idle to dispute all these evidences and try to take back the name *Cina* to an earlier date than the 3rd century B C. For us it is sufficient to point out that the mention of *Cina* in Indian literature already presupposes an intercourse between India and China long before the introduction of Buddhism.

Besides it has been now shown that Indian stories migrated to China at an early date—we find traces of them in the writings of some Chinese authors of the second century B C. The prince *Lacou ngah* otherwise known as *Houai nan tseu* (died in 122 B C) is an well known author of the 2nd cen B C. His writing contains reminiscences of an Indian story. *Houai nan tseu* speaks of the great Yu who while going to the country of the naked people left his clothes before entering and put them on when coming out, thus showing that wisdom can adapt itself to circumstances. The story is the reminiscence of the *avadana* of a *Budhisattva* who did the same thing when he went to the country of the naked people for doing commerce. From these indications concludes Professor Chavannes it can be ascertained that long before the introduction of Buddhism in China the Indian stories must have penetrated the country and the far East. It is still to be known however if these stories really came from India or were derived from some common source.

The introduction of Buddhism in China took place before the beginning of the Christian era. There is however a class of traditions which would have us believe that the missionaries of Asoka went to China in 217 B C to preach Buddhism. They were

imprisoned at the order of the Emperor but were soon released when they produced some miracle. In the end of the second century B C (121 B C) the Chinese general Ho Kiu ping after his war with the Huns returned to the capital with a golden man. This was the tradition says an image of Buddha. There is however another set of traditions which would place the first arrival of Buddhism in the year 68 A D. When Ming ti of the Han dynasty dreamt of a golden man and came to know from his courtiers that it was Buddha. He sent two ambassadors in search of the followers of Buddha. The two ambassadors says the tradition soon returned to the capital with two Indian Monks Kasyapa Matanga and Dharmaratna, who translated the first Buddhist texts into Chinese.

None of these traditions however is trustworthy. The political condition of Central Asia in the time of Ts'in She Houan gti when the 18 missionaries are supposed to have come to the Chinese Court

do not permit us to dream of any relation of China with the west. The dream of Ming ti is also false. It was towards the close of the 1st century B C (2 B C) that the first Buddhist text was brought by a Chinese ambassador (Tsiang King) from the Indo Scythian court. Besides in the middle of the first century B C we hear of the existence of monks and laymen in the court of a prince of the imperial family ruling in the valley of Yoang tse kiang. The story of the dream of Ming ti also shows that the courtiers of Ming ti were already familiar with Buddhism. But there is no reason of disbelieving the arrival of the two monks Kasyapa Matanga and Dharmaratna as some of their translations are still preserved in the Chinese Tripitaka and bears a very ancient stamp. The first Buddhist monastery which was built for them in the capital of China (Ho-nan fu) viz Po ma see the white horse monastery played a great role for long centuries in the history of the Buddhist church in China.

THE COMPARATIVE EFFICIENCY OF INDIAN LABOUR

By RAMA NANDA CHATTERJEE

It has been repeatedly said that one of the causes of India's industrial backwardness is the inefficiency of Indian labour and it is generally assumed that this inefficiency is due to racial and other irremovable causes. It is therefore necessary to inquire whether the environment and other conditions being the same with other labourers Indian labourers are really as inefficient as they are thought to be.

Such an inquiry was held a few years ago under the auspices of the Bureau of Labor Statistics United States (Government) Department of Labor by Rajani Kanta Das M Sc. Ph D former lecturer in economics New York University. The result of his inquiry is embodied in his book on "Hindustani Workers on the Pacific Coast." It is

divided into eleven chapters dealing with Immigration Geographical Distribution Occupational Classification Employment and Unionism Conditions of Work Industrial Efficiency Wages and Income Standard of Living Social Life Traits and Achievements and Principal Problems. We shall here deal briefly with the subject of the industrial efficiency of our countrymen in America and the allied topics of their morals and cleanliness as these have a bearing on their efficiency.

As in America the word Indian is used to denote the aboriginal inhabitants of that continent, Dr Das uses the word Hindustani to mean a native of India.

In America our laborers are for the most part without the advantages of home life and the influence of social opinion. Moreover most of them go there without any knowledge of the language of the country. In spite of

these disadvantages as we shall see they are generally as efficient as and sometimes more efficient than men of other races

Dr Das's book is as free from patriotic bias as is generally to be expected. He writes in the true scientific spirit scrupulously mentioning everything which goes against his countrymen. Yet the final verdict is not unfavorable to them. It is not possible in a brief article to reproduce or summarise all the evidence and conclusions contained in his work for that the book itself should be read. We will present to the reader only a few of them.

Dealing with the question of the aptitude and adaptability of Hindustani workers the author says that they become quickly familiar with the process of cultivating land with modern machinery. The work in saw mills was also a new venture to them but here also they adapted themselves very rapidly and have become expert in many of the operations in a short time.

As regards regularity of attendance, Dr Das records —

The Hindustani workers stand very high in the estimation of their employers on this score. Not only are they punctual but always steady in their attendance. Whenever they accept a job they stick to it until it is finished.

In application and endurance the Hindustanis stand very high. Employers and superintendents speak of them in these respects as either good, excellent, "steady," "reliable" or industrious. They also enjoy a high reputation for speed and dexterity.

In the different industrial activities in which most of the Hindustanis are at present engaged on the Pacific Coast they are regarded as very skilful and ingenious.

Dr Das quotes evidence to prove his conclusions.

As regards the comparative efficiency of the Indian workers on the Pacific Coast the author observes —

In the present study a special attempt was made to ascertain the efficiency of the Hindustanis as compared with that of the other nationalities. Some of the results were verified by a large number of persons of different occupations, such as employers, superintendents, foremen, and workmen. With the exception of one or two unfavorable criticisms the people generally spoke very highly of the efficiency of the Hindustanis.

The unfavorable criticisms are quoted below —

"Their industrial efficiency I have found is not to be compared with that of the Americans

writes Mr H L Miller, a former manager of the State Employment office at Chico, California.

Says Mr W F Toomey, fruit grower of Fresno, California: "Japanese and Hindus are about equal. Americans, regular ranchers, better than either Japs or Hindus. Average man from city not as good as either the Hindus or the Japanese. Mexicans and (American) Indians slower than above-mentioned and not as industrious as any of the above races."

The favorable opinions are far more numerous. We quote a few below.

Comparing them (the Hindustanis) to other nationalities as to their efficiency I can say that they are as good as or better in some cases than the Japanese workers and far above the Mexican and Chinese workers. The Chinese are a slow class of workers and the Mexicans have to be watched all the time. This is the statement of Mr John A. Greene, manager of the Public Employment Bureau of the State of California at Stockton, California.

I consider them very efficient, writes Mr Kelt Gould of Clovis, California, really the best workers we have among the people other than Americans.

Mr Carson C. Cook of the Rindge Land and Navigation Company at Stockton, California, found the Hindustani farm worker as capable as the average farmer of any race.

My opinion is, remarks H B Graesser, Holtville, Cal., that the Hindu ranks well in intelligence with the American laborer and I have met a number who will rank much higher.

The author sums up thus —

In spite of the difference of opinion as to the exact degree of efficiency we might say in conclusion, that compared with other races and nationalities such as the Mexicans, Chinese, Japanese, Americans and Canadians, the efficiency of the majority of the Hindustanis is of a very high order in the different fields in which they are engaged.

As regards cleanliness, Dr Das points out that one of the essential qualities of Hindustani life is personal cleanliness, and in proof mentions the habits of daily bathing, daily cleaning the teeth, always washing the hands after returning from the toilet, always having the linens and underwear clean, etc. One of the reasons why in spite of these facts the Hindustani worker is often considered uncleanly is thus stated by the author —

It must be pointed out that the Hindustani does not dress himself with special reference to society. He may have taken his daily bath, washed his hair, brushed his teeth and donned clean underwear yet he is utterly to appreciate the idea that he must adjust his dress according to the social etiquette. His shirt though freshly washed is frequently ironed, his suit though clean is often unpressed, his shoes though costly are polished and these peculiarities make the Hindustani look untidy.

Dr Das quotes from India's appeal to Canada the following testimony of Dr S. H. Lawson M. D. —

There is one phase of the Hindu question concerning which the majority of the public seem to hold most erroneous opinions. I refer to his personal habits regarding cleanliness, use of alcoholic liquors, etc. As ship surgeon on the C. P. R. Steamer *Monteagle* and later the *Tartar* at the time of the greatest influx of Hindus the majority of those people passed under my close observation. It was my duty to make a thorough physical examination of each immigrant at Hong Kong and although at first I was strongly prejudiced against them I lost this prejudice after thousands of them had passed through my hands and I had compared them with the white steerage passengers I had seen on the Atlantic. I refer in particular to the Sikhs and I am not exaggerating in the least when I say that they were one hundred percent cleaner in their habits and freer from disease than the European steerage passengers I had come in contact with. The Sikhs impressed me as a clean, manly, honest race. My more recent impressions as surgeon in military camps among thousands of white men where immorality is rife has increased my respect for the Sikhs.

A special attempt was made says the author to ascertain the amount of vice

and crime among the Hindustanis on the Pacific Coast. One of the points of investigation was the prevalence of venereal diseases. The evidence quoted shows that these were not commoner among them than among other races. Dr Engel Calverico found that these diseases among them were less than among others. "From the standpoint of health and morals," observed Dr Corry, "I think they compare favorably with any other class of citizens."

The evidence quoted also shows that in criminality the record of the Hindu is not worse but rather better than that of other races in America.

The author also quotes evidence to show that in integrity and the spirit of self respect the Indian labourers in America stand high.

Dr Das's book ought to be translated into the chief Indian vernaculars—particularly Hindi.

He has rendered a national service which we hope will be duly recognised and appreciated.

OSKAR VON MILLER, GERMAN ELECTRICAL ENGINEER VISITING INDIA

PROF Benoy Kumar Sarkar, Editor Journal of the Indian National Chamber of Commerce, has received a communication from Excellency Geheimrat Burat Dr Oskar Von Miller to the effect that under the auspices of the Norddeutscher Lloyd German Shipping Company he has been visiting Singapore, Java, Bali and the other islands of the group. Dr Von Miller is electrical engineer and founder director of the *Deutsches Museum* (German Museum of Natural Science and Technology) at Munich in Bavaria.

The object of his travels is to study the collections in the field of the natural sciences, the historical monuments, as well as the sources of water power. He is expected to

be in Calcutta by the last week of January and is likely to spend a month or so visiting Benares, Delhi, Jaipur, Bombay, Madras and Colombo.

As some of our engineers and industrialists as well as persons interested in economic development, science and technology may like to make the personal acquaintance of the distinguished traveler, a few items of his professional and scientific career are being enumerated below.

1881 Visits the Electro-technical Exhibition at Paris as the government commissioner of Bavaria.

1887 Organizes the International Electrical Exhibition at Munich, the first, of its kind, in Germany.

1882 A Private society sends him to the United States *Via* England to study the electrical works

1883 Invited by the Austrian Government to help the commission preparing the legal regulations relating to the industrial use of electricity.

1884 Leaves government service on the invitation of Emil Rathenau, the industrialist, to be associated with him in his newly founded 'German Edison Co' (which afterwards has grown into the world-famous *Allgemeine Elektrizitäts-gesellschaft*, General Electric works for the manufacture of electrical machineries

Almost at the same time the *Berliner Elektrizitäts-uerle* is established by Rathenau and Von Miller with the object of furnishing Berlin with electric light

1890 Returns to Munich and begins his independent practice

1891 Invited to Frankfurt to organize the International Electrical Exhibition. Water power is used and electricity is carried to a distance of 180 kilometres (roughly about 113 miles). He "compels the distant cascades of the Neckar," as sings a poet, 'to function on the banks of the main'. A wonder of that epoch of electrical industry and science. Germany wins world recognition as an electrical power

1891-1900 Undertakes the establishment of electrical works of all sorts for (i) Munich the *Isar Werke* to operate the industrial section of the city (ii) Hermannstadt in Roumania (utilizing the water power of the Carpathian Mountains), (iii) Meran and Bozen in Southern Tyrol Austria now in Italy, (utilizing the water power of the Etsch River) (iv) Teftnang in Wuerttemberg (electrical

railway), (v) Strassburg in Alsace (now in France), (vi) Wiesbaden, (vii) Riga in Russia (now in Lettland), (viii) Ludwigshafen, and other cities of Central and Eastern Europe

1896-1903 Publication of *Die Versorgung der Staedte mit Elektrizitaet* (Supplying the Cities with Electricity), a comprehensive book in two volumes on electrical science and industry. The utilization of water power has attracted the author's greatest attention

1902 At the 'Congress of German scientific investigators and medical men' which sits at Karlsbad V. Miller formulates his precise plan in regard to the electrification of Germany, and specially of Bavaria (which is poor in coal)

1911 Submits to the Bavarian government the plan for the unification and centralization of all electrical public works on the right side of the Rhine

1914-21 The *Bayernwerk* project developed and work commenced. The industries and railways of the whole of Bavaria to be operated from one main centre fed by water-power

In addition to the professional engineering activities by which V. Miller has been able to contribute some of the most

imposing industrial installations to Germany and render economic services to the German people his career is noteworthy for the establishment of the *Deutsches Museum* at Munich which is one of the most remarkable institutions of the world. The plan was broached in 1903 before the Congress of German Engineers which held its annual session that year at Munich. The co-operation of the geologist Zittel, the physicist Roentgen the engineers Siemens, Zeppelin and others was secured. The Kingdom of Bavaria as well as the German Empire came to the help



Dr. Oskar von Miller
Electrical Engineer and Founder of the
Deutsches Museum

In 1906 the foundation stone was laid for the new building on the Isar Island. A part of it was ready by 1916. But the whole including the library has been formally declared open in 1924.

The psychological origins of the *Deutsches Museum* may be briefly described. In 1878 Oskar Von Miller visited the South Kensington Museum in London as a young engineer. And in 1881 as government commissioner he had the occasion to attend the International Electrical Exhibition at Paris. There he visited the *Conservatoire des Arts et Metiers*. It occurred to him that in entire Germany there was no institution corresponding to the British or the French museum of technology. The German institutions of the 80s were merely school boy collections so to say adapted to the requirements of students and professors. An elaborate Museum for the whole people was yet to be built.

There is another aspect of the question to

which V. Miller directed his attention. He noticed that the technical museums of London and Paris were great indeed in the collections. But neither in the one nor in the other was it possible to study the scientific discoveries and technical inventions in their historical development. The formative experimental stages in the growth of the great discoveries and inventions of the latter half of the nineteenth century had been neglected as much at Paris as at London.

The *Deutsches Museum* is in dimensions the greatest of the technical museums existing in the world to day. And from the standpoint of exhibiting the mutual influences of natural science and technology the Bavarian institution is perhaps unique of its kind.

Dr. Von Miller is 71 years old and is one of the most highly respected of men in Germany.

GAUHATI—THE TEMPLE TOWN OF ASSAM*

THE 41st Session of the Indian National Congress will have been held at Gauhati (Assam) under the presidency of Mr. S. Srinivasa Iyengar, ex-advocate General of Madras, before the publication of the present issue of the *Modern Review*. This is the first session of the Indian National Congress held in Assam.

Assam is fairly rich in natural resources and her natural grandeur is magnificent. With the lofty mountains standing along the north, with vast plains bounded by high ranges such as Bhutan, Khasia, Jaintia, Naga and the Garo hills and with the mighty river Brahmaputra majestically flowing through her heart, Assam may stand comparison with the most beautiful country in the world. The total area of the province is 77,000 sq. miles.

Assam is sacred with a thousand memories of India's past glories, memories of culture, movement of heroic deeds and in Assam from a long time past progressive Hindu religion has been a living force. It was

in Assam that Princess Joymoti practised passive resistance and cheerfully bore the tortures of death while firmly refusing to disclose the name of her beloved and brave husband who was wanted by the king.

Gauhati (Quahati—High land covered with areca nut trees) is situated on the left bank of the river Brahmaputra. The town is located in the district of Kamrupa. The origin of the name Kamrupa is mythologically explained as follows.

When Sati died of vexation at the discourtesy shown to her husband Siva by her father Daksha, Siva overcame by grief, wandered about the world carrying her dead body on his head. In order to put a stop to his penance, Vishnu followed him and lopped away the body piecemeal with his discus. It fell to earth in fifty-one different pieces and wherever each piece fell the ground was held to be sacred. Her organs of generation fell on Kamgiri, i.e. Nilachal Hill near Gauhati and the place was thenceforth held sacred to Kamakhya. As Siva still continued to do penance the other gods became afraid that he would thereby acquire universal power and accordingly despatched Kamdeb, the Indian cupid, to make him fall in love again and thereby break his penance. He succeeded in his mission but so enraged was Siva at the result, that he burnt him to ashes by a fiery glance from the eye in the centre of his

* Based on Gait's History of Assam, Assam District Gazetteer and Habbarua's Congress Guide.

forehead Kamdeb eventually recovered his original form and the country where this took place became known as kamrupa (Gait A History of Assam p 11)

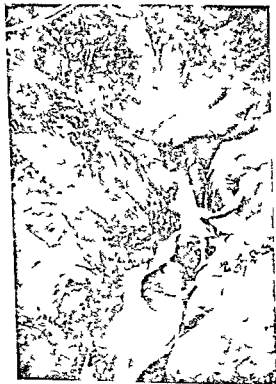
Narak Asur, according to legends is said to have erected the temple of Kamakshya in the heroic period of the Mahabharata. He made Pragjyotishpur (Modern Gauhati) his capital and fortified it. There is still a hill in the vicinity of Gauhati which is called the hill of Narak Asur. Narak's son Bhagdatta fought for the Kauravas in the great battle of Kurukshetra. It was in this holy land of Kamrup that ancient sages like Basistha, Sankaracharya, Kasyapa and others found suitable places for their *Tapasya*. For many centuries the history of the district is involved in great obscurity. Some historians assert that the line of Narak was displaced by a Bodo chief who ruled at Gauhati. It appears that in the 11th century A.D. kamrupa was included in the territories of the Pala Kings who were powerful and civilised monarchs. They were lords of Pragjyotishpur (Modern Gauhati). The huge tanks in the neighbourhood of Gauhati and the bricks and mortar found in

every direction beneath the soil show that it must have been a place of great importance.



Basistha Ashram Gauhati

To the south there are remains of ramparts (one made by Arjun the Baragohain in 1667 A.D.) nearly four miles distant from the river's bank and it is obvious that such an extended line of fortifications could only have been held by a large army. The contrast between the glories of old Gauhati and the dead level of mediocrity which is the distinguishing feature of the district at the present day is very marked. * In the 16th century the Koch Kings came into possession of the district. The power of this dynasty however rapidly declined and in the 17th century the district was the scene of continual conflicts between the Muhammadans and the Ahoms. Within a short space of 50 years Gauhati was taken and retaken no less than 8 times by rival aspirants and these raids brought great misery and hardship upon the inhabitants. Towards the end of the 17th century Kamrupa was definitely incorporated in the kingdom of the Ahom Kings. 38 Kings of the dynasty ruled the country after which the King of Burma began to exert his influence in the administration of the country. British help was unavoidably asked for. An expedition under Col. Richardson was dispatched to drive out the Burmese from Assam. The Burmese suffered a defeat and according to the terms of the treaty of Yandabo in 1826 although the Burmese quitted the territory the destiny of the Assamese was virtually transferred to the hands of the British Indian Government. And in 1926 just a century later Assam has invited the Indian National Congress to shape and guide the future destiny of the Indians by the Indians themselves!



Palace of the Ahom King in ruins

* Assam Dt Gazetteer

Gauhati is a port of call for the river steamers and an excellent metalled road runs from Gauhati Ghat to Shillong the head quarters of Assam. The town is growing steadily and the population in 1872 1881 1891 1901 and 1921 was 11 492 11 695 8 283 11 661 16 000 respectively. During the Ahom rule this town became the residence of the Viceroy for Lower Assam. The Ahom Viceroy used to be the ruler of the extensive district and was in charge of the relations between Assam and Bengal. At that time Gauhati was garrisoned by some five or six hundred men.

From the European point of view the city has not been very attractive. Buchanan Hamilton in his *Memoirs of Assam* (1809) describes the city as a "very poor place".



Kamakhya Temple on the Nilachal Hill—Gauhati

The bracing climate of Shillong was perhaps more attractive to the European officials who did all they could to effect the transfer of the seat of Government from Gauhati to Shillong. The District Gazetteer states—

For many years after our (British) occupation Gauhati remained the headquarters of the province but it enjoyed a very evil reputation for unhealthiness. Col. Hopkinson the Commissioner in 1866 brought a powerful and efficient agent to the district when advocating the transfer of his headquarters to Shillong. The European population of the place must have been very small but death was only too busy in their ranks.

Their agitation however was successful and even to this day when Assam has got

the status of a province Shillong is the capital of Assam.

In spite of the denunciation by Europeans the situation of the town is extremely picturesque. To the south Gauhati is surrounded by a semi circle of thickly wooded hillocks while in front the mighty river Brahmaputra rolls on. In the centre of the river lies a rocky island the further bank is fringed with graceful palms and the view is again shut in by ranges of low hills. Considerable improvements in drainage and water supply have been effected and the town is now very healthy.

The most noteworthy event in the recent history of Gauhati was the great earthquake of 1897 which devastated the whole town.

Gauhati is the chief town and administrative headquarters of the district and principal centre of trade in Lower Assam. Tea is a flourishing industry in the district. There are good educational facilities in the town. The Cotton college named after Sir Henry Cotton formerly Chief Commissioner of Assam, is now affiliated to the Calcutta University up to M. A. standard. Besides there is a Law College (Earle Law College) and a large number of H. E. Schools.

Recently a museum under the appellation of *Kamrupa Anusandhan Samity* have been established at Gauhati. It will surely bring to light all the past glories of Assam that are now consigned to oblivion.

Gauhati has aptly been called the temple town of Assam. About two miles to the west of Modern Gauhati on the summit of the Nilachal Hill lies the Kamakhya temple—a place of pilgrimage visited by the Hindus from every part of India.

Kamakhya should be visited by every lover of the picturesque. A paved causeway which tradition says was constructed by Narak Asur thousands of years ago stretches from the Trunk Road to the spur on which the temple stands. The path is steep and the rocks had been worn to a slippery smoothness by the feet of generations of pilgrims. The sides of the hill are rocky in places even precipitous but wherever they can find a foothold the giants of the forest have driven their roots into the earth and huge peepul and rubber trees cast their shadows over the path. At either end it passes through an archway of fine masonry and

here and there the rocks along the side have been hewn into the semblance of gods. From the summit of the hill there is a magnificent view over the surrounding country. Its feet are washed by the mighty Brahmaputra whose channel at this point is shut in by rocks on either hand. To the south there are the tumbled masses of the Khasia Hills rising out of the alluvium as cliffs rise out of the sea, the flat and fertile valleys with which they are intersected forming a striking contrast to their precipitous and jungle covered sides. On the north are fields of golden rice and yellow mustard groves of palms and feathery bamboos surrounded and enclosed by rocky hills while far away in the distance are the blue range of Bhutan and the snowy peaks beyond.

Another place of pilgrimage situated in the vicinity of Gauhati is the *Unananda* island—the place which was the delight of Uma. Siva Sinha built a temple at this place in 1720 A D and dedicated it to Siva and Parvati.

Near the *Unananda* there is another small hillock called *Urbasi* and on the north bank of the river stands on a rocky promontory the temple of *Asuaklanta*. The story goes that Srikrishna halted here with Rukmini and the holes now visible in the rocks have been made by his horse's hoofs. Near about lies the temple of *Ugratara* and *Chatrakar*. The most interesting temple near Gauhati is

who is said to have spent some time in the locality *Rudreswar* is another temple near



Unananda Island Gauhati

Gauhati erected by Siva Singh in memory of his father the hero Rudra Singha who died in 1714. At Hajo near Gauhati stands the celebrated temple containing the image of Nrisingh Avatar of Vishnu and Buddhists too consider this as a place of pilgrimage. The place is also regarded as the holy Poa Mecca of the Muhammadans.

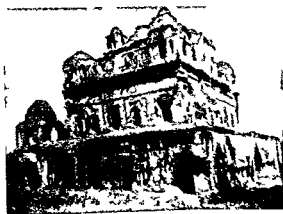
To the north bank of the Brahmaputra just opposite to Gauhati lies the battle field of Saraighat. Here the army of Aurangzeb under the command of Raja Ram Sing had to suffer an ignominious defeat at the hands of Lachit Bar Phukan in 1668. The historical association of Saraighat is revered by every Assamese.

The Congress town is located at Pandu about four miles off modern Gauhati where the Pandavas are said to have halted for some time during their exile. The temple of Shiva, known as *Pandunath* was said to have been founded by the Pandavas.

The Congress Town itself is divided into two parts—the Congress grounds proper and the Leaders Camp. The Leaders Camp is built on the railway land on the Brahmaputra towards the west of the Pandu Railway Station and is about half a mile off from the Congress grounds proper.

The Congress grounds proper are at the foot of the Kamakhya hill and the Pandu Feeder Road passes through a portion of it encircling the other portion. The entire Congress Town comprises an area of about 10½ acres of land. The pavilion is located in the centre of the grounds having the delegates camp on the north west, and the family cottages on the south west and facing the exhibition grounds. The romantic spot on the bank of the Brahmaputra where the special cottage with the president's camp is situated has been named Chitarajanapur. The main gate of the Congress pavilion has been named Swaraj gate. The western gate of the pavilion has been named Gandhi gate, while Ansari gate is the name given to the southern gate.

P C S



Urbasi rock in the middle of the river Brahmaputra with the signal pillar Gauhati

Naragraha (nine planets) It stands on the summit of a low hill on the east of the town and the roof of the dome has completely disappeared. Looking down from above on to the floor of this open cockpit are seen the altars of the sun moon and other seven planets. The *Lasistha Asram* lies nine miles south of Gauhati amongst the most picturesque surroundings. The temple was built in 1751 A D by Rajah

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese Bengali English, French German Gujarati Hindi Italian Kanarese Malayalam Marathi, Nepali Oriya Portuguese Punjabi Sindhi Spanish Tamil Telugu and Urdu Newspapers periodicals school and college text-books and their annotations, pamphlets and leaflets reprints of magazine articles addresses etc will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office addressed to the Assamese Reviewer the Hindi Reviewer the Bengali Reviewer etc according to the language of the books. No criticism of book reviews and notices will be published—Editor M R]

ENGLISH

SCENES FROM INDIAN LIFE By Sarda Charan Ukil R. Chatterjee 91 Upper Circular Road Calcutta Rs 2 Postage extra

This is a beautiful album of twenty-five drawings by Saradacharan Ukil finely printed on art paper. There are besides a charming drawing on the cover and a photographic portrait of the artist. There are brief descriptions of the pictures. A foreword by Dr James H Cousins enhances the value of the album. Dr Cousins says

Mr Ukil's drawings are not sketches in the rough sense. They are finished works in their own class. They throb with a common melodic fervour. Yet each gives in its own way the artist's emotional and intellectual response to the touches of the multifarious life of his country.

He concludes—

"This book will bring an exquisite pleasure to every lover of art and will do much to reveal true India to India herself as well as to other peoples."

X

DEBITS AND CREDITS—By Rudyard Kipling Macmillan Dominions Edition

This new and interesting volume contains some hitherto unpublished poems nearly all being inspired by the war and a similar set of short stories—some of them of war and the post armistice period.

Of the poems one Vineyard beginning with the already famous lines "At the eleventh hour he came though written with dignified restraint has certainly not been soothing to American pride. It has already evoked considerable criticism there and at least one striking parody has already been published in retort.

Mr Kipling's stories are always welcome specially as of late we have received so little from his pen. All the stories however of this series have not attained the usual high watermark of Kipling's genius. Some of them are quite ordinary and provide dull reading but there are others which sparkle with the usual brilliance of this popular author. On the gate The Janettes.

The toll that thought are very readable and interesting stories.

P DAS

THE UNIVERSAL RELIGION OF SRI CHAITANYA By Sri Aurobinda Nath Chatterjee B A Madhur Gauranga Dhaban Panthathi 24 Parganas Bengal 1926 price six annas

This little pamphlet of 32 pages consists of two essays on World Peace and on Modern Vaishnavism the Religion of Sri Chaitanya. The author is a devout follower of the Gaudiya or Bengal school of Vaishnavism and Reproposes the religion of Sri Chaitanya as the solution of the evils of the age. The discourse between Sri Chaitanya and Raja Ramananda as narrated in that great book of Bengal Vaishnavism which is indeed one of the greatest works of Indian religion and philosophy the Chaitanya Charitamrita of Krishna das Kaviraja is taken as the basis of the author's arguments and he emphasises on the idea that all other religious experiences are but stages or stepping stones to the highest form of experience which is that of ecstatic love for God as the lover of the soul the madhura rasa of the Vaishnavas. It is a slight little work and although neither inspired nor deep or erudite the author's conviction and his earnest desire to draw all to the beauty of the ideal of Sri Chaitanya have all our sympathy.

HANDBOOK TO MATHERAN By Vishnu Bhikaji Daboke Head master Municipal School Mallanganj 1924 pp 120 with map 6 illustrations price Re 1 8

This is a guide to the hill station of Matheran near Bombay giving detailed information in all matters connected with the place. The writer is a Resident of the town and is in love with this beautiful spot on the Ghats and what is more knows all that a resident who is acting as a guide to new comers should know about it. His book thus being written with both knowledge and sympathy is sure to be helpful to the sojourner or visitor to Matheran.

S K C

HISTORY OF INDIAN TARIFFS By V J Shah B A Ph D (Econ) Lond Publishers—Thacker & Co Bombay & London Price Rs 7 8

This book is an attempt to provide a non-partisan history of the development of tariff policy in India. At a time when inter-imperial economic and tariff problems are drawing so much of attention the work is very opportune.

The subject has been studied by periods classified according to the problems which dominated them. The first chapter deals with the native customs system especially under the Moghuls. Customs at the ports did not then exceed 5 p c ad valorem but the trade of India was obstructed by an elaborate system of inland transit duties. The second chapter deals with the period from 1600 to 1833 and describes the

British attempts at fiscal reconstruction on provincial basis. During the period from 1833 and 1875 dealt with in the third chapter, many of the most pressing reforms on lines of free trade policy had been introduced in the customs system of India. In chapter IV Dr Shah examines thoroughly all the tendencies that led to the tariff policy in India during the first half of the 19th century and exposes how the subordination of India to British interests was always the chief characteristic of the tariff policy framed for India. In the fifth sixth and seventh chapters which cover the period between 1837 and 1896 we notice how with the main object of encouraging the interests of British trade and industries the principles of Free trade were practised with vengeance in India, irrespective of all financial and industrial needs of the country, often against the strong and continuous protests of the Govt. of India and always against a unanimous public opinion. The eighth chapter has been devoted to tariff changes between 1896 and 1922. Generally speaking the old policy of free trade was continued till 1914, except at times when strong foreign competition endangered British or Imperial interests. From 1914 the financial stress of the war caused large increases in the low pre-war tariff of India, and consequently Imperial Preference became a subject of serious discussion. The Indian movements for a protective tariff and fiscal autonomy also gradually developed after the war till the Indian Fiscal Commission recommended in 1922 protection with discrimination.

The Book thus affords an excellent compendium of facts relating to the tariff history of India and dispassionately delineates the issues with a language at once forceful and convincing.

N. S.

EARLY EUROPEAN BANKING IN INDIA WITH SOME REFLECTIONS ON PRESENT CONDITION. By H. Sinha, *certified Associate of the Institute of Bankers London*. Published by Macmillan and Co Ltd, St Martin's Street London 1927. Price Sh 12 6 net.

This book is a distinct contribution to the economic history of Modern India. Many of us have studied deep and well the political history of this period in the hope of mastering the details of the evolution of our serfdom, but few have really understood how important it is for the realisation of this ideal to hunt up the forgotten chapters of the history of Britain's economic conquest of India. One Plassey did not achieve this. It was slow and tedious work but it paid the British much more than they got by painting the map of India red.

Mr Sinha has shown himself to be a hard worker. Not only that, he has proved himself to be methodical and as possessing a clear idea of what he is aiming at. Early European Banking in India—and Mr Sinha has gone systematically over the records of the Imperial Bank of India, the Bengal Government Record Office, the Imperial Record Office, the library of the Institute of Bankers London, the India Office etc. The result has been that his book contains information which no other book contains and gives us definite answers where we had to be satisfied before with only vague conjectures.

Who knew that India had a joint stock Bank more than half a century before England had any. The

General Bank of India established in 1786 was a limited liability bank with a hundred shareholders (not more than 400 quarter shareholders) of which some were privileged as original subscribers." Art. 8 of the Articles of the Bank said "The subscribers shall be liable to no risk or claim beyond the amount of their subscription."

Mr Sinha gives some good specimens of the instruments of banking of those days both European and indigenous and these form one of the most interesting features of the book. The reader is struck everywhere in the book by one outstanding aspect of early European Banking in India. It is the constant effort made by those bankers to adapt themselves to local conditions and the readiness with which they went in for even daring experiments. In the conclusion of his book Mr Sinha states a reason for the success of European Banking in India. When these Bankers came to India, the indigenous banking was in an advanced state of development and one wonders how the Europeans could establish themselves in India. Mr Sinha says "The reason is that they supplied a want and made important contributions to banking in India." He also says "In tracing the history of early European banks many questions naturally arise in the mind of the economic enquirer. The first is why did not the indigenous banks adapt themselves to the new conditions. Why was it necessary to establish European banks with state aid? We have seen that the indigenous bankers were willing to accept Bengal Bank Post Bills in preference to their time honoured *hundis*. Their failure to adjust themselves to the new circumstances must therefore be ascribed not to their narrowness or conservatism but to the circumstances of the time." What were these circumstances? We are told "during the latter half of the eighteenth century, when the East India Co., was in power without responsibility most of the foreign trade passed out of the hands of the people. The inland trade was also monopolised by the servants of the Co. for a considerable time. As a result of this indigenous bankers naturally lost their old pre-eminence." So the main and real reason was here rather than in the excellence of European Banking.

The book is well printed and got up

A. C.

ECONOMIC ANNALS OF BENGAL.—By J. C. Sinha, *Reader and Head of the Department of Economics and Politics, Dacca University*. Published by Macmillan and Co Ltd, St Martin's Street London 1927. Price Sh 12 6 net.

Prof J. C. Sinha is an economist of ability. His book on the early history of Anglo-Bengali economic relations therefore will be welcomed by every student of Indian economics. British politics was preceded by British economics in India and the economics can be related to the politics as cause and effect. Britain did not conquer India by the sword. The conquest was achieved on the other hand by economic means. For this reason the study of economic history has a special significance—a fundamental political one—for us. Prof J. C. Sinha has given us a level headed account of the rise of British economic power in Bengal. His treatment of the subject is scientific and based on facts and figures not sentiment. His conclusions differ in some cases from accepted ideas but he gives arguments everywhere

to support his own views. For example he thinks that the estimate of Digby of the drain of wealth from Bengal after Plassey to be exaggerated. Instead of it being 500/1 000 million pounds Prof Sinha thinks the drain amounted to about £40 millions (then) or considering the present fall in the purchasing power of the Rupee £200 millions (now). He, nevertheless, considers this drain to have been extremely injurious to the economic life of Bengal. The increased exports from Bengal representing part of the drain, were of little good to Bengali industry on account of their oppressive and exploitative nature. Prof Sinha gives a long and detailed account of the abuses prevalent during this period.

The East India Co. and their hurlings were out to make money and some of their deeds show to what depths they descended for the sake of lucre. When they were virtual rulers of Bengal in 1770 a famine of terrible intensity broke out in that province. Selling of children eating leaves grass and even dead bodies were of common occurrence during the famine. The East India Co.'s Government practically did not move a muscle to save the people who were dying like fleas. In one case a grant of five rupees a day was made for a province containing 400 000 people.

There are many other items of information in the book which deserve reproduction but space does not permit fulfilment of our desire to do so. We congratulate Prof Sinha on the excellent quality of his treatise and hope he will write often and more.

A C

The New Spirit By Havelock Ellis Fourth Edition with a new preface, Constable and Company Ltd. 250 Pp. 6 s. net. 1926

This book was written in 1890 by Mr Havelock Ellis who was then quite young. The author now brings out the book exactly as it was written, he has his reasons for doing this. He thinks that the ideas given in the book were much in advance of the times and what was then considered to be outrageous and 'ultra' will now be taken as quite sober views. The book consists of five critical essays on Diderot, Heine, Whitman, Ibsen and Tolstoi with an introduction and a conclusion. The essays are not merely literary criticisms, the author has tried to infuse in them his own ideas about the tendencies of the age. Hence the name 'New Spirit'. The author writes in the preface "One might best indicate the nature of that spirit I thought by carefully selecting certain significant personalities and studying them in the light of one's own personal temperament." The book is a personal document put into an impersonal shape. The way in which Mr Ellis discusses about the social, moral religious and intellectual revolutions then going on through the writings of the authors selected is quite unique. He has played with a dangerous weapon and has come out successful only because he is dexterous. The book will be of real interest to students of modern literary movements.

Shakespeare's Hamlet Edited with introduction notes and illustrations by Amarnath Jha M.L.A. Alahabai, The Indian Press Limited, 1926

This is a beautifully got up annotated edition

of the famous tragedy. Will be very helpful to University students

Memoirs of a Revolutionary By Upendra Nath Banerjee. Published by K. L. Chakravarty 16-1 Durga Charan Mitter St. Calcutta. Pp 174 Price Re 1-8 1925

The author of this interesting book was a labelled anarchist and was tried and deported as such during the Swadeshi movement. He narrates a pathetic story of a futile endeavour in his humorous clear out style. The original memoirs were written in Bengali.

Glimpses of Village Life in Northern India By Hon'ble Thakur Rayendra Singh M.L.C. Thacker Spink & Co., Calcutta. Pp 132 Price Rs 3 1926

This volume is the collection of several well-written essays on Indian village life. The author has given the pictures of familiar things and scenes in a pleasant form. The book is written from the standpoint of agriculture and will at least give some idea to the reader of what the Indian village life is like. The book is well got up but the price seems to be too high.

Character Builders By Kharshedji Cawasji Desai Nasar 1925 Pp 602 Price not given

Mr Desai has really done a great service to his country by the publication of this very useful book.—The sayings of the great, the lofty ideas of master minds of ancient and modern times are highly valuable for moral and religious upliftment of the younger generation. The utility of the book has been enhanced by refining the life-sketches of the authors to their sayings. The get-up is excellent.

The Century of Life By Aurobindo Ghose The Shama Publishing House Madras Pp 133 Price 1 14

The Niti Shataka of the famous poet Bhartrihari has been freely rendered in to English verse by S. Ghose. The renderings were made more than 20 years ago. Every piece is like a gem clear and sparkling—the translations are really good. We give below one or two Shloka's—

(1) It is not armlets that adorn a man
Nor necklaces all crammed with moonbright pearls,
Nor baths, nor ointments, nor arranged curls
This art of excellent speech that only can
Adorn him, jewels perish, garlands fade
This only abides and glitters undelayed

(2) Like shadows of the afternoon and moon
Friendship in good men is and in the base
All vast the lead man in its first embrace,
But lessens and wears away the others born
A dwarfish thing grows gnatlike space

Considering the bulk and matter the price of the book is high.

Little Mrs. Maximov By Cecil Roberts, Hodder and Stoughton 7s 6d

This is an addition to the list of Holiday Fiction given in the last month's Reviews. It will provide a good four hours' reading and will repay purchase.

SELECTIONS FROM DIFFERENT POETS By Ram Gopal Bangalore Press Bangalore City Price Rs 2 (paper cover)

The selection consists of some pieces of Bhartrihari Sañh Satakā rendered into English some poems of Robert Burns and several pieces from other poets. In selecting the compiler has considered only those pieces which begin or end with a moral to make the book useful to young students

S K D

BENGALI

SAN YAT SEN O BARTAMAN CHIN (SUN YAT-SEN AND MODERN CHINA) Jyotish Kumar Gangopadhyay To be led of Messrs Chakravartty Chatterji & Co Ltd., 15 College Square Calcutta Bengali Year 1333 pp 148 Price Re 1.45

This is a well written book on the life of the great leader of South China and his achievement as well as on the present-day situation in China and we have read it with pleasure. One of the strongest and most powerful revolutions is taking place before our eyes fraught with such momentous consequences to humanity. We of India should take some interest in the recent history and current affairs of our great neighbour as there is a great deal for us to learn from the march of events which have transformed China during the last fifteen years—transformed her not only politically but also socially and intellectually. The publication of a book like this which is nothing if not opportune shows that such an interest is not absent in our country. The writer is young student who has studied modern Chinese history and the Chinese question closely and with discrimination his source of information naturally enough being books and journals in English and he has done a real service to Bengali readers by giving them an eminently readable *resumé* of the national movement in China as embodied in the life of Sun Yat sen. He is dispassionate though sympathetic, and he has an eye for the essentials of the story and he has been quite successful in this his first literary venture.

A book like this will make excellent reading for grown up school boys and junior college students and advanced college students also will read it with profit. There is a brief preliminary survey of early Chinese history and culture, followed by the biography of Sun Yat sen his career his struggles and sufferings and the fight against the Manchus the founding of the republic, and then the story of internal disorders and foreign intrigue. There are chapters on Sun's personality and on the old and modern educational systems in China, on the student political movement and on the present political situation in China, including the question of the Bolshevik influences in the country.

It is a good book and only in one point, we wish the author were a little more careful and that is the transliteration of the Chinese names. The author should have read up something on the pronunciation of Chinese as written in Roman characters and guided his Bengali transcripts accordingly which as they stand in his book as Bengali approximations of English mispronunciation

tions of Chinese names look very jarring and very unscientific also. To enable readers to identify the names in the English newspapers English forms of these might have been given to advantage. This however is a small matter and does not materially affect the book for which we wish a wide popularity

S K C

HINDI

VICHTI A JIVANA By Pundit Kalyanaram Sharma Published by the Prem pustakalaya Firdi bagan Agra Pp 202

The book under notice is the result of anti Muhammadan propaganda by the Arya Samajists and professes to show into the mysteries in connection with the life and doctrine of the Islamic prophet. Many original texts are freely quoted but we fear they are construed to serve the purpose of the author. We are of opinion that there is no gain in this sort of vilification. We trust learned Muhammadans should meet the arguments of the author who bases them on the very Islamic documents of old.

MANOVIVANA By Ghanamauli Sukul M 4 I T The Ganga Pustakalaya Office Lucknow pp 134

A popular treatise on psychology. The appendix gives English equivalents of the technical terms used in the book.

BHARATIYA ITHAS KA BIOGOLIK ADHARA By Prof. Jaychandra Vidyalankar Published by the Himi Bhan Lahore Pp 104

Pandit Vidyalankar has touched upon a very interesting subject. His considerations on the geographical and orographical peculiarities of India shed new light on Indian history and civilization. How the strategic points determined the military enterprises in this land is most ably dealt with.

AKHITI NIDANA By Pundit Janardan Bhatta M 4 Published by the Hindi Pustak Agency 126 Harrison Road Calcutta Pp XII 194 with 56 plates

This book is the Hindi translation of the English version of Louis Kunhe's German work on treatment of the physiognomical defect of the human body. This most important and interesting subject is popularly treated and the plates elucidate the contents.

BHASHA BHUSHAN Edited by Jayatma Das P 6 Published by the Pathak & Sons Pata Darwaja Be area pp XI + 7 + XI

This old work on rhetoric by Maharaja Jaswant Singh of Jodhpur who lived at time of Shah Jahan and Aurangzeb is well edited with notes and glossary by Mr. Brajraj Das the Secretary to the Nagari Pracharini Sabha of Benares. An old portrait of the Maharaja is also given.

MAHATMA MILAN By Pundit Jagannath Prasad Chatterji Published by the Hindi Pustak Bhavan 181 Harrison Road Calcutta Pp 15

Plain social drama

BHARATIA ARTHA SASTRA, Part 1 *By Bhagawan das kela The Ganga Pustakalaya Office Lucknow*
Pp 275 1925

A popular treatise on political economy of India. The chapter on domestic economy is specially interesting.

RAMES BA U

GUJARATI

PRAKRIT VAKARAN—By Pandit Becharadas Jit Ji Doshi. Published by the Gujarat Puratattva Mandir Ahmedabad 1925 353 Price Rs 4

Under the auspices of the Gujarat Vidyapith the Gujarat Puratattva Mandir is doing good work in the domain of Indology and a number of useful books popularising the study of Pali and Prakrit through the Gujarati language have been brought out. The present work forms a very good grammar of Prakrit, perhaps the best of its kind in an Indian language and students of Prakrit outside Gujarat should also be able to use this book to advantage, as the Prakrit is given in Devanagari character and the Gujarati rules which are also printed in Devanagari are easy to follow at least for speakers of the Aryan languages. The author treats of the four dialects of Prakrit—Maharashtri which with him as with orthodox Jain scholars generally, is Prakrit proper and Sauraseni, Magadhi, Paisachi and Apabhraṃsa. He takes Hemachandra as his model. There is an introduction of some 49 pages the greater part of which is taken up in discussing the nature and name of the language of the Jaina canonical texts—the so-called *Ardhamagadhi* dialect. The author thinks that this speech is not the true *Ardhamagadhi*—it does not agree with the typical Magadhi speech as described by the grammarians and as found used in the earlier dramatists to except in one point—the use of *-e* for the nominative singular of *-a*-nouns medieval Jaina authors called it simply *Prakrit* or sometimes *Arsha prakrit* and implied tacitly its close agreement with Prakrit proper or Maharashtri and Hemachandra did not treat this so-called *Ardhamagadhi* separately in his grammar but he included under the other Prakrits specially Maharashtri thereby also implying its being a form of the last and not a separate dialect. He quotes with approval the statement of an old writer *Kramadivara* that *Ardhamagadhi* is a mixed dialect partly Prakrit (i.e. Maharashtri) and partly Magadhi—a statement which is also accepted by Pandit Vidhusekhara Sastri whose view Mr. Doshi cites. The author is orthodox or unscientific in his outlook and his uncritical acceptance of the opinions of the Prakrit Grammar men goes hand in hand with a failure to appreciate the proper line of development of the middle or Prakrit stage of the Aryan speech as well as the question of dialectal differentiation in Prakrit. The fact that a number of different local dialects occur in the Asokan inscriptions, and that the Asokan graphic system employed a single consonant for a doubled one (e.g. writing *apa* but reading *appa* skt. *apa*) are not realised by him. The only valuable thing in the introduction is the quotation (with a Gujarati translation) of an interesting

passage from a M S of the Prakrit Kuvalayamala of Daksinyachihna Suri which mentions the characteristics of the peoples of different tracts of India, like Golla (Ganda) Madhyadesa, Magadha Gurjara Malava etc and gives a typical expression from their dialects.

The introduction apart the book is a valuable compilation and is fairly exhaustive for a book intended for beginners. Copious examples have been given even if they are a little uncritically disposed especially under phonology Declensional and conjugational forms have been given in full and frequently Pali forms are quoted in the foot notes to explain the Prakrit. This was a happy idea. Some attention has been paid to the formative affixes a side often neglected in Prakrit grammars. Finally a *Dhatupatha* of Prakrit roots on the authority of Hemachandra has been given, the Prakrit roots *tadbhava* or *tatsama* being given as equivalents in sense of Sanskrit roots. On the whole the book will serve its purpose very well viz to act as a handbook of Prakrit grammar for students and we wish it a wide circulation.

S K C

SANKSHIPT MAHABHARAT *By Ratipatras Udayamram Pandya B A Printed at the Surya prakash Printing Press Ahmedabad Golden lettered Cloth Cover with Coloured Pictures Pp 344 Price Rs 4 8 (1925)*

LAOHT MAHABHARAT *By the same Author also printed at Ahmedabad Cloth covered Pp 158 Price Re 0-12 0 (1926)*

There are two translations of this well known epic of India in Gujarati but those who did not care to go through those elaborate works were in want of a connected historical narrative shorn of the passages intended more for advice than narration, and this want has very well been supplied by Mr. Pandya, who has written out the whole story from the Sanskrit original in a simple but dignified style adapted to the incidents described. The book is appreciated uniformly by those who read it and that is no small recompense to the writer. The first book is in comparison with the second and smaller one a sort of edition *de luxe* and the publisher has done well in entrusting the abbreviation to the same writer as he being full of the subject, was the most proper person to render it into still simpler language for school children for whom it is intended. It contains many aids in the shape of explanations for students and altogether we think it is bound to prove useful to them.

JAIN GUJARAT POETS PART I *By Motilal Dalchand Desai B A LL B Valu High Court Printed at the Diamond Jubilee Printing Press Ahmedabad Cloth Cover Pp 370-651 Price R 5 0 0 (1926)*

This is a treasure house of old poems written by Jain poets in Gujarati between the XIIIth and XVIIth centuries of the Vikrama Era. The collection is the result of Mr. Desai's persistence and assiduity as he has left hardly a single Jain Bhandari unexplored wherever and whenever he could help it. His opinion is that prior to the XIIIth century the literature of Gujarat was written in *Apabhramsha* (very old Gujarati) and hence

he has taken that century as the starting point for his collection. A preface of staggering volume consisting of 320 pages containing a *short* history of old Gujarati forms an important part of this book. If the author calls this a *short* history we wonder what the size of his preface would have been had it been a full one. He passes in rapid review the different stages of the development of the language from Sanskrit to Prakrit, thence to Shauraseni and Paishachi. Apabramsha old Gujarati to its present State. He asserts the principle that the prior or older forms of the language were not dying or becoming dead but that they were developing and presenting an altered exterior. The preface is replete with quotations from very old writers in support of the facts stated by the writer who is at pains to show that so far as the language or vehicle for expression was concerned there was no difference or distinction between the writings of Jain and non Jain (Brahmin) writers in those far off days just as there is none now. We congratulate Mr Desai in his *magnum opus* and await the second part with great interest.

K M J

TELUGU

SRI VASURAYA CHATURABHANDHANM By Vaddathi
Sri bharaja Kavi Rajakumhry Saraswati Press
1925 Price Rs 1 8 0 Pp 304

This is a collection of the poetical writings of the author extending over nearly half a century. Though there is no single central theme running throughout the book the poems are grouped under four headings—the first part is a collection of poems on stray topics, the poems on the description of natural scenery which form the third part are really of great value. The third part consists of some brilliant translations of Sanskrit pieces. The fourth part is purely autobiographical and is written in chaste and elegant style. The poems (from page 281 to 287) are written in Sringara rasam and on every captivating and would not fail to interest the reader.

This reminds us of the Bhimini Vilasam written by Vasanatha Kavi. It need not be stated that the author has done a signal service to the cause of the Telugu language by republishing his writings in a compact form.

B RAMACHANDRA RAO

MARATHI

RAJYATINASTRA PARICHAAYA OR INTRODUCTION TO
THE SCIENCE OF POLITICS By Prof S D Jardekar
of the Tilak Maha Vidyalya Poona Published
by himself Page, 500 Price Rs 8

Marathi literature is growing at a rapid pace but the percentage of books on serious subjects of practical importance is so small that we

welcome the appearance of this book with special pleasure. Politics in our country was at one time confined more or less only to English knowing people but that time is now long past. No man did more to familiarise the people of Maharashtra with politics in their own tongue than the late Lokmanya Tilak and as a result the circle of persons who take a keen interest in the political affairs of their own country is growing daily wider. It is therefore appropriate that the authorship of such an important and much needed Marathi book should fall on one who is a professor in the Tilak Maha Vidyalya of Poona. The Book is divided into three parts—historical descriptive and theoretical. The first part explains the necessity and origin of the institution called state and traces its evolution right up to the present stage of its development. The second part broadly reviews the existing forms of government in the different parts of the world such as England, America, France, Germany, Japan, Canada, South Africa and India while the third part gives an able exposition of the necessity of government its present and potential sphere of operation the defects of the present form of Government in India and the directions in which their removal could be sought. The purpose of the book is modest and that is to present to the new student a broad view of general principles of politics in the setting of its historical development. The author disclaims any attempt at originality or new discovery but inspite of this disclaimer he has certainly achieved a measure of originality if originality is not confined solely to anything new that one may have to say. The originality of this book consists in the arrangement of the subjects treated. The method of their presentation and the manner of exposition evince a high degree of skill on the part of the author who has spared no pains to make the book as intelligible as possible. The author has constantly to refer to the older systems of Indian polity and to the evolution of British polity but all such references are marked by an effortless dispassionateness or freedom from bias either way. The book is remarkably free from the imposing but confounding use of technical words or phrases which is generally the besetting weakness of new authors and the dread of the lay or uninitiated reader—such as a student desiring to learn the elements of politics must be. The book contains quite a wealth of quotations and references which is calculated to serve the double purpose of furnishing a guide to further reading and adding the weight of authority to the conclusions reached or to the reasoning adopted in the treatment of the subjects dealt with. The book is a model of how books for beginners should be written and is such as could be recommended not only to college students but also to writers and speakers to whom a knowledge of the elements of politics is an indispensable mental equipment.

V G APTE

GLEANINGS

The British Strike

We give below several conflicting opinions regarding the recent British Strikes—

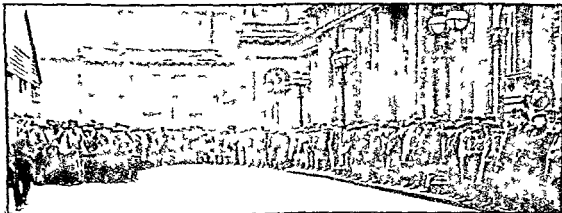
Mr Colvin the chief Editorial writer of the *London Morning Post* wrote

The unconditional surrender of the workers was the knowledge that the broad masses of the workers to use a Communist phrase could not much longer be prevented from returning to work and also that on all important food questions the strike had signally failed.

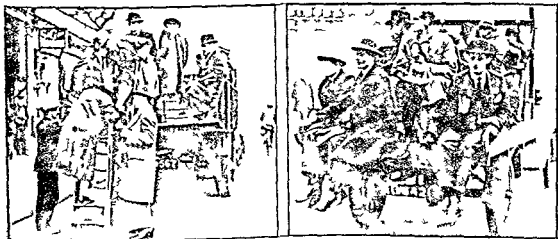
Now to cite the labor view as revealed by Mr Hamilton Fyfe—

Never has there been in this or any other country such a wonderful demonstration of solidarity of organized workers as shown in the general strike which has achieved its object today

The strike has very greatly strengthened the forces of labor Nobody imagined that the workers would stand together so firmly For eight days they have kept their arms folded with a quiet dignity and tranquil assurances of the justice of their cause



They Broke the strike Citizens in London Enlisting for service in Essential Industries



Motor Transport was a Tremendous Factor in stopping the British Strike
How non striking Londoners went to work when buses trains and tubes were idle

Happily the general council is composed of people endowed with a full sense of their responsibilities. They were resolved not to allow the strike to last a single moment after it had fulfilled its design.

The great value of this dramatic termination from the workers' viewpoint in addition to securing a square deal for the miners is that peace has come while they were still solid. This is an immense advantage and all strikers will resume their jobs feeling that their self-sacrifice and splendid display of comradeship has been fully rewarded.

A distinguished English liberal editor A G Gardiner writes in a copyrighted cablegram to the New York *Herald Tribune* that honors in the first place belong to the public and he adds that no praise can be too high for the tearing of the people in circumstances of unparalleled strain and distress and incalculable menace. It was this steadiness that broke the sharp tactics and made ultimate victory assured. Also Mr Gardiner avers the Government behaved with conspicuous wisdom: was firm but unprovocative and altho a force had been mobilized for emergencies it was kept studiously in the background. We read then:

For this restraint thanks are due to the moderating influence of Mr Baldwin who kept the spirit of sweet reasonableness in command and his wild men under check and control. I think history will be searched in vain for a parallel to this vast social convulsion taking place without the firing of a gun or as far as I know the loss of a



London strikers chasing a strike breaker



An Amateur Engineer
Captain Moor the first locomotive volunteer who
drove a train from Harrow to London during
the strike.

single life by deliberate violence directed against life.

In the spirit of this great achievement all have a share—the Government, who set the tone for the people who kept their heads and their temper, the police who were magnificent and the strikers who however misguided kept generally with amazing sobriety within the limits of the law and of decency.

I come to another cause of the failure. It was within the strike movement itself. That movement was not popular. Whatever political motives may have been in the minds of a certain section of the leaders they had no place in the minds of the mass of the men. They came out unwillingly in loyalty to their unions but generally were profoundly disturbed about the wisdom of this unprecedented attack on the public.

As the strike advanced and they saw its consequences to themselves and others not the rich only but still more the poor who were workers like themselves. This concern deepened. It was not a clean fight against some monster of capitalism after all.

It was a fight against all sorts of helpless people they had been unanimous against.

They saw businesses which gave them good wages and against which they had no grievance being paralyzed and destroyed by themselves for a cause which was remote and which they only half understood. These things ate at the heart of the movement and doomed it the moment the knock-out blow had failed.

Two other factors must be mentioned in



"Bu mess as usual during the strike
The bicycle as well as the motor was busy as a bee
The Bank of England shows in the background

the solution of the strike according to Mr Gardiner who points them out as follows

Motor transport played a tremendous part in the result I doubt whether any one's position could have survived such a shock in the days before gasoline had made every man an engine-driver and every road a railway And the influence of wireless has been immense It has kept the whole nation in touch with events and has been an astonishing medium for organizing opinion and directing public activity into the most effective channels

What after? The danger is that the reaction will be extreme and that violence will answer violence Some measures to make the recurrence of such an outrage on the community impossible are necessary
—*The Literary Digest*

The Discovery of Atmospheric Electricity

He has torn lightning from the skies and sceptres from the hands of kings This painting by Charles E. Mills represents Benjamin Franklin conducting his famous kite experiment It portrays



From a Thistle Print Detroit Publishing Co

him as the genius and discoverer who helped pave the way for the modern wonders of electricity and as the man who endeared himself to the world for his homely wisdom and democracy
—*Popular Science*

Japanese Print Lost in the Earthquake

We reproduce here a print by Utamaro one of the most famous of the popular artists of the last

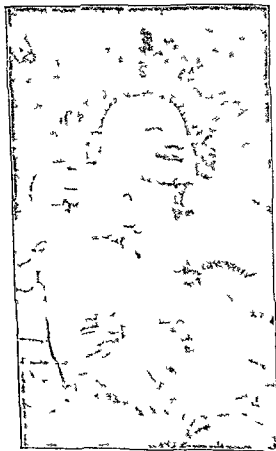


A print by Utamaro

century in Japan. The great earthquake of 193 destroyed thousands of such prints.

The Colossal Laughing Buddha

The Fusien Scientific Expedition of the China Society of Science and Arts returned to Shanghai on June 24th 1926 almost exactly six months after sailing from this port. During that time work was carried on both in the south eastern section of the province made famous as



The Colossal Laughing Buddha

the hunting grounds of Mr Harry Coldwell and the home of the blue tiger, and also in the mountainous regions near the Kiang border on the upper reaches of the Min River in the famous /colossal type locality of Kuatja.

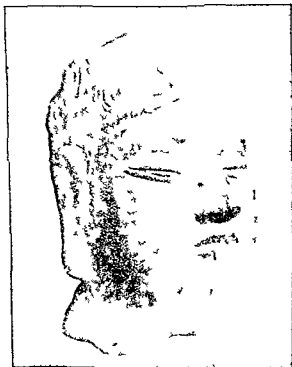
This colossal laughing Buddha was discovered near the sea in the Futung district by the Expedition. It is also said to date from the Tang Dynasty.

—China Journal of Arts and Sciences

Ancient Chinese Sculpture

A head carved in Black Stone showing Graeco-Buddhist influence has been recently discovered in a Chinese Temple. It is at present in the Peter J Bahr collection. It is supposed to be a relic of the Tang Dynasty.

—China Journal of Arts and Sciences



Ancient Chinese Sculpture

An Amazing Piece of Copper



Largest copper crystal weighing twelve pounds. It has revealed strange properties.

The illustration is of the largest single copper crystal in the world. From an ordinary piece of copper it was reduced to its present form by terrific heat, which rearranged the chaotic atoms in orderly form. The experiment was one of several made in the laboratories of the General Electric Company to discover the latent properties of single-crystal metals.

In its new form the copper was found to conduct electricity thirteen per cent. more efficiently than before. Also, it bends easily but only once bending scatters the atoms again.

—*Popular Science*

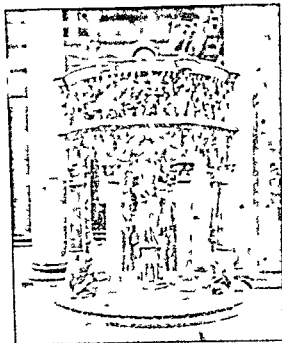
Out of the Shadows of Centuries

Supreme Michelozzi's volcanic energy is occasionally turned in the direction of esthetics. On May 15 he unveiled the great pulpit of Giovanni Pisano in the Cathedral of Pisa and brought to light again a supreme work of art that has lain dismembered and practically forgotten for centuries. He is said to have gasped with admiration when the pulpit was unveiled. This work says a correspondent of *The London Times* "might well claim that it had been more consistently unvalued than any other great monument in existence and this is strange because its parent and neighbor the smaller pulpit made by Nicola Pisano in 1260 for the adjoining Baptistery has received a continuous tribute of admiration in spite of successive modifications of the laws of taste. Father and son now stand in rivalry in their respective works the one in the Duomo, the other in the Baptistery. And a new joy is added to the traveller who visits Pisa. The story of the long obscurity of this work and its recent recovery is given by *The Times*."

For some 500 years the pulpit as Giovanni made and left it, had no existence even in the minds of men until about the middle of last century. Professor Fontana, after a careful study of the scattered fragments constructed a small wooden model of the whole which is still to be seen in the civic museum of Pisa. His work came at an inopportune moment the union of Italy had degraded Pisa, once the capital of an invincible Republic from being the second city of Tuscany to one of seventy or more provincial capitals each with similar claims and interests of its own. A disastrous flood leading to the construction of the present spacious Lungarni absorbed the revenues of the city for a generation to come but it is pleasant to record that certain English artists seeing and appreciating Fontana's work took casts of the principal fragments which were shown at the Paris Exhibition of 1867 and are now to be found at South Kensington.

"Finally after the late war the reconstruction of the pulpit was definitely taken in hand under the direction of Ivo Peleo Bacci then Superintendent of Fine Arts at Pisa, which he has since left to fill the corresponding office at Siena. A full-sized model was constructed and placed successively in various parts of the Cathedral until a suitable position was found. A long spell of controversy followed owing to the meagreness of the descriptions handed down from the period before the fire of 1595. This fire which melted the leaden roof of the Cathedral furnished an opportunity for a rearrangement of its interior and the pulpit, which

had escaped unharmed was removed piecemeal, its panels stuck up on the walls as casual decorations its corbels planed into rectilinear shape to support the steps leading to the meagre little box that replaced it still resting on its two lion borne columns and the rest carried out as lumber, scattered, sold, destroyed. In the long controversy it was maintained by some that the pulpit had been supported by nine columns and that the caryatid figures traditionally associated with it must therefore have come from another monument presumably the tomb of Henry VII. But Professor Bacci has triumphantly proved his conclusions and the unity of the whole as reconstructed under his guidance is self evident.

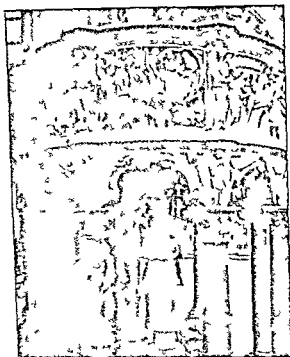


Pulpit in Pisa Cathedral
The reconstructed work of Giovanni Pisano that has long been dismembered

The panels in the wall of the landing depict scenes in the life of Christ and the central column seen in the picture breaks into three life-sized figures of Faith, Hope and Charity and behind the heads of the virtues the column rises to end in an elaborate capital of foliage. "In the expense of much learning enterprise and patience the great work of reconstruction is at last complete."

The description of the pulpit takes the point of view of a visitor standing with his back to the northern wall of the church.

The nearest columns to his left and right (beyond the plain pillars which support the open landing) consist of figures of Christ on the one side and a female variously interpreted as the earth, Pisa and the Church on the other. The figure of Christ slightly below life size is supported upon a block flanked by the figures of the



The Adoration of the Magi

Is the subject of the intricate sculpture in the central panel of the pulpit wall. This view shows one of the highly ornate pillars

four Evangelists. On the right (and of each Evangelist is his symbol) beneath St. Matthew's angel crouches the Ojerain at whose order the pulpit was built his face raised in supplication to the Saint. On the other side beneath the eagle Giovanni himself kneels to receive the blessing of St John Christ has His right hand raised in blessing in His left is a scroll inscribed *Veritas de terra orta est et iustitia de celo prosperit*. On either side of His head is a cherub with outstretched wings. These cherubs have been lost and are now replaced in plaster. The corresponding figure on the right is that of a crowned woman formerly interpreted as Pisa (and as such copied by Francavilla in his

statue of Ferdinand I de Medici by the Royal Place) at either breast she suckles a man child (the citizen and the countryman) and there are seven knots in the cord of her girdle representing her dominion over the Seven Islands (Alternatively the woman is the Church her bales and Old and New Testaments, the knots in her girdle the seven virtues.) Behind her head are a pair of eagles (these also replaced in plaster), and beneath her feet are the four cardinal virtues: Prudence Temperance Strength and Justice the front and back of the pedestal being screened by eagles.

The column to the right of this is composed of the nude figure of Hercules on an ornate pedestal. This figure is traditionally a relic of antiquity said to have been taken from the house of Hannibal at Carthage, but an examination of it shows unmistakable traces of Giovanni's handiwork notably the sharply pointed knees and the treatment of the hair and beard. It is in striking contrast to Nicolas' youthful and almost flamboyant Hercules in the Baptistry—a wizened mournful figure—it symbolizes the failure of pagan strength when in conflict with the Christian strength represented by the corresponding figure of St. Michael.

The third and sixth columns of broccatello and porphyry rest upon crouching lions (the one feature common to all these pulpits) each of which holds the body of a horse in his paws. The fourth and fifth columns are plain. The seventh corresponding to the Hercules bears a winged Michael armed and cloaked a drawn sword in his hand—a slapely and triumphant figure. This again is in marked contrast to Nicolas' Michael in the Baptistry, who wears deacon's vestments and sits with a look in his left hand on the cover of which is carved the crucified Christ between two soldiers with sponge and spear but the figure corresponds exactly to the winged and armed Michael in the panel immediately above of the Judgment of the Blessed. Above the capital of each of the columns stands a sibyl the triangular corbel on either side of her being filled with the leaning figure of a scroll bearing prophet. Above these again are the nine panels which with the figures that separate them are about one meter in height.

—Literary Digest

DIVINITY

By E F SPEIGHT

Thou art sent unto this earth
To be a god in human guise
To call new beauty into birth
By the deep wonder in thine eyes

There is none above thee none
Save thou shroud thyself in shame

For some evil thou hast done
To the glory of thy name

Thou art God and thou art man
None can set thy selves apart
Ever since the world began
Heaven hath gathered round thy heart

LETTERS FROM THE EDITOR

IV

AFTER staying at Paris for a few days, I left for London by a morning train, which was rather crowded. My seat had been reserved before. So there was no difficulty about sitting accommodation. In my compartment there were an American gentleman, his wife and their two little sons. That they were Americans I learnt after the train had started. The gentleman himself began the conversation, asking me whether I was a Hindu. On my answering in the affirmative, he asked what Mahatma Gandhi was now doing and many other questions about him. I have noticed in my travels that no Englishman ever spoke to me first without introduction. One American, two American ladies, an Australian, a Japanese, (mistaking me for the poet Tagore), a German lady (mistaking me for Tagore), a Frenchman, a Chinese, a French colonial man etc., first started the conversation with me. By pointing out this difference I do not mean to suggest that Englishmen are not polite and sociable. About that I shall write later on.

I forgot to mention in the proper place that when at Paris I was waiting at the hotel to which I was first taken, I found an old Australian gentleman also waiting there. He asked me to sit in a chair near him and told me that he also was a stranger there like me. I learnt from him that he was an Australian minister of religion. Going to America after the death of his wife, he became the minister of a church there, and now he was going to England to meet his children, who were all grown up and settled in that country. He spoke to me about the message of Tagore, and said that the Hindus were concerned more with the deeper things of life, whereas the people of the West were more concerned with what might be of some practical advantage. He agreed with me in thinking that the gulf between East and West was not unbridgable, and that the difference between orientals and occidentals was not basic, in fundamentals. They agreed.

Alighting from the train at Calais, we

hurried to the ferry steamer in which we were to cross the English channel. Both before and afterwards in my travels I found how convenient it was to have even the porters literate. They tell you their numbers, and by that you can easily find out your baggage in the customs office as well as in ferry steamers and railway compartments. You give them the slips showing the number of your seat or your sleeping berth, and they take you there and place your baggage there.

I had been told before that though I had no sea sickness even on the Indian Ocean I should most probably have some trouble when crossing the English channel. That was likely enough, for were not the *English* people, though few in number in India more terrible than the *Indian* people in India who were much more numerous? So it would not be surprising if the *English Channel* were more troublesome than the *Indian Ocean*. But in reality I found crossing the channel a rather tame affair. That was also the case when I returned from England to France. On both occasions, I found some ladies affected. Perhaps there was nothing the matter with them, but their imagination was more active than their sense of the actual.

After I had been about an hour on the steamer, I could see indistinctly the chalk cliffs of Dover. They became more and more distinct as we approached the shore. At length we landed. As usual we had to pass through the customs office.

The railway journey from Dover to London took us across a small part of England and gave me my first idea of what the country was like. The Bengali poet D. L. Roy has said, 'বিলত দেশটা মাতৃ', "*Bilat desh ta matir*", that is to say, the British soil, like the soil of other countries, is earthy. What he meant to convey thereby is obvious. Englishmen are prosperous and powerful, and are intellectually advanced. They are prosperous, not because the soil of England is composed of gold and other precious metals which can be had for the digging but for other reasons. They are

powerful and intellectually advanced not because of the chemical composition of the soil being appreciably or entirely different from that of the rest of the world, but for other reasons. The lesson which the poet wished to impress upon the minds of his countrymen is that they also can be prosperous, powerful and intellectually advanced if they will only try and take the proper steps there being nothing in the soil of their country which can present any insurmountable difficulty.

While crossing portions of Italy, Switzerland and France I had seen green grass growing on the soil, the trees having green leaves and bearing flowers of many colours and the rivers and lakes full of water like the water in our rivers and lakes—there were no golden grass or golden leaves or flowers or molten gold or silver for water. When I tasted the water I found it was like our water, not *elixir vitae*. The chemical composition of the different kinds of European food was the same as that of the same kinds of food in India. Wonderful to relate in England also I found corroborations of these impressions! Yet, alas! Europeans and Englishmen are Europeans and Englishmen and we are we! But to resume my story.

The first thing that struck me in my journey from Dover to London was the undulating character of the land. This feature also struck me when afterwards I went from London to Cambridge to Oxford and to Great Missenden (a village in Buckinghamshire where at the time of my visit Sir J. C. Bose was residing). This undulating character of the soil added to the beauty of the natural scenery. The fact that England is a great manufacturing country leads many Indians to expect to see land lying uncultivated or otherwise neglected there. But I found the fact to be quite different. There are of course extensive commons in England. There are also parks and gardens. But I did not find any considerable area entirely neglected. The land was either cultivated or utilised in some other way as I had previously found to be the case in France. The few thatched houses I saw (perhaps they belonged to farms) reminded me of similar houses in Bengal and gave me some pleasure.

It was nearly evening when I reached Victoria Station and got down from the train there. As I was told the customs inspection would take some time I drove to the place where I was to stay. A young

friend of mine who had been kind to me during the voyage and the transcontinental journey from Venice to Paris, kindly undertook to bring my baggage from the customs office after inspection. He took my keys from me. I am afraid he had a little trouble, not because there were any dutiable articles in my luggage but because of the too inquisitive dutifulness of the customs officials in my case.

Rice and vegetable curry of a palatable sort I had on board the steamer *Pilsna* on several days but my first dal (a kind of soup of split pulse) and bhat (rice) since leaving India I had the very first evening in London in the Y. M. C. A. hostel in Gower Street, formerly situated at the Shakespeare Hut. The founders and managers of this institution are to be praised for providing Indian food for so many Indian students and other Indians who choose to take their meals there, as many Indians, at least for some time after their arrival in London do not relish European dishes cooked in the European way. Of course European dishes are also supplied to those who want them including beef, bacon etc., cooked in European style. As a vegetarian I appreciated the restaurant of the institution very much. I was glad to find, as I had expected that no wines, spirits or liquors are served there. But at the risk of being considered puritanic I must say that I noticed with pain the very large percentage of smokers among the Indian students. As far as I remember even those Bengali students who are smokers did not smoke in my presence. But other Indian students who were smokers had the courage of their convictions! Perhaps it was because they did not know that I was a fellow countryman of theirs. Or it may be they had outgrown the Indian (or Hindu?) convention that young men should not smoke in the presence of their elders. I do not blame them. For I know there are British professors in British universities who almost insist on their students smoking in their presence when they themselves smoke. They consider smoking perfectly harmless physically, morally and intellectually. I think otherwise and prefer the Indian etiquette. Here I may mention incidentally that wherever I travelled in Europe in railway trains I found compartments separately provided for smokers. This arrangement should be introduced in India.

In London I had good rice dal, vegetable curry, etc. at an Indian restaurant also kept by an Indian who calls himself Virooswamy.

He supplies meat dishes also. His restaurant is largely patronised by Anglo-Indians (old style) and other Britishers. One Mr Rajani Kanta Majumdar of Chittagong owns three hotels in London, and I heard from an acquaintance of his at Geneva that he had recently purchased a fourth one in the same city. He does not make a speciality of supplying Indian dishes. I was told in London that there was a restaurant there named 'Abdulla Restaurant', but we could not find it out. Probably it does not exist any longer. I am told it was kept by a non-Muhammadan, the name Abdulla being given to attract meat eating customers. I believe a few well managed Indian restaurants would pay in London.

The A. M. C. A. hostel in Gower Street and the one at 21 Cromwell Road, managed by the education department, are the two places in London where Indian students largely congregate. The company of fellow countrymen in a foreign country is undoubtedly a great comfort. The means of recreation and culture provided by these hostels are also much to be commended. But in so far as Indian student centres indirectly though not intentionally, serve to keep our students from seeking the company of and mixing with British students of good character and other desirable non-Indians they present a problem whose existence the authorities of both the centres do not ignore. They have been trying in their own way to solve it. I know there is much undesirable company in England. It is better for our youth not to have such company. But I am not sure that these hostels succeed in keeping their boarders and other students away from such company. I was in fact told that some of them frequent dancing saloons of a questionable character, but I can not vouch for the truth of this allegation.

I must also mention here that one Indian student—I will not mention either his name or that of his native town in Upper India—asked me questions on political and communal topics in an inquisitorial way which I did not like. He in fact cross-examined me like a witness in the witness box, leading me to imagine that he might have another occupation in addition to that of a student.

In India I had heard much about the gloominess of London its fog etc. But luckily for me during the ten days that I was there I had fine weather. It rained or rather drizzled only on the last day of my

stay there. I have therefore, been able to carry away a good impression of London. This favourable impression is also due to the fact that I had no time to visit the congested districts and slums. What I saw I shall incidentally indicate in my next letter.

I have some observations to make on European or Occidental dress both male and female which may be made as well in this letter as in any future one. I have passed through parts of Italy, Switzerland, France, England, Germany, Czechoslovakia and Austria, and I have seen in Europe men and women who are natives of Russia, Holland, Norway and America. I have found all the men dressed practically alike and the women also dressed practically alike. This sameness monotony or uniformity cannot be appreciated from the artistic point of view. The artist would perhaps desire more variety.

But this uniformity has its value. In India by merely looking at the dress of large masses of men and women, one can tell to what part of the country they belong. This difference in dress produces a feeling of not being quite alien or related in any way, at least it stands in the way of the growth of complete solidarity of feeling. In the West nation sometimes fights against nation, no doubt, but so far as non-occidentals are concerned, they feel that they are one, and the non-occidentals are different from them. The growth of this feeling is helped by the uniformity of costume. Dress is one cause of Western solidarity in relation to the rest of the world.

Western male dress is not artistic, nor is it as simple as it may be without sacrificing decency in the least. It does not, however, stand in the way of activity in the way that the dress of the well-dressed Bengali gentleman for instance, though more graceful and artistic does.

If the modern dress of the Western man is unartistic the modern dress of the Western woman is in the vast majority of cases positively ugly. I beg pardon for this unchivalrous remark. But I make it because I have respect for Western women for many reasons and wish that they were more decently and beautifully dressed. In some cases fashion seemed to have gone to such extremes that the Pope felt obliged to ban some kinds of women's costumes among Roman Catholics. I do not in the least mean to suggest that

because Western women dress in the way they do they are mostly immodest. My opinion is quite the opposite. I am not a thought reader but it was obvious to me that in the West women generally can not be accused of immodesty as even young waitresses and chamber maids in the hotels and restaurants and other young women of the same rank in society appeared to me from their faces and demeanour to be generally innocent and pure. No the reason why almost all women in the West follow the prevailing fashion in dress is because of the rule of use and wont and the tyranny of fashion. I have heard many men and women in the West declare the Indian saree very beautiful much more graceful than any garment worn by Western women. But though in India some European women may occasionally wear the saree not one of them will dare appear in public in a saree in their own country. That is one of the reasons why it may be said with truth that though politically Europeans are free in some social matters they are in greater bondage than orientals.

The modern dress of European women has been defended on grounds of utility. It has been said that it conduces to greater bodily activity and freer movement. But, I hope it will be conceded that in the West as in the East, men are not less active and useful and not less free in their movements than the women they are in fact more so than the women. Now if Western men can be so active and free in their movements in spite of their bodies being completely covered from neck to foot, it is not clear why Western women should require to keep parts of their bodies bare or half bare and should require also to suggest nudity by using skin coloured or flesh coloured stockings in order that they may be active useful and free in their movements.

Bobbed or shingled hair is another thing which I did not like. I admit some women look graceful in such hair or rather in spite of it. But for the most part, bobbed hair gives them a mannish appearance. To my oriental eyes hair kept long appears more beautiful and womanly. That may be due to my conservatism. It may be urged that bobbed hair has one advantage over long hair—it dries more quickly after wetting than long hair and is therefore healthier. There is something in this. But as speaking generally Indian women who bathe daily wear their hair

long and Western women who do not bathe so frequently have bobbed hair this argument may be pushed too far. Women in Germany do not bathe less frequently than women in France for example. But proportionally in Germany more women wear their hair long than in France. It should also be said that bobbed hair requires less time to clean and dress than long hair. But Western women spend so much time over their toilet that a few minutes more or less do not much matter.

While on this topic I may present the reader with the following item of news which I cut out from the continental edition of the *Daily Mail* of September 6 1926 when I was in Geneva—

BOBBED HAIR TRAGEDY

FATHER'S SUICIDE WHEN GIRLS CUT TRESSES

Charles Serlandie (30) living at 100 Avenue du President Wilson Saint Denis, near Paris was recently told by his daughters that they intended to cut their hair short.

He threatened to kill himself if they carried out their intention and yesterday on learning that they had cut their hair he shot himself through the heart with a revolver. He had been an invalid for some years.

In Europe and perhaps in America too, women have taken to aping men. That is perhaps a reason why so large a proportion of Western women smoke. It does not certainly promote their health. Neither does it add to their charms. In a Geneva hotel in the dining saloon I often saw a young woman who looked more like a professional (male) cricketer or an athlete than a member of the fair sex. Her hair was not bobbed like that of women but cropped close to the skin on the back of the head like that of men. Her looks and the expression of her eyes were hard and masculine. I found a young woman of the same masculine sort in the French steamer *Ama one* in which I came back to India, with only this difference that the expression of her face and eyes was mild. In a Geneva restaurant I saw a girl whom I at first mistook for a boy because only her face and head from the neck and throat upwards were visible to me. And the way she held her cigarette between her teeth while she was washing her hands was quite funnyly boylike.

That women should be very healthy and physically strong is much to be desired. But it should be always remembered that a woman who is a counterfeit man is neither man nor woman just as a man who is a counterfeit woman is neither woman nor man.

COMMENTS AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact clearly erroneous views misrepresentations, etc. in the original contributions and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words—Editor *The Modern Review*]

Mr Sleem an Indian

Three correspondents have pointed out that I was wrong in speaking of Mr Sleem as an English man in the November number p. 480. He is in fact an Indian (Punjabi) Mussalman barrister at law and a distinguished tennis player. I make this correction with pleasure and withdraw the remark I was led to make because of my mistake. I had not had the pleasure of Mr Sleem's acquaintance at Geneva and never met him there. The spelling of his name misled me as it is usually spelt Selim or Salim. I remember how Mr Synd Hossain editor of the *New Orient* of America, strongly criticised in that review the European practice of spelling the Riff leaders' name Abd el Krim instead of Abdnl Karm. I did not then know that an Indian gentleman spells his name in a similar way. I do not, of course, question any body's right to spell his own name in the way he likes—I am only explaining how my mistake arose.

R C

Date of the Death of DEVA RAYA II

In the December number of the *Modern Review* Mr Sri kanta Sastry says that the death of Deva Raya II occurred on Tuesday the 10th of May 1446 and not on Tuesday, the 24th of May as was pointed out by Dr Kiel Horn. If May 10th was a Tuesday then 24th May also should be a Tuesday and not Wednesday. If the latter it ought to be the 20th Solar Vaisakh month began at 17 hours 40

minutes on Monday and so the first date was a Tuesday when Suklasaptami ended at 14 hours 50 minutes and star Pushya lasted till 50 minutes after sunrise and Aslesha was the reigning star on that day. No doubt Krishna chaturdasi ended at about 22 hours on the 20th and Kritika was the reigning star of the day which ended at about 14 hours. On Tuesday the 24th Krishna trayodasi lasted till 22 hours 20 minutes. Valakasha paksha atare in the Epigraph does not allow us to hold it as Sukla paksha or Bright half. It has to be pointed that the Epigraph as printed is not intelligible as it is not written with the usual symbols. Mr Sastry might have given the necessary reference for tracing out the original easily.

Generally it is the custom to note the Nakshatra in the Epigraphs of the later kings. Here the Nakshatra could not easily be found. As the year of the death of the king has been located it would be easy to fix the date also correctly if we had the Nakshatra and this though the week day is in correct. From the Epigraph noted in the Review I read as follows—

Kslayachaye Kunalsare dritrayayi kta Vansakhake Mahitanoya torale yukta valaksha pakshetare Pratoranadi Debrat pralayamopahanta samo chaturdasa dine katham pitrupati dhvanyagatiti

It is better that Mr Sri kanta Sastry looks over the date again on the light of the above suggestion.

SOMA SUNDARA DESIKAN

A LETTER OF LEO TOLSTOY

By ROMAIN ROLLAND

I wrote to Tolstoy for the first time about the Pentecost (May) of 1887. At that time I have been founding my creed ("Credo Quia Verum") on the direct sensation of the Divine Existence. I feel therefore I exist. And I could not understand the proscription of Art by the author of *What to Do*.

I do not find anything but a few fragments of my original letter.

I would not have dared to write to you if I

had not to express to you my passionate admiration. It seems that I know you too well through your works to address to you a few compliments which would appear almost impertinent on the part of a boy like me. I am tormented by the idea of Death which I find haunting almost every page of your novels and above all in your *Frank*. I am convinced that ordinary life is not the real life. The reality of life is in the renunciation of the egoistic conception of the living creatures and in their closer union with

the Supreme Life—the Universal Being—we should try immediately to get fused into that Life. That is your thought I believe. My thoughts also follow the same line. I understand that to realise that renunciation of selfish personality, we must avoid all barren sentimentality and work for the benefit of all. In I you say sir that benefit to others practical charity and bodily work alone can tear ourselves away from the tanelful consciousness of our limited ego. can give us the alaraxy or quietude of thought, the peaceful sleep of the heart, the only blessing. It is this oblivion of ones self sir that I am seeking that I desire with all my heart and I believe that I shall attain it. But why do you insist that it can come only through manual labour? I ask you this question which engages my heart most strongly. Why do you condemn Art? Would you not use it rather as the most perfect instrument for the realisation of renunciation? I read your new work. What to do. The problem of Art is assigned there in quite the last place. You say that you condemn Art without giving all the reasons for your proscription. Excuse me if I cannot wait any longer and permit me to ask you your reasons. I believe to have understood that you condemn Art because you detect there in the selfish desire of subtle enjoyments which make our selfishness more coarse by the hyper excitability of our senses. I know that alas for the most of the so-called artists Art is nothing but an aristocratic sens ualism.

But is not Art something else something more? Another thing which means everything to a small number of artists? To them it is only Art which means the oblivion of the selfish individuality the absorption into the Divine Unity the creative Ecstasy. In that state what can Death do to us? Death is dead. Sovereign Art has killed Death.

Am I wrong? Do tell me Sir if I am mistaken. I am in love with Art because it shatters my miserable Ego and unifies me with the Eternal Life. Do you not believe that Art has a great role to play above all amongst old races of men who are dying through the excesses of their civilisation?

Please reply to me Sir. Tell me in all sincerity if labour without thought which you extol would really satisfy you. Would you never feel the regrets due to the sacrifice of Thought and to the disowning of Art and moreover if it is possible to reject Thought and Art by the simple fact of our wishing like that?

I am in need of advice. I find near about me not a single guide or moral preceptor. In France in Europe I find only indifferent or sceptical people or the dilettantes.

Romain Rolland.]

[Reply of Leo Tolstoy]

4 October 1887

To Mow Romain Rolland

Dear Brother!

I received your first letter. It touched me deeply in my heart. I read it with tears in eyes. I had the intention of replying to it but I could not make time and over

and above the difficulty that I feel in writing in French I must write lengthily in reply to your questions which are largely based on a misunderstanding.

The questions raised by you are. Why does manual labour impose itself on us as one of the essential conditions of our true happiness? Must we voluntarily cut ourselves away from all intellectual activities of science and art which seem to be incompatible with manual labour?

To these questions I have replied so far as I could in the book entitled "What to do", which I hear has been translated into French. I have never presented manual labour as a principle but only as the application of the most simple and natural moral law which is the very first to appear before all sincere people.

Manual labour in our depraved society—the society of the so called civilised people—imposes itself on us uniquely by reason of the fact that the principal defect of that Society was and is down to this day that we have freed ourselves from manual labour and are profiting by the labour of the poorer classes. They are ignorant unfortunate veritable slaves like the slaves of the old world and we do nothing for them in comparison with what they do for us.

The very first proof of the sincerity of the people of this society professing the principles of Christianity, philosophical or humanitarian is to try to come as much as possible out of this contradiction.

To succeed in this we have the simplest and the readiest method of manual labour which starts with the act of taking care of oneself. I would never believe in the sincerity of Christian convictions philosophical or humanitarian of a person who allows his own chamber pot to be cleaned by a servant.

The shortest and simplest moral formula is to take the service of others as little as possible and to serve others as much as possible to demand the best and to give the utmost possible in our relations with others.

This formula which gives a rational meaning to our existence and the happiness which results from the same removes all the difficulties at one stroke no less the difficulty appearing before you that relating to the role of intellectual activity—to Science and Art.

Following the above principle, admit that I am never satisfied and happy until I have the firm conviction that while acting,



RADHA IN EXPECTATION OF SRIKRISHNA

By Courtesy of the Artist Sreemati Sukumari Devi Santiniketan

I am making myself useful to others. The contentment of those for whom I act, is an extra, a surplus of happiness on which I do not count and which cannot influence the choice of my actions. My firm conviction that what I do is neither useless nor evil but is something for the good of others is therefore the principal condition of my happiness.

And it is this, which urges involuntarily a sincere and ethical man to prefer manual work to scientific and artistic works. The book that I write needs the work of the printers, the symphony that I compose needs the work of musicians, the experiments that I make needs the work of those who manufacture the instruments of laboratories, the picture that I paint needs the work of those who make the colours and canvas. All these works may be useful to men, but may also be completely useless and even injurious as it often happens in many cases. Thus while I work at things whose utility is highly debatable and to produce which I must moreover make others work, I have before and around me, endless things to do of which one and all, are undoubtedly useful to others, and to produce which I need not make a single person work: a burden to carry for one who is fatigued a field to cultivate for a peasant proprietor who is ill, a wound to dress—millions of things like these which surround us, which requires nobody's help, which produce immediate contentment in those for whose welfare you have performed the act: planting a tree, tending a calf, cleansing a well and such works are, beyond doubt, useful to others and which cannot but be preferred by a sincere man to doubtful occupations which in our world, are preached as the highest and the noblest vocation of man.

The vocation of a prophet is high and noble. But we know what sort of people are the priests who believe themselves to be prophets only because it is to their advantage and that they have the chance of passing for prophets.

A prophet is not the person who receives the education of a prophet but who has the intimate conviction that he is a prophet, that he must be so and that he cannot but be so. This conviction is rare and cannot be realised except by the sacrifices which one makes for his vocation.

It is the same for true science as well as for real art. Lalla with all his risks and

perils, left his profession as a cook and took to violin; by the sacrifice, that he made he justified his title to the musical vocation. But our ordinary student of a conservatoire, one whose sole duty is to study the things that are taught, is not in the state of giving proof of his vocational zeal, he simply profits by the position which seems to him nice and advantageous.

Manual work is a duty as well as a blessing for all, the intellectual activity is something exceptional which becomes a duty and a blessing only to those persons who have that vocation. That vocation cannot be tested and known except by sacrifice which the scholar and the artist make of their repose and their prosperity in order to pursue their vocation. A person, who continues to fulfil his duty of sustaining life by the works of his hands and yet devotes the hours of his repose and of sleep to thinking and creating in the sphere of intellect, has given proof of his vocation. But one who frees himself from the moral obligations of each individual and under the pretext of his taste for science and art, takes to a life of a parasite, would produce, nothing but false science and false art.

True science and true art are the products of sacrifice and not of certain material advantages.

But what happens then to science and art? How many times have I listened to this question made by people who have neither any pre-occupation for nor any clear idea whatever of science and art? One would be inclined to believe that those people have nothing so near to their heart as the well-being of humanity which, according to their belief could not have evolved except by the development of those things which they call Science and Art.

But how is it, that we find people so stupid as to contest the utility of science and art, as well as people still more comic who believe it to be their duty to defend them? There are manual labourers, agricultural labourers. No one bothers about contesting their utility and never would a labourer take it into his head to prove the utility of his work. He simply produces; his production is necessary and 'is good for others. We profit by it and never doubt its utility, still less, attempt to prove the same.

The workers in the realm of art and science also are in the same condition. But how is it that we see people straining all

their powers to prove the utility of Science and Art ?

The reason is that real labourers in the field of science and of art do not arrogate to themselves any special rights, they give the products of their work which are useful and they do not feel the need for any special right and to prove their rights. But the great majority of those who call themselves scholars and artists, know quite well, that what they produce are not worth the things they consume in society, and probably because of that, they take so much pains, like the priests of all ages, to prove that their activity is indispensable for the well-being of Humanity.

Real science and real art always existed and will exist always like the other modes of human activity and it is impossible and useless either to prove or to disprove them.

That science and art play a false role in our society is the result of the fact that the so-called civilised people headed by the scholars and artists form a caste of their own, privileged like the priests. This caste has all the defects of other castes lowering and degrading the very principles under which they organise themselves. Thus we get in the place of true religion a false one in the place of true science a false one, and the same thing we find in Art. It has the fault of weighing heavily on the masses and even more, of depriving them of that very thing which one pretends to propagate among them. This consoling contradiction between the principles professed and their practice is the greatest weakness of the case.

Excepting those who maintain the inept principle of science for science's and art for art's sake the champions of civilisation are obliged to affirm that science and art are great assets for Humanity. In what sense are they assets? What are the signs by which we can distinguish the good from the evil? These are questions which the champions of science and art do not care to reply to. They even pretend to say that the definition of the good and the beautiful is impossible to make, generally speaking they cannot be defined.

But those who speak like that do not speak the truth. In all ages Humanity has done nothing in course of its progress but to define what is Beauty and what is Goodness. But that definition does not suit the champions of culture, for it unmasks the futility, if not the injuriousness of opposing

to Goodness and Beauty, what they call their Science and Art. The Good and the Beautiful have been defined through centuries. The Brahman and the Buddhist sages, the Chinese, the Hebrew and the Egyptian sages, the Greek Stoics and the Christian Bible all have defined them in the most precise way.

All that tend to unify mankind belong to the Good and the Beautiful. All that tend to disunite are Evil and Ugly.

The whole mankind knows this formula. It is inscribed in our heart.

That which unites people is good and beautiful for Humanity. Well, if the champions of Science and of Art have the good of humanity as their object, they should not ignore it, and if they do not ignore it they should cultivate only those arts and sciences which lead to the fulfilment of that object. Then there should not be the judicial science, the military science, the science of political economy and of finance, which have no other object but to secure the prosperity of certain nations at the expense of others. If human welfare had been the ultimate criterion of science and of art, then never would those positive sciences which are completely futile from the point of view of human welfare, have acquired the importance that they have now, so, the products of our arts, which are good more or less to provide excitement to the old rakes, or relaxation to the comfortable idlers, would never have gained so much popularity.

Human wisdom does not consist solely of the mere knowledge of things. For the things that one may know are infinite and to know the largest amount of things is not wisdom. It consists in knowing the hierarchy of things which it is good to know and in learning to arrange one's knowings according to their importance.

Now of all the sciences which man can and should know, the principal is the science of living in such a way as to do the least harm and the utmost good, and of all the arts that of knowing to avoid evil and to produce good even in the smallest of our efforts. But we find that amongst all the arts and the sciences which pretend to serve Humanity, this very first in science and in art according to importance, not only does not exist but are excluded from the lists.

What we call science and art in our society, is nothing but a stupendous humbug, a huge superstition into which we fall

ordinarily as soon as we get out of the old superstition of the church. To see clearly the route which we should follow we must begin at the very beginning removing the eye-preserver which is comfortable no doubt but which obstructs the vision. The temptation is great. We live either by labour or by some intellectual application we raise ourselves gradually in the social scale and we find ourselves amongst the privileged the priests of civilisation the *cultured* as the Germans say. And to doubt the principles which had given us that position of advantage requires, as it does in case of a Brahmin or a Catholic priest much sincerity and great love of truth and goodness. But for a serious man like you Mon Rolland who questions Life, there is no other choice. In order to see clearly we must free our mind from the superstitions in which we are steeped however profitable they might be. That is the condition *sine qua non*. It is useless to discuss with a man who holds blindly to a fixed creed even on a single question.

If the field of reasoning is not completely free. There may be fine discussions fine arguments and yet we may not move toward Truth even one step. The fixed point would arrest all the reasonings and falsify them. There are creeds of religion and creeds of our civilisation both are quite analogous. A Catholic would say I may reason but not beyond that what my scripture and our tradition teach me they contain the whole and immutable Truth. A devotee of Civilisation would say 'My reasoning stops before the data of civilisation Science and Art. Our Science is the totality of true human knowledge. If science does not possess as yet the whole verity she will do it in future. Our art with its classical traditions is the only true art. The Catholics say Outside man there exists only one thing complete in itself as the Germans say it is the *Church*. The man of the world says Outside man the only thing that exists is *Civilisation*.

It is easy for us to see the faults of reasoning in religious superstitions, because we do not any longer share them. But a believing monk or even a Catholic is fully convinced that there can be only one religion or truth professed by him. And it even seems to him that the verity of his religion proves itself by reasoning. It is the same case with us believers in *Civilisation*. We are fully convinced that there exists only one true civilisation—our own.

And it is almost impossible to see the illogicality of all our reasonings which do nothing but to prove that of all the ages and of all the peoples there is only our age and a few millions of creatures inhabiting the peninsula which is called Europe that finds itself in possession of the only true civilisation composed of true sciences and real arts.

For knowing the truth of life which is so simple it is not absolutely necessary to have something positive a profound knowledge a philosophy—it is necessary only to have the negative virtue of *not having Superstition*. One must place oneself in the state of a child or of Descartes saying I know nothing I believe nothing and I do not wish anything but the knowledge of the truth of life which I am compelled to live.

And the reply given is complete for centuries and it is simple and clear.

My personal interest prompts that I must have all wealth and good fortune for my own self. The reason speaks that all creatures all beings desire the same thing. So all the souls that are like me in search of their individual happiness would crush me that is clear. I cannot possess singly the happiness that I desire. But the searching after happiness is Life. Not to be able to possess happiness not even to attempt for it is not to live.

The reasoning says that in the order of the world where all creatures desire only their own good myself a being desiring the same thing cannot have it, therefore I cannot live. But in spite of this clear argumentation we continue to live and to seek for happiness. We say I would never have good fortune and be happy except in the case in which all other beings would love me more than they love themselves. That is something impossible. But in spite of that we all live together and all our activity, our searching of fortune of glory of power are nothing but attempts to make ourselves loved by others more than they love themselves. Fortune glory power give me but the appearances of that state of things and we are almost happy and we almost forget for the moment that they are but appearances and not the reality. All beings love themselves more than they do love us and happiness is impossible. There are people—and their number increases from day to day—who cannot solve this difficulty and burn their head while saying that life is nothing but a mockery.

And yet, the solution of the problem is

more than simple and offers itself spontaneously to us I can never be happy except under a condition of the world wherein all beings would love the others more than they love themselves. If this thing is realised then the entire universe would be happy.

I am a human being and Reason gives me the law of happiness for all beings I must then follow the law of my reason—that I love others more than I love my own self.

Let but man follow this line of reasoning and Life would appear before him in quite a different aspect as it had never done before. The creatures destroy one another no doubt but they also love one another and practice mutual aid. Life is not sustained by destruction but by the Reciprocity of love amongst living beings and this is translated within my heart into Love. So far as I could survey the march of the world I see that the progress of Humanity is due to this principle of Reciprocity. Our History is nothing but the progressive clearing up of the conception and application of this unique principle of the Solidarity of all beings. This reasoning is corroborated by the experience of History as well as by personal realisation. But beyond reasoning

man finds the most convincing proof of the truth of that reasoning in his intimate feelings of the heart. The greatest happiness that man knows the largest freedom the utmost joy is in Abnegation and in Love. Reason discovers for man the only way to happiness and the feelings also push him to that conclusion.

If the ideas that I strive to communicate to you appear not so clear please do not judge them too severely. I hope that you will read them someday in a way more clear and definite. I only wished to give you an idea of my way of seeing things.

LEO TOLSTOY

[Translated by Kalidas Nag from the original French]

A B I had the rare privilege of poring over this noble letter of the Russian Sage the very first day that I saw Mon Romulus Rolland in Paris. He has cherished this epistle as one of the most precious things in his life and he made touching references to this Great Soul straining every nerve to make his idea of Love clear to this unknown French youth who grew up to repay this debt by consecrating a profound and artistic study to Leo Tolstoy. I shall publish Mon Rolland's note on this letter in a subsequent issue of this Review.

INDIAN PERIODICALS

The Duty of the Indian Youth

T. L. Vaswani writes in *The Scholar*

The future is with the Nation's youth. Many young men and women are dreaming to-day the Dream of Freedom. But they are not yet organised into a Great body. Youth movements have in other countries done great things. Much has been done by Young Italy. Ireland owes much to young men. There is a Youth Movement in Germany. It has two wings. The one is the Workers' Youth representing young people of the Industrial Class. The second consists of young men and women drawn not from the workshop but from the Universities and High Schools. The Workers' Youth believe in social reform and international peace. The young people of the Universities and High Schools believe in return to nature.

An Order of Young India is needed to check the process of disintegration in our life. Cohesive forces have weakened those of disintegration are spreading. India is not acting as one will. And until she develops a will to act as a national personality she may not hope to achieve anything.

India is not acting as one will mainly because she is not thinking as one mind. Unity—not the fleeting, unity of feeling but a truly fruitful unity—must grow out of knowledge. Indians—Hindus, Muslims, Parsis, Christians, Jains—must know India her glorious her culture her ideals. There can be no true unity which is not a unity with our ancestors our race-consciousness through the centuries. All attempts at unity which ignore or trample upon our race-memory and the ancient Ideals of the India that was truly great, are I humbly submit foredoomed to failure.

Therefore I plead for a new renaissance of Indian Culture. Not many are aware of how much students in China are doing for national movement in their country. The most popular cry writes an English critic "among the students of China is China for the Chinese." The youth of China are aflame with passionate patriotism and are demanding that China shall no longer be a pawn in the game of the nations. And this patriotism of the students in China is deepened by a new knowledge of the ancient history and ancient ideas. The same English critic observes—

"These young students are learning more of their own history of their ancient and wonderful civilisation. They know that China had a highly developed and civilised life when Europe and America were peopled with painted savages. This knowledge of their ancient greatness is increasing their national pride and deepening their conviction that China has also a great future to look forward to."

In India so many even of the educated know so little of the genius and ideals of India. Much of the current education is I am afraid educated ignorance. I have heard not a few of the Indian graduates argue that India never showed any political genius. India at best, says our young educated graduate produced religion and religion he observes with a benignant smile, is superstition. Yet if he will but care to study the ancient history of India he will know that far back in the dawn of history in the far-off Vedic age, India had developed a theory of constitutional monarchy and a democratic constitution. The Vedic King was not a despot, nor a benevolent autocrat, he was elected. He had a Council guided by the wisdom of the Rishis and the State was practically shaped by Samitis or Popular Assemblies. In post Vedic times we read of the establishment of *ganas* or republics in India.

The more we know India the more may we understand her genius and the value of her great ideals for the modern age.

Fruit Growing for India

Looking at the largest industries in India one fairly gasps to see how primitively things are carried on here. This backwardness is mainly due to lack of education and cheap capital. The following account of the Fruit Growing industry which appeared in the *Indian Scientific Agriculturist* tells the same tale.

Fruit culture in India inspite of the fact that it has been carried on for centuries is still primitive and largely empirical. Western countries like Great Britain and the United States of America have demonstrated to the world the possibilities of the Fruit Industry. The reason for the backwardness of India is not far to seek. The scientific development which has influenced the progress of horticulture in other countries has had but little effect on India. The Indian fruit grower is still carrying on in his avocation as his forefathers did. His ignorance of the scientific methods of horticulture, coupled with his aversion to embrace new methods is a serious impediment in the way of progress. He largely plants seedlings instead of budded or grafted plant as he does not know how to propagate them. The Art of budding and grafting he has never cared to learn and those who know it try to make too much out of it. He plants his trees too closely together where they struggle for light, irrigates his orchard too wastefully and gives but little cultivation. Hence the orchards become infested with weeds, insects and fungoid pests. He does not know how to combat

these diseases and ascribes his misfortune to his fate. Practically he gives no pruning, does not thin his fruit, the result is that sometimes the trees bear abundant crops and at others none at all. His methods of picking, grading and packing are crude and marketing still more so resulting in great waste. As regards preservation of fruit he has hardly heard of it. The net result of all this is that fruit industry is undeveloped and domestic supply entirely inadequate to meet the requirements of the people which have been met by large imports from abroad.

In the year 1922-23 the imports amounted to Rs. 18,357,208 whereas the exports to Rs. 632,260 only. These figures speak for themselves and show more convincingly than words what a vast field there is for the Fruit Industry in India not only to supply the home markets but also to produce a surplus for export.

Will the unemployed youths with university training pay some attention to this field? It has money in it as well as the pleasure of achievement.

The Arya Samaj in Bengal

Kali Nath Rai writes in the *Vedic Magazine* on the causes which have kept the Arya Samaj out of success in Bengal. He says

The Arya Samaj has not made much of a headway in Bengal for much the same reason for which the Brahmo Samaj had its birth in Bengal. Bengal is a firm believer in evolution, and she does not believe in "Back to the Vedas," perhaps back to anything. Bengal is essentially rationalistic and does not believe in the infallibility of any book or any human being that has ever walked the earth. To her the reason of the individual is the ultimate authority in all matters. She is also very largely cosmopolitan and believes far more in proving the affinity of her own faith to other faiths than in proving that it alone is right. Lastly inspite of her intellectuality she has a partiality for the emotional side of religion, a side in which she finds the Arya Samaj deficient according to her ideas. Nothing so absurd is meant as that this generalisation is true in the same sense or to the same extent of all her people. But no acute observer can deny that it sums up the prevailing spiritual tendencies of her educated youth and the educated youth in every province and every country are fairly representative of the people as a whole. No one who knows the Arya Samaj, its strength as well as its weakness will need to be told that it cannot possibly appeal as a religion to a people with these prevailing tendencies.

The Bus Menace

Calcutta is faced by a new danger in the shape of reckless Bus driver whose pranks on the road have made walking or driving

along Calcutta Streets extremely risky Major G G Walsh writing in the *Indian and Eastern Motors* on this says

To anyone who uses his eyes the present situation must be a matter for grave concern. Certainly as far as Calcutta is concerned motor omnibuses are an innovat on but that cannot be held as an excuse for not taking the matter in hand and preventing drivers from running riot. The situation must be faced squarely and lessons learnt by other towns must be applied to Calcutta. London in which motor vehicles of all sorts have been plying for many years past can surely by now be taken as a model on which to base a code of laws applicable to Calcutta.

Prevention is better than cure and A stitch in time saves nine are proverbs which have been dinned into our ears from time immemorial, yet in the present all the axioms on which we are supposed to have based our code of living are forgotten. We must bear in mind that motor omnibuses have come to stay and the more their utility is appreciated the more will they spread. Unless urgent steps are taken to control the comparative few which are now plying for hire it will be a problem exceedingly difficult of solution when the numbers are augmented.

At almost any hour of the day on those thoroughfares along which plying for hire is permitted motor omnibuses will be seen cheek by jowl with every other form of vehicle, but the drivers of them appear to be oblivious to their existence. At least, that is the impression which is left in the mind of the onlooker who is generally credited with seeing most of the game. With little or no warning they will stop at any point at which a passenger may wish to descend nearly always in the middle of the road and very often in the act of overtaking another bus or car. It is a veritable nightmare to anyone who has used the London General Omnibus Company's services to see the total disregard by the Calcutta bus driver of all laws written and unwritten.

These remarks are more directly aimed at the drivers of individually owned buses and not at the drivers of the two larger Transport companies although they too have a very great deal to learn. There are four glaring faults which should receive the attention of the powers that be. They are —

- (1) Stopping in the middle of the road to discharge or load passengers
- (2) Racing resulting in double banking
- (3) Overtaking on a corner
- (4) Dirty interiors

Surely legislation can deal with these faults. More serious problems have been solved in India but there seems to be an air of apathy where buses are concerned.

Mr F W Pethick Lawrence the Labour M P

The following account of the life and career of Mr Pethick Lawrence M P who is now on a visit in India is compiled from a longer account in *the Hindusthan Review*.

Frederic William Pethick Lawrence who with

his wife is now on a visit to India is best known for his vigorous advocacy of Woman Suffrage and for active association with Labour and internationalism.

Born in December 1871 he went to Eton in 1885 and in January 1891 became Captain of the Oppidans from there he went to Trinity College, Cambridge and became "Fourth Wrangler" in 1894. He also obtained a first class in Natural Science in 1895 and was awarded the second Smiths Prize for Mathematics in 1896 and the Adam Smith prize for an essay on Local Variations in Wages in 1897. In the same year he was elected a Fellow of Trinity College, Cambridge. He was also President of the Cambridge Union Debating Society in 1896 and played billiards for the University in the match against Oxford.

After leaving Cambridge Mr Pethick Lawrence made a tour of the world. He visited India twenty seven years ago and proceeded to Ceylon, Australia, New Zealand, China, Japan and the United States.

Having been called to the Bar in 1899 he sometimes sat as Poor Man's Lawyer to give legal advice to all who applied for it.

In 1900 he was appointed as Dunkin Professor at Manchester College, Oxford and lectured there during the year on social questions.

Meanwhile he had been elected as the Unionist candidate for North Lambeth but after a full study of the South African problem and a visit to that country he found himself in opposition to the views of the Unionists Party and retired from the candidature. He became associated with Miss Emily Hobhouse in exposing the scandals of the concentration camps for women and children in South Africa and served as Honorary Secretary of the South African Women's and Children's Distress Fund.

In 1901 Mr Pethick Lawrence obtained a controlling interest in the London Evening Paper the *Echo* and a little later became the editor himself. When the new Labour Party was formed he threw in his lot with it and gave to it the support of the *Echo* alone among London daily journals. When the paper was wound up in 1905 he paid the creditors himself and gave to the staff out of his own pocket two or three months salary in view of the abrupt termination of their agreements.

From 1905 to 1907 he was the editor of *The Labour Record and Review*. At the 1906 election he had one or two offers of safe Liberal seats but refused to consider them on the ground of his adherence to the Labour Party. About this time he became a member of the I L P.

Meanwhile, in 1901 he had married Emmeline Pethick the president of the Esperance Working Girls Club which is well known for its production of the Old English songs and Morris Dances.

When the new movement among women found an express on in 1906 Mr and Mrs Pethick Lawrence identified themselves with the militant party. Among many activities in connection with the W S F U Mr Pethick Lawrence organised the monster Demonstration in Hyde Park in 1908 and founded and edited the paper *Votes for Women*. He also wrote the book *Women's Fight for the Vote*. In 1910 he was prosecuted for conspiracy in connection with one of the militant demonstrations. The jury returned a verdict of Guilty adding a rider referring to the purity of motive of the defendant. He was sentenced to nine months imprisonment and ordered to pay the cost

of the prosecution. He was transferred to the first division in prison after an international petition. He adopted the hunger in sympathy with other surface prisoners who were not given first division treatment. He was forcibly fed for six days and released. On his continued refusal to pay the Government cost of the prosecution his house was sold up and he was made bankrupt, his bankruptcy being subsequently annulled. Mr. Pethick Lawrence disagreed with the subsequent change of policy of the W. S. P. U. to more violent methods and together with his wife severed his connection with Mrs. Pankhurst continuing to edit the paper "Votes for Women" and to take part in the Women Suffrage Movement until the outbreak of the great war.

Since then Mr. Pethick-Lawrence has devoted himself to the Labour Movement and to international questions.

In 1918 he wrote a book advising a levy on Capital as a means of getting rid of the war debt. His policy was subsequently adopted by the Labour Party at the general election and is on their programme to-day.

Mr. Pethick Lawrence has written books on "Local Variation in Wages," "Women's Fight for the Vote," "A Levy on Capital," "Why Prices Rise and Fall," "Unemployment," "The National Debt," and many pamphlets on social, economic, international and women's questions. He is well known as a lecturer of the Independent Labour Party and other bodies all over the country. He is the member of the Royal Statistical Society and of the Royal Aero Club and 1917 Club. He has made a special study of the currency question and was the principle opponent of the time and method of reintroduction of gold standard in England in 1924. During his stay in India he makes a study of the main facts of the currency proceedings.

Mr. Pethick Lawrence is a keen lawn tennis player and billiards player and has won many prizes in lawn tennis tournaments.

Mr. Pethick Lawrence has many friends in India both among his own countrymen and among Indians.

Asura Expansion in India

Dr. A. Banerjee Shastri M. A., Ph. D. (Oxon.) concludes his brilliant paper on the above in the current number of the *Journal of Bihar and Orissa Research Society*. As against the puerile attempt of the purists to prove Indian Civilisation wholly Aryan Dr. Shastri affirms:

The Asuras were the elders of the Suras. They were the masters of the sea. The ocean had yielded them her riches and made them masters of the three worlds i.e. universal sovereigns. The Nagas were the standard bearers of Asura supremacy in India. Then came the Aryans posterior in time. Began the Arya (Deva)—Asura war. Imperial power was the stake. It lasted for 32,000 years. The earth was converted to an ocean of blood. The ocean got prosperity of the Asuras was systematically forced. Its chief guardian the Asura Naga began to vomit poison and slowed

his prowess that fairly threatened to submerge the Aryans. But in the long run the Aryans succeeded. "From across the sea" had come the victorious Asura. After defeat they retraced the steps and plunged into the sea of salt waters. Those that remained "entered the bowels of the earth and disappeared as a separate entity, being completely assimilated in the now firmly established Arya Asura-Dasa body politic of India. But the Asura strain never died and led them on to fresh pastures and new seas in India to the south and across the eastern seas beyond as champions of the neo-Aryan Indian outlook now become theirs as well.

The non-Aryan colour of the Vedic Kings and Rsis is due to many of those kings and seers having been originally Asuras. After the Arya Asura amalgamation the neo-Aryan pantheon contained many non-Aryan entities and affinities. The success of the process can be judged by Agastya, Vasistha, Vashamaitra, etc. being regarded as descended from the same father viz. Mitra Varuna priest of the same king Budas. Even the different gods Varuna of the Asuras Indra of the Trisu Bharata Aryas become each others gods and then one god. The same synthesis has in medieval days succeeded in turning sectarian deities into all India *atataras*—incarnation. (i) This unification of India was achieved, not in the North West and the Punjab but in the Mid Himalayan Madhyadesa. The neo-Aryan was born after the old Arya Asura conflict was over. Naturally Kuruksetra becomes and has ever remained the *Dharmaksetra* of this neo-Aryanism. The Epics and the Puranas glorify this reconstructed and re-read Arya outlook of the Pauravas Aikshakas and Magadhas. The Mahabharata Anukramanika and the Churning of the Ocean usher in this synthetic Aryanism and the new India as historical and accomplished facts. Any discussion about the intrusive or extrusive character of Aryan culture in Mesopotamia must start with an adequate appreciation of the contribution made to it by the sea born and sea bred Asura, who reached India and the Indus mouth from beyond the sea (the Arab Sea) and whose footfalls once resounded on the banks of many a river in the Indus valley and the Gangetic plains and some of whom retreated from whence they had come across the sea of salt water. The rest carried their common heritage of an Arya-Asura mission to the Deccan to Ceylon and across the Pacific.

Indian Architecture

The same Journal contains a posthumous paper of Mr. Monmohan Gangooly author of "Orissa and Her Remains" in course of which the architect archaeologist makes certain important suggestions which may appear quite heretical but which the author maintains on a thorough analysis of the motifs of architecture and principles of construction in India and Europe. He says:

The development of temple architecture is a matter of speculation and diverse theories are advanced to trace the origin and growth of temple

construction. It is not the purpose of this paper to enter into the constructional details of temples. I shall only content myself with stating how it came into existence. We find references of temples in the Mahabharata Puranas, and also in Kautilya who gives the exact position of temples in a fortified city. Now considering that in the age in which Kautilya flourished Buddhist architecture had not attained much importance as evident from an absence of remains, and as the Buddhist empire supplanted the Brahminical one or in other words as the latter grew out of the former it is expected that there must have been some type extant before Kautilya, from which the temple could have evolved. It is for us to determine what this could possibly be. We find at Bharhut representations of chambers or halls divided by pillars into nave and aisles similar to the *basilicas*. These representations are found here, not as indication of the first beginning of this type of buildings, but in an advanced stage of evolution and convention. I should also request you to bear in mind that even at this time *basilicas* with semi vaulted aisles were unknown in any other part of the civilised world. This structural type with the rotunda in the centre and two side-aisles roofed by semi vaults was older than its counterpart found in Europe. The earliest building in Europe bearing some resemblance to it is the Pantheon in Rome erected in the second century A.D. under the orders of the Emperor Hadrian. If a section be drawn through the two semi circular recesses or *exedrae* or even the rectangular ones of the Pantheons it cannot but strike a casual observer that the two types are cousins, Germans and who can say that India did not furnish the architectural ideal at least a portion thereof for the erection of the noblest of the Roman monuments of art.

History of the Daily Mail

Mr Intiaz Mohamad Khan M.A. (London) writes on the above in the *Indian Review*. We quote from his article below. Says Mr Mohamad:

None can imagine that a dark and dingy by lane of Fleet Street contains the World's quickest Printing Press which produces the most widely read and circulated newspaper of the world. Even when you are standing almost at the door of the building you don't feel that just under your feet a Machine is producing a twelve page newspaper at the rate of 1500 copies per minute.

To-day the DAILY MAIL is decidedly the world's most popular daily journal and beats every European or American rival.

Now who was the man who started this Wonder of Modern Journalism? In the history of the Press the name of Alfred Harmsworth, better known as Lord Northcliffe will always stand conspicuously. He was the man who almost doubled the importance of the press and made it a power in the country. It was he who by lowering the cost of production made the newspaper study almost the habit of his countrymen. He began life as a news boy and started his first paper ANSWERS in 1893 with his brother Cecil. In 1894 he purchased the EVENING NEWS and by

his superior organisation made it a paying concern. But it was in 1896 that he started the famous DAILY MAIL. Northcliffe's shrewd study of an average reader's taste was the chief factor in making it popular so soon after its birth. The other factor in its success was its low price—you could buy a ten or twelve page paper neatly printed at the ridiculous price of half a penny only. Though the price is doubled now yet as compared with the TIMES or other famous dailies it is still the cheapest thing of its kind on the market.

Like all other London presses THE DAILY MAIL Press too is situated in the City Quarters bounded on one side by the Thames embankments and on the other by the famous Fleet Street. When you enter the lane in the evening say at ten o'clock when London is either asleep or revelling in Theatres or dance-halls, the first thing you meet is a number of cheap restaurants which specially cater for the night workers of the Press. As you move further you come across motor vans being loaded with mail bags and ready to start for the Railway Stations from where the newspaper specials start before or after mid night. The copy which comes out of the printing machine at half past ten at night in London is delivered at your door in Inverness (extreme north of Scotland) at six o'clock in the morning.

On the upper floors of the building are the Editorial Offices and composers' rooms where 47 composing and casting machines are constantly at work. The staff consists of 1200 hands and their wages range from two to forty pounds per week.

The length of the machine which prints, folds, wraps and stamps at the same time is about fifteen yards and there are about twenty such machines constantly working. The paper is composed and is ready for printing at about ten in the evening. But before the hour of eleven strikes the DAILY MAIL is ready for distribution among its subscribers. The country edition is despatched from London before midnight while the London Edition is ready for market at three o'clock in the morning.

In every twenty four hours four or five editions come out for distribution in London and then there are two continental editions, one in Paris and the other in Munich (Germany). But the most novel edition is the one issued on big Atlantic liners sailing between England and the United States.

Its net daily sale in the British Isles excluding London is about three quarters of a million while its circulation in London and abroad is about a million and a quarter the total sale thus amounting to about two million copies.

Like all other newspapers the DAILY MAIL too depends to a great extent on its income from advertisements. If you want the full front page to advertise your wares you have to pay about £1700 for a single insertion and even then you have to wait for some time before you can reserve it. Their daily income from advertisements is about seven thousand pounds.

Pressing Problems

Sister Subbalakshmi Ammal, B.A., says in *Stri Dharma*

Physical development sex hygiene avoidance of early marriage and the need for training in

mothercraft are pressing problems for consideration, and I hope we shall learn much about these in the course of our work here to-day I would like to say a word specially about early marriage which is the greatest hindrance to the educational and therefore cultural advancement of our Hindu race. At an age when young boys and girls should be going to school and allow both their minds and bodies to be growing at an age when they should not be hampered with cares and worries which spoil their health mental as well as physical at an age when their minds should be young pure, unsullied by worldly desires the poor young boys and girls are married forced to enter the mysteries of married life and made to face all the problems troubles worries and cares of a family. Imagine a young girl of 13 being a mother with a young baby kept awake at nights to look after the child and in many homes doing all the domestic work as well. How can we expect such a girl to live a long and healthy life and how can we expect a child born to another child of 13 to grow up into a healthy boy or girl? Again imagine a boy of 15 years being a father chained down to a family unable to guide either his mother or his young delicate wife, having at the same time, to study all his school lessons and satisfy his teachers. By the time he completes his course and is in a position to earn his living he has a big family depending on him.

The Late Swami Vedananda

The *Vedanta Kesari* says

It is with deep sorrow that we record the passing away of Swami Vedananda, the head of the Ramakrishna Mission Sevashram at Brindaban. For about a year past, he had several attacks of diphtheria, however was the immediate cause of his passing away. The Swami was an ardent patriot who joined the Ramakrishna Order about fifteen years ago and was the brother of Sri Sarat Chandra Chatterjee, the famous Bengali novelist. May his soul rest in peace.

The Begum of Bhopal's Advice to Moslems

In the Course of her Convocation Address at Aligarh the Begum of Bhopal gave some valuable advice to the Moslem students which we reproduce from the *Feudatory of Zeinudari India* below

Addressing the Moslem students in particular Her Highness asked them to remember that they were the sons of Islam which had brought the message of peace for the world. Islam taught them toleration for non Moslems with everybody in God's vast world. Her Highness went on to say 'You are living in a country inhabited by different creeds. Your objects and outlook in life

is the same as theirs. The progress of your country or its decline in the concern of you all. You are a subject people and you have duties to perform by the Government under which you are living in peace. You have therefore to live in unity and with tolerance with all of them and show them the respect that Quran has enjoined upon you. You must sail clear of the dangerous rocks of communal prejudice and not allow your self to be contaminated by that poisonous atmosphere. Your education demands and your religion orders that you must live in peace and amity and carry aloft the standard of a united nation in your country. It should be your never ceasing effort to bring about harmony and concord where friction and disruption exists.

Cultural Unity of Asia

Dr Kalidas Nag Hon'y Secretary Greater India Society writes in the *Forward Congress* and Winter Number

Thanks to the text books and the programme of studies inspired by our English school masters we in India have managed to forget that as Indians we are inevitably Asiatic. But Asia is generally depicted in such lurid colours by her foreign exploiters that many of us still consider the Asiatic context of our national history as a 'Geographical Fatality' and try to outgrow as quickly as possible the 'Oriental mentality'.

Yet to do the barest justice to Asia, we have got to admit that she is the stage on which some of the momentous dramas of human progress have been represented. Leaving aside the 'tableaux vivants' of the dawn of civilisation in course of the collaboration of the Aegio-Egyptian and the Chaldeo-Assyrian peoples in remote antiquity the emergence of great personalities with their prophetic messages in the historic period redounds no doubt to the credit of Asia. Zoroaster the first reformer of Iran, Mahavir the champion of Ahimsa, again the barbarous human instinct of cruelty Buddha, the high priest of mutual universal fellowship Lao-tze the protagonist of spiritual non interference and Confucius the promulgator of ethical perfection—are pioneers in the history of human progress. Culture of Asia was the by product of their spiritual missions. Age after age, the declaration of a new faith has led to the development of new civilisations literature and philosophy ritual and art institutions and inventions have followed in the wake of each spiritual awakening.

PAN ASIATIC HUMANISM

Iran India and China were the three big radiating centres of spiritual and cultural internationalism. Yet by a curious irony of our academic destiny we are not only ignorant of this grand triangular evolution but are almost totally indifferent to the necessity of any positive knowledge of Pan Asiatic Humanism. No doubt we know something of India but our study of India is as yet provincial and not continental. France and Germany are nearer to our students than Iran and China, our next door neighbours and spiritual collaborators. Our students know more of Alexander and Napoleon than of Zoroaster or Confucius,

Let there be a questionnaire-test amongst the under-graduates of our colleges and my contention would be proved. No wonder then that our students our young men the best recruits to our public life and activities lack that indispensable background of the culture and the spirit of the East without which most of our experiment and reconstructions would inevitably be the mere imitation or mimicry of occidental life and history. East and West should and must collaborate but East must do so as East and West as West. Then only the collaboration would be honourable and creative. Otherwise there would be fruitless parody of Oriental spirituality on the one hand or a tragic caricature of Occidental culture on the other.

Judged from this point of view our school and college syllabuses of studies stand self-condemned. The very element of Asiatic history and culture are not known to our students. No wonder then that they never bother their head about the vicissitudes of this vast continent. How can there be love or sympathy without knowledge?

MORE KNOWLEDGE OF ASIA

It is high time that we should organise to provide for this knowledge of Asia both inside and outside the academic circles. If the hard and fast regulations do not permit a sudden change in the courses of studies let there be intensive discussions conferences as well as popular public lectures with pictures and lantern slides with a view to bring home to our people the intimate relations that exist between the different peoples of the Orient. Even if our students are not spared the pains of cramming the delectable details of the career of Catherine de Medici or of the constitutional reforms of Cleisthenes let them occasionally at least study in pictures the magnificent results of the Sino-Indian or Indo-Japanese collaboration.

The monumental remains of the Chinese Buddhist temple-city of Lung men the exquisite Japanese wood carvings and temples of Nara and the frescoes of Horyu the Mahabharata reliefs on the Indo-Chinese temple of Angkor Vat, the Ramayana scenes sculptured on the Javanese temples of Prambanan and Panataran the Central Asian frescoes discovered in Turfan and Tuen Houang the latest Buddhist remains in Khotan Baman Afghanistan and Persia—all these things should be shown discussed and made familiar to all those who aspire to have some culture. This great chapter of give-and-take in Asiatic history should be made living. Then only we shall realise how much India has received and how largely she has given through selfless service and deathless creation. But let this study be in a spirit of humility and devotion to truth. If India had once through her loving participation in the life of humanity built her spiritual domain in the East so as to earn the title of the Light of Asia that rare privilege is only a matter of forgotten history to-day. What are the shortcomings of our life or the defects of our national character that led to the present retrogression isolation and stagnation? Let these problems be studied with scientific detachment of spirit. Let all that we know of our great achievements in the past make us more ready to admit our present limitations, let it open our heart to the immortal lessons of the Angels of Peace and Fellowship and let our hands be ready and fit again for the

alleviation of human sufferings and for the uplifting of mankind. India became Greater India through self-effacing service for humanity. May our Asia the Mother of all the great religions of man rise above her present degradation and once again pronounce full-hearted benedictions for the whole world.

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Indian Traditions or Indians

Nothing is so shameful, so flagrantly against the laws of spiritual economy as the case of the members of an ancient and living cultural group attempting to throw off their own traditions cultural, moral and spiritual habits and making vain efforts to tread exotic paths of thinking feeling and willing. Yet there are millions in India who do so with the greatest pride. The following *sensible words of the National Christian Council Review* regarding the relation that Indian Christians should have with Indian tradition and culture may help foreign minded Indians to regain their sanity.

How can we distinguish the main current of the river of God from its tributary streams? Christian theology has long maintained that the head waters of religious truth are in Judea but can that be maintained in the face of the acknowledgment of India's subtlety and courage in the endeavour after the ultimate secret of the universe? Even Christians are found to maintain that since Christ is the fulfilment of India's long quest, the Old Testament of her people is to be sought in the Upanishads or in the utterances of the *bhakti* saints. Why feed the young Indian Christian on the husks of Hebrew history when he can glean rather after the *rishis* and the *sadhus* of his own ancient land?

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Islamic Hopes of Painting Europe Green

The Islamic World quotes the following from the *Daily Express*:

In his statement of the other day that Most English people have abandoned Christianity but have not yet adopted any other form of religion, Prebendary Mackay said no more than the exact truth. We are no longer a Christian people in any real sense of the word and it is useless pretending that we are. It is questionable whether we are still even a religious people. It is true that we occupy ourselves a great deal with religious and semi-religious problems and discussions but that is a different thing from being religious. We study comparative religion we have an intellectual curiosity about the superstitions and modes of belief of other races and times we dabble in spiritualism and theosophy we take an academic interest in mysticism and religious psychology generally we are interested in Church history and in the results of the Higher Criticism—but we are not religious. Not one in a hundred of those who take interest in these things is primarily concerned to lead a

religious life himself. And of the few who are how many are specifically Christian in conduct outlook or belief? Christianity as a guide to the conduct of life or as a scheme of dogmatic belief means, I am afraid, little to most of us to-day the spirit of the age is definitely anti-Christian.

Then says the Moslem journal—

At last our friends have come out into the open! It is admitted that in England Christianity is dead, and that whilst there is a tendency to look around and dabble in religious problems the fact remains that England is without a religion to-day. Too long has this Church held away too long has it misled enquirers, and retribution has overtaken it in full measure. People have been led to think of Christianity as religion and all other Creeds as Paganism, hence when people forsake religion they really mean Christianity. Here my brethren is the opportunity! Islam must be introduced forcefully and widely in the West we must bestir ourselves and not be content to have one or two missions here, but we must organise and have a teacher of Islam in all the great cities of the West. We must have a full supply of literature for distribution and we must have a good headquarters so that everyone who wishes can apply for Islamic instruction.

But the people of Europe are developing a great craving for speculative philosophy and spiritualism on the one hand and for cold scientific reasoning on the other. For this reason would it not be rather difficult for Islamic missionaries to win over the Europeans? We are not in a position to pass any judgment on Islam as a religion but we can very well say that Islamic missionaries will have to make improvements on their intellectual equipment before they can expect to preach successfully to Europeans.

Hindu Moslem Affairs

The Anagarika N. Dharmapala writes in the *Maha Bodhi*

In the tenth decade of the eighteenth century hooligans, brigands, pirates, adventurers, filibusters, immoral scoundrels of different European countries armed with nothing else except desultory weapons and poisons left their shores and came to Asia and destroyed weaker races and subdued them and pillaged the countries. Politically free races were made to go under the yoke of slavery. The political crimes committed by European adventurers have had no parallel in the history of the world except during the period of Moslem vandalism. Barbarous hordes from Arabia fresh from the conquests inaugurated by the successors of Mohammad lust for more land and fresh pastures with the sword and Koran in their hands devastated the countries lying between Persia and India. The Aryan civilization that

stood for two thousand years had met with a barbarous foe who recognized neither art literature nor aesthetic beauty. Destruction was their slogan. Entering India they destroyed the vestiges of Buddhism and converted people by force into Islam. Centres of learning became centres of brigandage. India lost the noble religion of the Buddha and the lay Buddhists were converted by force to the million into the Semitic religion of Arabia. India then had not one Moslem but to-day there are 70 millions. The Hindus and Moslems are killing each other and the British with their impartiality fire on both parties and kill them. When the Moslems killed in number exceed that of the Hindus the latter shower praise on the British and vice versa.

There were living on the banks of the Ganges two others and one day they went fishing one going by the bank side the other on the deeper side and both succeeded in catching a big fish and they had it dragged on to the bank. Now how are they to have it equally divided, because the one had caught the fish by the head and other by the tail. They began to quarrel and a fox who had been watching the two others came rather close to them and was gazing at the horizon and the others seeing the fox said there is a fox let us go to him and he will judge our case and divide the fish impartially. They approached the fox and requested to come and help them. With nonchalant indifference the fox said that he had just left the bench of the court of the King of Benares and came here to get a little fresh air and he had no time to attend to other matters. However at their request the fox approached the place and inquired of the two how they had caught the fish and the one said Lord I got hold of the tail end and you he asked of the other and he said at the head. The fox cut off the tail end and gave it to one saying that is your portion and he bit off the head and gave it to the other and the middle portion the fox took as his share for having decided the case. The fox marched off dragging the best portion of the fish. This story is from the Jataka. The illustration is to be found in the Barhut railing in the Calcutta Museum.

Effect of the War on Art

Bhavachitra Lekhana Siromani N. Vyasa Ram contributes a beautifully comprehensive article on the Growth of Art in Europe to the *Quarterly Journal of the Mythic Society*. Regarding the effect of the war on art he says

Whatever troubles otherwise the world might have experienced due to the Great War art received a mighty impetus such as was never known before except once as a result of the French Revolution. It was officially recognised that picture making was not a mere idle pastime but an activity which had its own function and purpose of usefulness to humanity. More than ever they saw how art could be turned to great advantage if the people chose. The idea art for art's sake and art was recognized as an element of education and social progress because nothing, else in the

world could impress an idea so vividly and lasting ly on the human memory. Various war artists were officially employed and ever since then more and more encouragement is being given to the growth of art in England. The fact that in London alone there are over thirty schools of art is enough for us to imagine the extent to which art is appreciated and recognised as a necessary element of education in England. As a result of the War English art became more settled and came back to a modified realism though it is idle yet to speculate over the various phases of modern European art.

The Work of Educated Men in Villages

Mr W Samiah (Retd Tasildar) writes in *Rural India*

During the last fifty years or so there has been a steady migration into towns and cities of the intelligent and wealthy classes among the rural populations. They came out of their villages to receive English education in Schools and Colleges and thereafter secured occupations in Government service, learned professions and commercial lines and eventually settled themselves in towns on their pensions or accumulated savings or both. When opportunities came to satisfy their further ambition they stepped into further appointments in estates, mutts, temples or private firms and then spent all their life time for their own personal ends. They forgot altogether the welfare of the village which gave them birth. Scarcely do they pay a visit to it except perhaps to collect their dues from their recalcitrant tenants or to see a dying relation who with a strong aversion to town life refuses to leave the village. Accustomed as they are to the luxuries and easy going town life, they feel the incompatibility of leading a village-life at the far end of their earthly existence. But it is this class of people that owes a heavy debt of gratitude to the villages. They owed their education and prosperity to the taxes wrung from the rural population and the best way of discharging that debt is for them to go back to their home of parentage and utilise their knowledge and past experience for the benefit of the village. Retired men if they only care to spend the evening of their life in their own village, will find enough to occupy them in wholesome endeavours for the uplift of the rural populations. Let them make a beginning and they will naturally prefer a retired and peaceful life in their own village and feel contented and happy in doing some useful work in that humble sphere and the little work which they may be able to do would be of immense advantage to the villages. Fortunate indeed is the village which can claim as its own retired men with knowledge and experience. For instance retired judicial officers may very well spare their villages from costly litigation in law courts by settling local disputes by arbitration and giving homely advice on the spot. Retired revenue officials may educate the village folk and give the lead in all revenue matters. Those with medical experience may open dispensaries and look after village sanitation and health and an Ex Engineer may help in making tanks and estuaries for constructing roads & digging wells, building houses, laying out streets and

drainage, channels and repairing irrigation works. Similarly educationists will have ample scope for doing educational work and forest officials may encourage planting operations. Retired lawyers if indeed there are any are expected to be the natural leaders of the village and take part in training the villagers in civics and citizenship and thus enable the people's voice to be heard in the councils of the empire. In these and other ways retired men may find useful occupations in their own villages. The village communities have also a right to demand the services of such men not as a favour done but as service due to them. Their services are now badly wanted in villages. Village panchayats, Panchayati Courts, Irrigation Panchayats, Union Boards, Co-operative Societies and Banks which are increasing in rural areas are now in the hands of inefficient men with little experience of administration and accounts and it is no wonder that many of these institutions are not working as they ought to. In these circumstances the re-advent of the lost intelligence to villages would be a very great boon indeed.

The writer is quite right in what he says

Marriage among Jains

The following appears in the *Jaina Gazette*

The consequences of the lack of free matrimonial intercourse among Jains are ruinous in several ways. Thousands of young men cannot find brides within their respective sub-sects and are forced to pass their lives as bachelors. Some of the sub-sects are composed of extremely insignificant numbers. There is a difficult position. The rigid conditions which prevail so far preclude the marriage of their youth among other sects. Since the girls must in no case remain unmarried, they are often forced, like so many dumb driven cattle, into altogether undesirable marriages. While the girls are thus dedicated to lives of heart rending misery and speedy widowhood, boys of brimming vitality and strength are deprived of the joys of conjugal life. The latter are no better than the dead so far as the propagation of the race is concerned. The call of youth is irresistible. There is no wonder that some of them contract objectionable marriages or fall into dissolute ways and thereby fall into the clutches of the petty tyrants of local *Kardars* to get excommunicated. In this manner the vicious circle goes merrily round and round unaltered. The avarice of poor parents plays a considerable part at times in the marriage of young girls to men of advanced age. Lured by monetary and other material advantages, girls are bundled into matrimony without the slightest compunction by those who profess the creed of Ahimsa. Comparative poverty is men who are out to find mates. The evil is thus complicated and accentuated. Inter-marriage would certainly open out a wide field of natural selection and help to rejuvenate the entire communal life. As matters stand, we are torn

into small artificial groups by means of a tedious convention which cannot stand the test of reason for a minute. The perennial economic loss which our society is incurring by our prejudice against healthy breeding is leading us on the road to sure extinction.

It is an admitted fact that our numbers are fast diminishing. We quite realise that the lives of thousands of our young men are running to waste and that many many thousands of

girls are being driven to lead unhappy barren lives. Class fertility is at a very low ebb among Jains. It is impossible to produce children unless the people unite in wedlock and unless couples are physically well matched. How long are we to continue to be harried by out worn social theories which are sucking up all our vitality and daily leaving us the worse off in the battle of life?

FOREIGN PERIODICALS

Mussolini's New Powers

The *Literary Digest* gives the following

"If one is going to be a dictator then one should be a dictator" is evidently the Mussolini principle, remarks the *Buffalo Courier and Express* commenting on the new powers assumed by the Italian dictator after the latest attempt on his life. There never has been anything like the multiplication of manifold governmental powers in the hands of one man outside of Asia, says the *Philadelphia Record* noting Mussolini's assumption of the Ministry of the Interior with direct control of the police force which gives him six Cabinet portfolios besides the Premiership, the chieftancy of the Fascist movement, and the direct command of the Fascist militia.

The new and drastic laws were adopted very shortly after the end of the fourth year of the Fascist regime. This year was marked by a notable tightening of control as a correspondent of the *New York Herald Tribune* recalls including the outlawry of strikes, the banning of secret societies, the further limitation of the freedom of the press, laws making the Premier responsible to the King alone, another making remarks derogatory to the Premier punishable, the fining and disfranchisement of any Italian at home or abroad speaking disrespectfully of Fascism and the replacing of local elective officials by government appointees. This period as a *Chicago Tribune* writer puts it might be called Fascism's period of direct action, the events of the last few weeks have ushered in the "period of intransigence." The new laws are the direct result of acts of violence culminating in a boy's attempt to kill Mussolini on October 31. The youth was promptly lynched, and in an ensuing reign of terror a hundred persons were killed, a thousand injured, and hundreds of homes destroyed. On November 4 Mussolini promised his followers, "To-morrow we will have the acts you have been awaiting." So on the 5th, the Fascist Cabinet approved a list of new measures for the suppression of dissent. In the meantime an international incident had arisen. There had been grumbling in Italy over anti-Fascist plotting on French soil and anti-French demonstrations in Italy. On November 4 Colonel R. Cotti Garibaldi was arrested in France

after being accused of being an *agent provocateur* in the hire of the Italian secret service. On the 9th the Italian Minister in Paris conveyed his Government's official regret to foreign Minister Briand. On the same day the Chamber of Deputies passed by practically unanimous votes most of the laws asked by the Mussolini Cabinet. These included the revival of the death penalty for plotting against the life of the Premier or members of the royal family, and also

1. Punishment by prison sentences for those who enroll in any anti-Fascist organization

2. Annulment of all passports permitting Italians to leave the country and heavy penalties for evasion

3. Revocation of the licenses of hostile news papers.

4. Dissolution of all organizations suspected of holding views at variance with the Government.

5. Police dead lines for persons suspected of anti-Fascism.

6. Representatives of the Army, Navy, Aeronautical Corps and Militia to form special courts for judging offenders under the new regulation.

At the same time the Chamber of Deputies expelled its remaining opposition members. On the 15th it was announced that 190,000 Fascist militiamen were to be armed with rifles. Twelve newspapers were actually suspended in accordance with these decrees but what seems to our editors to be the last straw was the decree of the Fascist Government forbidding Italian parents to give their children names which would seem to be subversive to the existing system.

So to-day says the *New York Evening Post* Italy is practically under martial law. Many of our papers wonder how long such a rule can endure, and consider the policy of repression a confession of weakness. To the editor of *The Nation* "the interesting thing is not what Mussolini may achieve in the six months or six years that may yet be his, but what is the price for this horrible strangling of liberty, this destruction of every vestige of democratic government."

And yet the ruthless suppression of plotters seems to some of our editors to be at least partially justified. "Some bloodletting" may be necessary to protect Mussolini's life and his hold on power, "which he probably regrets as much as any one."

but, declares the St. Paul *Pioneer Press* it is nothing to the streams of blood that would be unloosed in Italy if he should fall to-day by the hand of an assassin

Free Trade for Europe ?

Europe to day is cut up into numerous economic fragments by tariff barriers although her economic life is one. Much of Europe's present misery is due to the false protectionism which is slowly undermining the health and vigour of European industries by narrowing down their relations with one another to the barest minimum. The *Literary Digest* tells us of a new movement against this dangerous protectionism of Europe. We are told

The walls of Jericho fell before the blowing of the trumpets but recalling this in connection with the manifesto issued by more than 200 persons representing some sixteen countries pleading for the removal of restrictions on European trade certain English authorities assure us that they are not simple enough to suppose that the tariff walls of Europe will fall down at the blast of the trumpet even when blown by such competent instrumentalists as the 200 distinguished signatories of the document. According to the *London Economist* the present plea, although it indicates a wide-spread recognition of the folly of Europe's trade practices cannot be expected to do more than change the trend of international trade policies. Nevertheless it is said to be more than a small mercy that the beginnings of a change are appearing. The next step we are told by this weekly is the international Economic Conference which is expected to meet at Geneva next year and is by the issue of this manifesto and all that it means invested with a far greater importance than it might otherwise have possessed. We read further of the manifesto that

It is bound to exercise considerable influence on the Governments of Europe because of the very great weight and authority of the men who have put their signatures to it. But it will assuredly rank as one of the great economic documents of history chiefly because there has never been any declaration of economic policy—outside the decisions of official conferences—which has had so powerful an international backing.

The document is signed by over 200 persons representing some sixteen countries. In the first place there are the heads of a dozen Central Banks, including those of Great Britain, Germany and Italy, the chief neutral States of Europe, with the notable omission of Spain and certain countries of Central Europe. These signatures are of special importance for the heads of Central Banks, though not usually government officials are nevertheless in charge of institutions the primary purpose of which is not to make profits for their bank, but in the public interest to look after the monetary basis on which the economic life of each country depends. Being free from direct political influences and unattached to the interests of

particular groups or industries the Central Banks are in a peculiarly favorable position for judging what is needed for the public well being. Moreover in present circumstances these banks which are entrusted with the difficult problem of securing monetary stability, have good reason to know how much they are hampered in carrying out their primary function by the existence of trade barriers. The signatories include a very strong representation of other banks and other financial houses in every country.

England 'Done For'

The same journal also gives the following

Sir Thomas Beecham one of England's leading impresarios conductors and composers thinks that the musical future of England is so black that the only thing left for musicians to do is to get out. Accordingly Sir Thomas departs for the United States to take up his permanent residence there. At least, so report current cable dispatches from London, with the result that both England and America are stirred to editorial demonstrations of interest. Since Sir Thomas is said to be headed for Philadelphia as his first stopping place particular importance may attach to a welcoming editorial from the *Philadelphia Public Ledger*. The *Ledger* briefly calling attention to be the fact that Sir Thomas's fortune proceeds from that most famous remedy Beecham's Pills notes that, since Beecham is now seeking refreshment in America, doubtless the medicament on which the paternal affluence was founded is in this instance unavailing. The editor compares Sir Thomas to the Gloomy Dean of Westminster Cathedral, who spends much of his time prophesying woe for England. It seems that Sir Thomas's gloomy remark on the British situation, music and otherwise runs in part.

England is finished, not only musically but every other way. The only thing for anybody to do is to give up and go to America. I am going as a guest and will conduct the Philadelphia Orchestra. After a few months experience as a guest I will stay permanently and I advise as many English musicians as possible to leave this country and go to America.

Why one of my American friends spends as much money on one orchestra in California as the English spend on music in all England including the English Government's subsidy to broadcasting.

The broadcasting of opera especially arouses Sir Thomas as it appears his cabled protest running

"It sounds like most horrible chattering gibbering, chortling shrieking devils and goblins and they call it Beethoven or Wagner. The sound has as much in relation to their music as the singing of Galli Carci to a roaring bull. It's insanity."

Future of British Politics

The *New Republic* says

The recent municipal elections in Great Britain showed remarkable gains for labor especially in the northern cities. Labour won one hundred

and sixty-one seats and lost twenty-one while Conservatives won only fifteen and lost seventy-eight. The Liberals did even more badly losing fifty three and gaining only eight. Thus labor made a net gain of one hundred and forty while the Conservatives and Liberals made net losses of sixty three and forty five respectively. Several reasons are given for this upset. The Labor party has now lost from its ranks many of the extremists who by their presence had alienated persons of moderate views. The Liberals are split asunder by the personal quarrel between Lloyd George and Lord Oxford and Asquith. There is widespread and well justified dissatisfaction with the Conservative government over its handling of the coal strike. The result of all these factors combined is to put the Labor party in a position of suddenly and greatly enhanced political strength.

This does not mean however that the political skies are clearing. On the contrary they seem more stormy than ever. The Communists who have been frozen out of the Labor party are aggressive and well organized. The present situation with the coal strike virtually broken the trade union treasuries exhausted the leaders quarrelling among themselves and the Conservative government showing an increasing tendency to use Fascist methods presents just the soil in which Communism best grows. At present we have the Conservatives on the right, Labor on the left and the Liberals in the middle. It is not at all improbable that in the future we may see Conservatives on the right, Communists on the left and a Liberal Labor alliance in the middle. The right wing of the Liberals would go over to the Conservatives, the left wing of Labor would go over to the Communists where for the most part it is already. The left wing of the Liberals would move a little further still to the left to combine with the right wing of Labor.

While such a regrouping would mean greater reality in politics it is impossible to look forward to it without serious misgivings. The Communists are not interested in parliamentary government, they are interested in class war as a precursor to and accompaniment of revolution. For some time to come British industrial life is likely to continue greatly depressed for reasons some of which at least are international in character. It needs an increased degree of socialization, but the dose the Communists would apply would probably be fatal. To vary the figure, the British ship must pass through stormy waters and it will be a serious misfortune if a large part of the crew stands by with folded arms, or seeks covertly to cut the halyards.

Life Insurance in Japan

The Japan Magazine tells us

At present life insurance companies numbered 41 and marine fire and other accident insurance companies 51. Before the insurance business was so strongly established as at present it had strong competition from foreign insurance offices doing business in Japan. These offices numbered 60 or 70 in 1900 when the Imperial ordinance was

issued controlling foreign insurance offices in Japan. They were obliged by the law to deposit an amount of money with the Government. This forced nearly half of them to give up business in Japan. At present there are only 4 life insurance offices and 32 fire insurance offices operated by foreigners.

We see that foreign companies do not thrive well in Japan. Is this due to the Japanese being more efficient than the foreigners in business or to the fact that the foreigners have no political hold on Japan? The extraordinary dearth of foreign companies in life work (only 4) shows that the Japanese people believe in insuring with national companies and do as they believe.

Woman Explorers

We learn from the *Woman Citizen* that

A new feminine organization, founded on daring and scholarship has just announced itself—the Society of Woman Geographers which is to give comradeship and stimulation to the woman explorer and her ally in science. There are so far thirty nine members, an unbelievably fascinating list of hunters and writers whose names mean dangers conquered and hidden facts unearthed. Harriet Chalmers Adams, authority on Latin America, Spain and her colonies and on early American peoples is president. Marguerite Harrison co-author of *Grass*, interpreter of the East, serves as treasurer and Blair Niles who studies the peoples of Venezuela, Ecuador, India, Java, the Andes and the Himalayas as secretary. One of the charter members Mrs. Ernest Thompson Seton has just returned from a South American trip with the Field Museum expedition—the first white woman to penetrate the wilderness of Paraguay. For widely traveled women who eschew jungles and microscopes there is to be an associate membership.

The Most Romantic Regiment in the World

Hugh Vincent contributes a highly interesting account of the French Foreign Legion to *Chamber's Journal*. We give quotation from it below.

In a world where the love of adventure is rapidly giving way to the exigencies of life, there still remains that famous band of adventurers, the French Foreign Legion.

The Foreign Legion was founded in the year 1831 under the name of the African Auxiliaries. A Belgian who styled himself Baron de Boegard collected round him some four thousand soldiers of fortune and set sail for Africa after swearing allegiance to France.

They were so poor and ragged that the Arabs called them the Bedouins from France. They gave such a good account of themselves however

that a royal edict dated 10th March 1831 sanctioned their incorporation in a Foreign Legion under the title of *La Legion Etrangere* on the pattern of the *Legion d'Hohenlohe* which fought at the time of the Restoration. They remained as a separate entity until 1864, when a decree was passed bringing them into the armies of the French Empire.

Recruits are given the choice of joining the 1st Regiment stationed at Sidi bel Abbes or the 2nd regiment located at Saida. The former is easily first favourite with the young soldiers, for Sidi bel Abbes is a gay place with cafes and dance halls and wine too is cheap in Algeria. After a day or two at Oran they are sent forward to the regiment of their selection.

Sidi bel Abbes is distant about fifty five miles from Oran. Here are the great barracks of the 1st Regiment covering more than two acres of ground. The city of the Legion has a population of thirty thousand. It is 1500 feet above sea-level and is embowered in gardens trees and vineyards. Its fertile fields in a wide valley are watered by the river of the Mekarra.

On their arrival at the barracks the recruits are greeted with shouts of derision from the old Legionnaires. "Here come Les Bleus," they call out, and pass scathing remarks on the newcomers' personal appearance. All this is simply meant as chaff and banter and must be accepted as such. The blues are then shown to their quarters. In the morning they are awakened by the cry of *Au Jus au Jus* (to the juice) and in old soldier gong the rounds of the beds with a big jug containing black coffee—about half a pint is apportioned to each man. Five minutes later reveille is sounded. Then ensues a rush to the ground floor where the washing arrangements are. Fall in for parade sounds fifteen minutes after reveille.

The most trying part of the life at the beginning is learning how to march for marching is a religion in the Legion. The recruit starts by covering short distances carrying only his arms. Gradually this is increased until he is able to carry at least seventy pounds weight on his back and cover twenty five to thirty miles day by day without interruption at a pace of five kilometres an hour under a broiling African sun. This is the time when a man regrets the day he set foot in the Legion. The greatest crime a Legionnaire can commit is to fail in any of these soul-destroying marches.

Iron discipline is enforced and the punishment meted out for some offences is unbelievably severe. For an infraction of discipline the mildest form is *corree* which is the French equivalent for fatigue duty in the British army. The next in order is room arrest, which means confinement to barracks. Then there is *Salle de Police*. Offenders undergoing it have to sleep in their clothes on a plank bed in the guardroom.

Ordinary arrest is decreed by every Legionnaire. Those undergoing one form of it are kept in confinement all the time except when they are brought out to do six hours punishment drill daily. This consists of going round the prison yard at the don'tle with a bag containing thirty rounds of sand strapped to the shoulders. The prisoner has to halt for a minute or two and go down on one knee every time he goes round. It

is not a pretty sight to watch the agony of men undergoing this awful ordeal. I have seen the strongest collapse under it.

The Legion types are as interesting as they are varied. Some are not easily forgotten.

There was the Emperor's so called because he wore a frock coat of immaculate cut and a glossy topper when he joined up. But his great asset was the monocle he affected. The coat and hat he obstinately refused to part with until he reached bel Abbes.

Spielman was another old character. He could imitate the note of almost any bird with absolute fidelity. In appearance he was not unlike a bird. He had the longest neck of any one I ever met, with an enormous hook nose.

The Marquis de B—was a Legionnaire of the second class. He was something of a mystery to everyone. Why he elected to join as a humble ranker no one ever found out, for it was common knowledge that he had served with distinction in a famous French artillery regiment and had held the rank of major. He refused all offers of promotion during his term of service with the Legion.

Legionnaire X was the son of a well known French admiral. He was a devil may-care sort of fellow with a genius for getting into trouble. He possessed a beautiful tenor voice and when he could be induced to sing—which was not often—the barrack room couldn't hold all the Legionnaires who came to listen. The boy (he was christened the Babe) looked not more than sixteen although he claimed to be eighteen. He was from Alsace, and had big round blue eyes and the wondering expression of a child. When upset by any of the old hands he would burst into tears.

His great pal and staunch friend was a most romantic character who earned for himself the sobriquet of Great heart. He too was a mystery man who would have made the fortune of any novelist. Tall and handsome he was the modern d'Artagnan. No one knew what his nationality was and he never invited questions on the subject. His English was perfect, and he spoke four other languages with equal facility. He was the champion of the weak and fought their battles as if they were his own. No raw recruit appealed to him in vain for protection from a bully. He was loved by the weak and feared and respected by the strong. When the Babe was down with fever he obtained permission to nurse him. Night and day he sat by the boy's bedside until he was out of danger. When the lad went on the march again before he had quite regained his strength faltered, and looked like giving up it was Great heart who shouldered his pack and rifle in addition to his own burden. This was against all the disciplinary rules of the Legion but the grim sergeant only looked the other way and smiled. Great heart was killed in action in Morocco after winning the medaille militaire and being recommended for the Legion d'Honneur. He died as he lived a very gallant gentleman.

Alma, Inkerman, Sebastopol—in desert warfare against the savage tribes—Mexico, Madagascar, Indo-China and the Great War—the Legion has always shown those qualities of

reckless bravery and heroic endurance for which it is famous.

The most valued possession of the Legion in the Hall of Honour is the artificial hand of Major d'Anjou who was in command of a detachment of sixty five men at the battle of the Camerone. This little band was opposed by three thousand Mexican irregulars. Five times were they called upon to surrender but they flung back their defiance at the enemy. Finally, when only five remained and these five all desperately wounded and without water for twenty four hours they agreed to a truce if allowed to keep their arms. The Mexican general granted their request, but so great was his surprise on seeing that the garrison consisted of five men only one of whom could stand that he exclaimed "We have not been fighting men, but devils."

Discovery of Hsien Tsang's Memorials

J Takakusu writes in the *Young East*

Particulars concerning the memorials presented to the Throne by Hsien Tsang, the great Chinese traveller to India during the Tang Dynasty, are fairly well known. In fact the Life of Hsien Tsang contains twenty-one and a volume in possession of the Chion in Temple in Kyoto sixteen of them. Besides these it has not been exactly known how many more were written by the great traveller. As it is a discovery of great interest has recently been made in Japan. To be particular manuscript copies of forty two memorials written by him have been discovered among old documents in the possession of Mr Sakutaro Koizumi, a well known political leader. These include ten papers which were hitherto entirely unknown. It is almost certain that forty two represents the total number of the memorials written by Hsien Tsang. Inasmuch as it was entirely due to the protection given him by the Emperor Koso of the Tang Dynasty that he could undertake his memorable journey to India the newly discovered documents are of great value to a better knowledge of his life and career.

As has just been said of the forty two memorials discovered ten are those hitherto unknown none of them being found either in the Life of Hsien Tsang or in the volume kept in the Chion in above referred to. These are the undermentioned—

1. A poem composed by the Emperor Koso when he was still Crown Prince on the occasion of a visit he paid to Hsien Tsang at the Tsuen ssu Temple.

2. A memorial presented to the Emperor by Hsien Tsang when translations of the sutras were completed and submitted to his perusal.

3. A memorial asking the Emperor for procuring a set of the Sanskrit Triptaka from the province of Khotan as it came under the rule of China.

4. A memorial written on the occasion of the presentation by the Emperor Koso to Hsien Tsang of hand writings by a celebrated calligrapher.

5. A memorial thanking the Emperor for having enabled Hsien Tsang to procure a complete set of the Triptaka existent in China at that time.

6. A memorial thanking the Emperor for his offer to compose an inscription for a monument in the Ta Tsuen ssu Temple as well as for the assistance given by the Premier in obedience to Imperial command in the translation work.

7. A memorial asking permission for Shunglo and some other pupils who for some reason or other had returned to secular life but desired to enter priesthood again.

8. A memorial repeating a petition for permission to enter the mountain for rest and recuperation and to relax the translation work for some time which petition was formerly denied.

9. A memorial thanking the Emperor for the favour of granting the above-mentioned petition.

10. A memorial asking the Emperor to write a preface to the translation of Maha prajna Paramita Sutra.

What Shanghai means to China and the World

The Chinese upheaval has brought Shanghai to the limelight. Let us see what the *China Journal of Science and Art* says about this great port.

"To those who have not lived in China, all names and towns seem practically the same. Peking, Shanghai and Canton are, of course known to be important places with large populations but, since all Chinese cities are thought to have large populations no particular significance attaches to these places on that account. Peking as the capital is admitted to be of some consequence and Shanghai is associated with trade and shipping but few realize that the latter place is one of the most important commercial centres in the world. Less than eighty years ago it was of no more consequence than a hundred other towns in China. Now it compares in size, trade and shipping with ports such as Hamburg, Rotterdam and Antwerp and exceeds many well known places such as Marseilles and Singapore. The reason is not far to seek. Situated near the mouth of the Yangtze which is navigable by steam craft for some 1200 miles it concentrates the imports and exports of an area of well over 500,000 square miles with a population of nearly ten per cent. that of the whole world. The buying and producing power of these people per head is small but in the aggregate is very large. In 1925 the gross trade of Shanghai passed through the Maritime Customs was nearly 1,200,000,000 Hukuan Taels (about £200,000,000 or nearly 1,000,000,000 U. S. Dollars). Of this over one third was foreign import, nearly one-third import from other places in China and the remainder local products. Twenty five years earlier in 1900 the gross trade was only 250,000,000 Hukuan Taels, and twenty five years before that in 1875 it was only a little over 100,000,000 Hukuan Taels. The shipping has grown similarly from 3,000,000 net tons entered and cleared in 1875 to 30,000,000 in 1925. These ships come from all over the world.

A similar prodigious growth is apparent in the physical development of the town. Whereas in 1843 there was a Chinese city of third class with

unimportant suburbs there is now to the north of the Chinese city (which has also developed but not in the same ratio) a foreign style metropolis covering some 12 square miles with some 200 miles of made roads and buildings mostly of foreign style of a value of perhaps £50 000 000. The river frontage actually developed for shipping and industrial purposes amount to some 10 miles and the largest ships plying on the Pacific (20 000 or more tons gross and 30 ft. draft) can tie up in the town. Several hundred modern factories (principally Chinese and Japanese owned) constructed in recent years have made the place an important industrial centre. The principal power station has a capacity of 120 000 kilowatts or say 150 000 horsepower the energy being derived from coal most of which originates in China.

This development has been the result of the growth of foreign trade bold enterprise good municipal government and the regulation of the river since 1900 by the Whangpoo Conservancy Board without which large ships could not have reached the city.

From scientific and artistic standpoints Shanghai is of similar consequence, though as yet development along these lines has not kept pace with commercial and industrial development. However there can be no question of the city's importance in the growth of both science and art in China. There are many art-craft industries that are rapidly growing in importance. Its engineering industry is large and there are many important educational institutions. It is the principal point for the export of Chinese art objects and antiques and while it cannot compare with Peking for artistic motives there is a strong nucleus of people whose occupations or hobbies contribute to the production or distribution of beautiful things.

The future is obscure from some points of view but there can be no doubt that Shanghai will continue to grow and will maintain its place as the leading city on the Asiatic continent for many years to come.

Indo-Japanese Rivalry in Cotton

The following quotation from the *Living Age* should be of interest to Indian Cotton Millowners.

Although Japan raises no cotton and India does she can manufacture cheaper than her competitor and is driving the products of the Hindu and the Persi mill owners of Bombay not only from the Persian Gulf market, but also from India itself. While her labour costs are lower her spinners receiving only about thirtyseven cents for an eleven hour day other elements also account for this. Her mills are better organized, equipped, and managed. A German correspondent writing in *Losische Zeitung* makes this comparison of the industrial efficiency of the two countries. I have visited cotton mills in Bombay and I have just seen a number of those in Osaka. The mills in Japan are much cleaner and more sanitary than the sordid filthy with betel nut spit where the Hindus work. Every large Japanese factory has

a restaurant where the employees can get three good meals for four or five cents each. Many factories have their own up-to-date hospitals. The dormitories of the unmarried employees, and the little cottages of the married help are quite up to the average accommodations in that country. Intercourse between managers and workers is courteous. No Japanese would stand for a moment the rough treatment which is customary in India. On the other hand Japanese wages are from a quarter to a third lower and their working day is from one to two hours longer than in India. On the whole I should prefer to work in a Japanese factory rather than in an Indian factory and I should far prefer this to working in a Chinese factory. Japan's six million spindles can compete at an advantage with the seven million spindles of India, not only because wages are lower and the working day is longer in Japan but because India's mill managers are unreliable, her cotton brokers are often dishonest, and her selling houses charge very high commissions. Osaka, in a word is a more efficient industrial city than Bombay.

Austria's Greatest Poet

In the same journal we find a short sketch of Austria's Greatest Poet. We reproduce a part of it below.

His name is Rainer Maria Rilke he lives in Paris and he writes in French.

Herr, or rather Monsieur Rilke was born in 1875, in Prague. Slavic blood flows in his veins, which probably accounts for the ease with which he learns foreign languages. In 1900 he went to Moscow discovered Dostoevski one of whose novels he translated into German and visited Tolstoi. When he arrived at Yasnaya Poliana, the author of *War and Peace* plunged out of his front door shouting that he did not want any lunch but preferred to walk in the forest. He turned to Rilke's astonished party and asked: Which do you choose—to go with me into the woods and the fields or to eat here like a bunch of imbeciles with plates and tumblers? For once Rilke disdained the interior life.

Rilke learned English simply in order to be able to read Browning in the original. It took him only a few months and when his purpose was accomplished he abandoned his study of that tongue whose genius seemed to me so foreign that, once my curiosity was satisfied I had forgotten it again completely within six months and to-day I do not understand a single word. French he found far more sympathetic to his taste, and German he liked less and less.

The poet's best friend in France is Paul Valéry, of whom he tells this amusing story. Valéry had come to pay a visit and the waggish *chef de gare* seeing the initials P. V. on his luggage, pretended to send them by *petite vitesse*. When the joke was discovered a hearty laugh was enjoyed by all.

American Exploitation of Europe

Lending money has been for a long time one of the most potent weapons of Imperialism. Create economic interests then protect them by force—such has been the procedure of economic exploitation by the "powers" in modern times. It will appear from the extract given below from the *Literary Digest* that Europe is at present fearing what might eventually develop into American Imperialism in that continent. We are told,

The fear that America will completely dominate Europe through its power of wealth is said to be rife in various European countries but especially in France, which is resolved to resist such an eventuality. This explains the formidable opposition raised against the ratification of the debt settlement, we are told and in the *London New Statesman* Mr Sisley Huddleston a distinguished observer of French affairs, relates that an influential American, who has always advocated the cancellation of Europe's debts by America, showed him carefully worked-out figures to prove that if Europe really endeavoured to pay its immense debt to America, it could do so only by further huge borrowings from the same source on definite pledges, and that in the course of fifty or sixty years America by this process would have bought up almost the whole of Europe. Of such an eventuality we then read—

It sounds absurd, and indeed as a practical proposition is absurd. But theoretically the possibility exists. Since it is by a transference neither of gold nor of goods that Europe can pay it is not difficult to demonstrate on paper that in one way or another there may be effected a change of control and of possession of property inside Europe. This is however reckoning without circumstances which one can dimly envisage and which one believes to be ineluctable.

Take the case of Germany. I have already noted the facts and will only recall briefly that according to Arnold Reebberg, German steel manufacturer, finding themselves short of working capital after the period of inflation had ceased and stabilization of the mark had been accomplished were obliged to turn to American banks backed by American steel interests and obtained loans on condition of American participation. The allegation is that the ultimate object is to secure a predominant holding. Now the German heavy industries, through the Hugenberg organization control the majority of German newspapers and various patriotic associations and parties. This is only one example that might be given of American penetration into German affairs. In a quarter of an hour a loan of thirty million dollars was subscribed in New York for Germany and if a statement which has received publicity in France is to be accepted the rhythm of American investments in Germany is such that were it to remain unaltered Germany's national riches would in a few years pass into American hands. An estimate which I can not verify puts American interests in Germany already at 30 per cent. of the total.

Will Syria become Italian

The *New Republic* informs us

Is France planning to turn over the Syrian mandate to Italy? Persistent rumors have come from the European capitals in the past week that this is so. The *quid pro quo* has even been named. France is to be supported in her North African policy which means that Italy will cast no covetous eyes on Tunisia and will not encourage Spanish ambitions in Tangier. These rumors as to Syria have been denied but there is nothing inherently improbable about them. The French are heartily sick of their disastrous venture. They cannot afford the expense of the war which they brought about through the insane folly and cruelty of their administrators under the mandate. The whole enterprise has thus far been a liability not an asset and there is reason to suppose that this condition will continue even after Syria has been pacified. Mussolini on the other hand would find several advantages in taking over the mandate assuming of course that he could get the assent of the League of Nations. He could make terms with the Druze without losing face, as the French feel they would do. He could present to the Italian people the new colonies he has been grandly offering them without knowing how to make good on his promise. He would find himself one step nearer to being overlord of the Mediterranean which is his ambition. If the new venture brought about a war with Turkey as is more than possible—well a war now and then is an excellent thing for a dictator. It keeps the population from dwelling too much upon troubles at home.

An Entente of Steel Magnets

The same journal also informs us

After years of intermittent negotiations the steel makers of Germany, France, Belgium, Luxembourg and the Saar Valley have reached an international agreement which has been hailed in the American and European press as the renaissance of the coke of the Ruhr with the iron ore of Lorraine and the greatest steel trust the world has ever seen. According to the news despatches which contain few details the essential features of the convention signed on September 30 are as follows:

Beginning October 1 1926 and for a period of five years, the five groups of steel makers named above have agreed to limit their aggregate annual output to 27,580,000 tons with a possible decrease to 30,000,000 tons and a possible increase to 26,000,000 tons. The production quotas have been fixed according to the following percentages: Germany 43.18, France 31.19, Belgium 11.60, Luxembourg 8.23, Saar Valley 5.77. Each group is to deposit one dollar in a common fund for every ton of steel produced within its allotted quota. For each ton produced in excess of the quota a penalty of four dollars is to be paid while a refund of two dollars will be made for every ton which any given group fails to produce of its allotted percentage of the minimum of 26,000,000 tons annually. A collateral agreement between France and Germany provides for the exchange of Ruhr coke for Lorraine iron ore.

Apparently no definite agreement has been reached or even attempted for either the allocation of export markets or the fixing of prices. While only the four countries named and the Saar are

participants in the convention, the way has been left open for the adherence of Great Britain and for the smaller steel producing countries in central Europe.

NOTES

Swami Shraddhananda's Martyrdom

The murder of Swami Shraddhananda, while lying in sick-bed at Delhi, by a Mussalman, named Abdur Rashid, has naturally roused great indignation among Hindus, and many Mussalman leaders have also unreservedly condemned the deed.

At the time of his death, the Swami was 71 years of age. He had recently had an attack of broncho-pneumonia and was slowly recovering from it. The murderer got access to him on the pretext of discussing some problems of Islam with him and shot him dead with a revolver, firing five times in quick succession. Swami-ji's death was almost instantaneous. The murder of an old man, lying in sick bed, in this treacherous manner, is a most cowardly and shameful deed.

The miscreant Abdur Rashid is said to have declared that he alone was responsible for the act, and that he expected to go to heaven for having killed an unbeliever. Heaven must be a very undesirable place to live in if its portals are thrown open to treacherous and cowardly assassins. As for responsibility for the deed, it is to be hoped for the reputation of even the most criminal, turbulent and fanatical sections of Muhammadans that none of them were privy to it. That the Muhammadan community in general is not responsible for it, goes without saying. As regards the murderer, we fervently hope that he will repent, that his heart will change, and that he will obtain God's mercy and forgiveness. And may his deed also serve to remind us that few of us are free from communal hatred, which we must get rid of, and that therefore his shame is our shame, too. Electricity is discharged from a point in a mass of matter, but that does not mean that only the point was surcharged. No, the whole mass was surcharged. Similarly, though the assassin may be one, it was not his hatred alone that prompted his action but

the hatred of masses of men professing different creeds.

Though we hope no other Mussalman than the murderer was connected with the foul deed, many leading Mussalmans who could be named cannot be absolved from indirect but none the less real responsibility for the murder, because of the "militant" speeches delivered by them and the dire consequences foretold by them if the shuddhi and sangathan movements were not discontinued by the Hindus. We regret to have to write these words, for the outstanding figure in these movements was Swami Shraddhananda. We have always been opposed to mutual communal recriminations. We earnestly deprecate them at this juncture, too, and in future. We are second to none in our desire for real and whole-hearted friendship between all classes and creeds. But such friendship cannot be secured by a "hush hush" policy or by make-believe. Neither can it, of course, be promoted by needlessly offensive remarks. It must be understood and accepted unreservedly by the followers of all creeds, that so long as the practice of conversion continues, the right to convert in an open and legitimate manner must belong perfectly equally to men of every religious persuasion. Personally we do not attach any importance to outward conversion and the profession by an individual of any particular faith. It is a man's inner life and outward conduct that really matter. But, as we have said before, so long as there is conversion, men of every religious persuasion must be allowed to convert. As regards the shuddhi and sangathan movements, we have never been opposed to them, though we have criticised the name shuddhi, because we do not believe that a non-Hindu or a Hindu of the so-called untouchable castes is necessarily *ashuddha* or impure.

Swami Shraddhananda led a dedicated life. Giving up his lucrative practice as a lawyer in

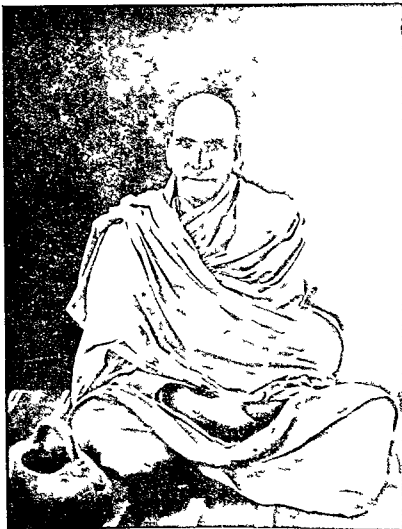
the full maturity of his powers he devoted the best portion of his life to the foundation building up and carrying on of the Gurukula Vidyalaya for educating Hindu boys and young men according to the ancient ideals and methods of India and imparting to them both the ancient learning of the land as well as modern scientific and other knowledge. Some years ago he made over the charge of

this institution to able hands, and devoted himself entirely to public activities of a different kind. He was a sincere nationalist, and desired to have the friendship of Mussalmans and other non-Hindus without sacrificing the self-respect and social and religious rights and principles of his own community. Latterly he had incurred the odium of the Moslem community on account of his fearless advocacy of shuddhi. But there was a time when even Mussalmans respected and trusted him so much that he was asked and allowed to deliver a discourse from the pulpit of the far famed Juma Masjid at Delhi. He continued to the last to be loved and trusted by individual Mussalmans and to reciprocate their feelings as is evidenced among other things by his being treated by Dr. Ansari during his last illness. He was a perfectly fearless man. The incident of his squaring his broad chest to be shot at by soldiers in the employ of Government in the streets of Delhi will be readily recalled.

His conduct was always in accord with his convictions and principles. He was not a believer in the modern system of caste and accordingly he married his two sons and his only daughter outside his caste. He led a life

of strict purity and self control and was a man of mild disposition and affable manners. We had the honour of meeting and speaking to him only once. It was in the Arya Samaj Maudir in Corwallis Street, Calcutta.

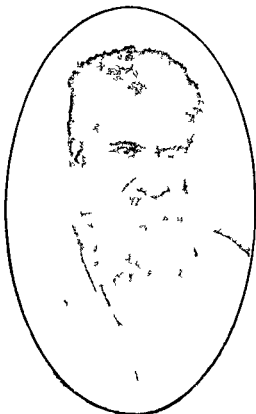
The void created by his death in the ranks of the public workers of India cannot so far as we can see be filled up immediately or in the near future. But if God will a



Swami Suddhananda

greater worker than he may arise to carry on his work. That does not mean that the shuddhi and sangathan movements will suffer any setback. Thousands will step forward to do the work that was nearest his heart and undergo similar martyrdom if need be. Such workers, it is to be hoped, will bear in mind

that the Swami wanted not only to reclaim those Mussalmans and Christians who or whose ancestors were at one time Hindus but also to remove the stigma of untouch



Swami Shradhananda

ability from millions of our fellow creatures who though Hindus are treated as if they are neither Hindus nor even human beings. He earnestly desired to imbue them with self respect and to improve their condition.

Swami Shradhananda's life has its lessons for those also who do not believe in or are even opposed to the Gurukula system of education and the shuddhi and sangathan movements. To the people of India and to humanity at large he leaves the legacy of a pure life spent in the selfless, sincere and fearless pursuit of noble aims and high ideals. May we all be able to make this heritage our own each in his own way.

The Congress Presidential Address

The presidential address delivered by Mr. S. N. Srinivasa Iyengar at the forty first Indian

National Congress held at Gauhati was not as brief as Mahatma Gandhi's presidential address or as that of Mrs. Sarojini Naidu. But neither was it as long as that of Maulana Mohamed Ali and some other presidential addresses. Its length was not likely to tire the patience of his audience. It deserves to be treated with respect as embodying the opinions of a man who has made sacrifice, and devoted his powers to the cause of India's political freedom.

There is little emotional appeal in the speech. The appeal almost throughout the discourse being to the intellect there was no room for an oratorical delivery. But that is not necessarily a demerit of a presidential address. Merely oratorical flights may produce greater momentary effects but do not leave any lasting impression behind. The best addresses are no doubt those which vitalize the patriotism of a people which



S. N. Srinivasa Iyengar
General Secretary Reception Committee L. N. Congress

have an ennobling chastening purifying rousing and strengthening effect owing to their emotional appeal and which at the same time convince and satisfy the intellect. But

all subjects do not lend themselves to oratorical treatment of this kind. And these which merely convince and satisfy our reason are by no means to be undervalued. For this reason we think Mr Iyengar's speech will rank high among Congress presidential addresses though it may not be considered one of the very best. It is succinct, free from verbiage and well and ably argued.

Some omissions arrest the attention of the readers of his printed address. He does not pay the customary tribute of respect to the memory of the political leaders who died during the year. He says nothing regarding mass civil disobedience. And it must be considered a merit of his speech that he does not criticise or denounce any rival political party.

He begins by pointing out that the foremost of our duties for the coming year is to mobilise all our forces on the issue of the National Demand which was formulated in February 1934 in the Legislative Assembly by Pandit Motilal Nehru on behalf of the Nationalist Party consisting of the Swarajists and the Independents.

It asked the Government to take steps to have the Government of India Act revised with a view to establish full responsible government in India and for that purpose to summon at an early date a representative Round Table Conference to recommend the scheme of a constitution for India with due regard to the protection of the rights and interests of important minorities and to place the scheme for approval before a newly elected Indian Legislature after dissolving the Central Legislature and finally submit the same to the British Parliament to be embodied in a statute. That resolution was passed by a majority of 6 to 48 against the Government.

Instead of meeting the National Demand and in order to sidetrack the principal issue the Government appointed the Reforms Inquiry Committee in pursuit of a tinkering policy to investigate the feasibility and

desirability of securing remedies for the difficulties and defects connected with the working of the Government of India Act but consistently with the policy structure and purpose of the Act. The Majority Report of the Committee admitted that Dyarchy was clearly a complex confused system having no logical basis rooted in compromise and defensible only as a transitional expedient.



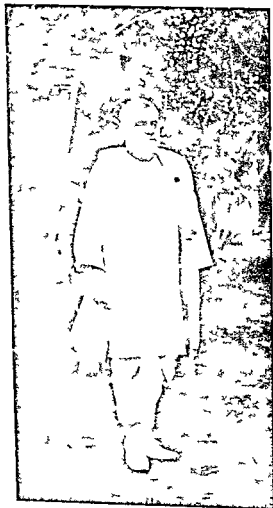
S. Srivasa Iyengar
President All India National Congress

but curiously enough expressed the following opinion

While the period during which the present constitution has been in force has been too short to enable a well founded opinion as to its success to be formed the evidence before us is far from convincing that it has failed.

The Minority Report on the other hand

concludes that the present system has failed and is incapable of yielding better results in future. The Government of India however tried to induce the Assembly to accept the recommendations contained in the Majority Report. This led to the reiteration of the National Demand in the Assembly in an amplified form in September 1925. In February 1924 the resolution embodying



S. J. Tarunram Phookan
Chairman Reception Committee I N Congress

the National Demand was carried by 71 votes against 48. In September 1925 it was carried by a majority of 72 to 45 the Independents and Swarajists acting together on both occasions. But on neither occasion did the Government pay the least attention to it.

Mr Iyengar then refers to the walk out in March 1926 on the Government refusing to accede to the demand in accordance with the Congress mandate.

The leader of the Party in the Assembly said on that occasion: 'We hope and trust that the nation will give a suitable reply to the truculent rejection of our demands and send us again in larger numbers with a stronger mandate and God willing with the sanction for fulfilling its aspirations and enforcing its commands.'

Mr Iyengar thinks that

The results of the campaign thus opened and of the general elections that followed and are just now over have justified the policy of the Swarajya Party in the Assembly and the Provincial Legislative Councils and have abundantly proved the wisdom of the great experiment inaugurated by the Congress at its Cawnpore Session.

Along with many others we are unable to support this view though we admit that the Swarajists have been more successful on the whole than seemed probable to us in July last when we left India for Europe.

We are asked to work Dyarchy

From the Secretary of State downwards British bureaucrats have said in every variety of accent and phrase that we should lay aside for the time being our demand for Swaraj and should soberly and wholeheartedly work the present constitution. Mr Iyengar has no difficulty in showing that the new constitution has been worked by various groups of moderate or progressive politicians soberly and wholeheartedly for six years. And Minister after Minister has borne witness against it. Mr Iyengar is therefore right in concluding

What the Government therefore requires really of us is that the Congress should give up its demand for Swaraj and merge itself in the bureaucracy.

That cannot and ought not to be done.

The speaker next proves conclusively that Dyarchy is not workable, workable that is to say in such a manner as to lead to the establishment of fully responsible Government.

Dyarchy not the only Defect of Reform Act

Especially valuable and cogent are those paragraphs in Mr Iyengar's address in which he shows that the removal of dyarchy alone

will not end our troubles and lead to the establishment of Swaraj

For we must remember that in respect of transferred subjects there is no responsible government and the mere transfer of reserved subjects to additional Ministers on the same statutory conditions as at present govern transferred subjects will not improve matters. At the outset each Legislative Council has a solid block of nominated and official members to support the views or policy of the bureaucracy on questions relating to transferred subjects though a majority of elected members may decide otherwise. Thanks to the nominated members and to the number of special constituencies, supple, reactionary or obscurantist, the composition of a Legislative Council is such that the Ministers have to depend upon the support of the Governor and his Executive Council. Nor is it very difficult for a Governor to form against a majority group of elected members a Ministry with the aid of a minority group of elected members and of his own nominated and protected block. This has been done again and again in every province. Secondly under existing conditions the power of appointing Ministers exercised by a Governor is not a mere technical mode of naming the established leaders of the majority in the Council but is a substantial power of patronage by which a nobody or anybody can be made a benami leader to carry out the Governor's policy. Thirdly we all know that a Legislative Council has no control over the items of expenditure known as non votable under each transferred head including the salaries and allowances and all other payments of officials belonging to superior services in that department. Fourthly the Ministers have little or no control over the members of the Civil or other public services serving in departments dealing with transferred subjects and the Governor has and exercises the power of making all appointments to posts in the transferred departments. The statutory independence of the Indian Civil Service is the most outstanding feature of the Reform Act. All the parliamentary apparatus of a responsible government will prove to be a costly and pompous fatality unless the completest control over the Indian Civil and other services is unreservedly secured to Ministers fully responsible to a wholly elected legislature. Fifthly the Governor is empowered to over ride the Ministers' decisions on questions relating to a transferred subject and direct him to act otherwise. Sixthly the Governor has an emergency power—the emergency to be determined by himself—to authorise expenditure notwithstanding a vote of the Legislative Council in respect of transferred subjects. Seventhly the Governor has power to stop legislation in respect of transferred subjects notwithstanding the opinion of the Legislative Council. Eighthly he can return a Bill relating to a transferred subject to the Council for reconsideration with his recommendation which are in effect obligatory. Ninthly when a Governor cannot through his Ministry manage a Council to his satisfaction he can himself administer the transferred subjects as happened in the Central Provinces. Tenthly a Minister can hold office during the Governor's pleasure which does not mean the formal expression of the Council's pleasure but his own independent pleasure against the opinion of the

Council as was vividly demonstrated by Lord Lytton in Bengal. Eleventhly the Governor is entitled to disallow any motion for the adjournment of the business of the Council to discuss a definite matter of urgent public importance even when it relates to a transferred subject. Lastly the allocation of the revenues for the administration of transferred subjects depends primarily on the will of the reserved half and of the Governor and not on the decision of the Legislative Council.

Central Government not at all Responsible

Mr Iyengar points out in detail that the Central Government is not at all responsible to the Indian Legislature which has no power of the purse. He shows as follows that the Reform Act has in one respect made the Governor General a greater despot than he was before.

In addition to the power to make temporary ordinances the Governor General is given what he had not before the Reform Act the autocratic power of certifying any bill and signing it as a permanent law on his sole and absolute authority notwithstanding the refusal of the Legislature.

The Congress President has made it abundantly clear that

The centre of gravity both in the central government and in the provinces alike in transferred and in reserved departments when analysed closely is both in fact and in constitutional theory in the Executive Government in other words in the bureaucracy. It would therefore be a tragedy if we still sought to discover in all this statutory hypocrisy the germs of self government.

Status of India and of the Dominions

It requires to be pointed out repeatedly as Mr Iyengar has done that

While India is being denuded of Swaraj the Inter Imperial Relations Committee of the Empire Prime Ministers has restated the position of the Dominions as autonomous communities within the British Empire equal in status and in no way subordinate one to another in any aspect of their domestic or external affairs though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations. That Committee adds and rightly that every Dominion now and always must remain the sole judge of the nature and extent of its co-operation. India is of course excluded from this privileged communion. She is not to be a free country equal in status to the Dominions but is to bear the galling burden of an Empire and the nature and extent of her co-operation are to be determined for her by others.

no more than the bureaucracy. Labour legislation in India whether it concerns registration or trade unions or other matters is by no means satisfactory. Labour is not represented by its own men in the existing legislative bodies as the present electorates are too unmanageable and expensive. And nomination is a wholly inadmissible method of securing representation either of labour or of the depressed classes or of any class of the population. The Congress must therefore increasingly promote the welfare of labour and the Congress party in each legislature should represent its interests and pay special attention to its requirements.

Regarding unemployment he asks among other things

Will the present Government for instance establish the great industry of shipbuilding on a large scale or start a line of state-owned steamship that will earn freight for India and give employment as Indian Railways do to tens of thousands of Indians? Assuredly not.

A very pertinent question

Government's Currency Policy

The President observes on this topic

A little reflection will make us agree that the lower price of imports is no compensation especially when we remember the expenditure on imported goods by the vast bulk of the consumers is but a small percentage of their total expenditure. The loss inflicted upon India is very substantial whether we have regard to the drop of 12½ per cent in the real value of agricultural produce or of exports or have regard to the competition between products of Indian and foreign industries or to consequential increase in agricultural indebtedness. In our fear lest our own capitalists use us let us not allow ourselves to be exploited by foreign capitalists in the interests of England and to the general detriment of India.

Indian States

Mr Iyengar thinks that the Indian States should be included in our scheme of Swaraj.

I share to the full the sympathy of all those who think that Indian States are a kind of very imperfect Swaraj. They remind us of the high estate from which we have fallen and our national instinct sound in the main prompts us to preserve the relics of an ancient dignity. But the reconciliation between sentiment and the imperious necessity for Swaraj is by no means difficult. The rulers of Indian States ought in their own interests and in the interests of their subjects to content themselves with the position of hereditary governors or administrators of their territories under a system of representative institutions and responsible government.

The people of each State should have such representation in the Assembly as may be necessary to safeguard their interests till each Indian State attains a system of responsible government.

Greater India

The President has not forgotten our sisters and brethren across the seas. Of all that he says and says well on this topic we will quote one observation.

The term "cooly" connotes the dignity of labour and the Indian cooly settler lowly as he is is far superior in status to the original convict settler in Australia.

He is in favour of the opening of a foreign department of the Congress to look after the interests of overseas Indians.

Further a small committee should be appointed to go to the principal foreign countries where Indians whether traders, students, labourers or others reside so as to get into direct personal touch with them.

Asiatic Federation

That Mr Iyengar mentions only "the possibilities of a cultural and business union with all Asiatic countries, but does not at present think of any political federation shows his level-headedness. When India becomes fully self-ruling both as regards internal and external affairs it would be exactly true to say as Mr Iyengar says now,

The time has perhaps come for us seriously to think of a federation of the Asiatic peoples for their common welfare. So long as our neighbours were ruled by irresponsible autocrats such an idea was clearly out of the question. Now that Angora, Persia, China and Siberia are governed by democracies a federation of Asiatic democracies will make for peace, prosperity and freedom of Asia and therefore comes within the range of practical politics.

Communalism and Nationalism

We hope the Congress President's reading of the situation was correct when he said,

The forces of nationalism are steadily and visibly triumphing over the forces of communalism.

That communalism is a negation of nationalism and is an obstacle to Swaraj is being rapidly and very generally realised.

Communalism has been rampant from the first among Mussalmans. Hindu communalism is an effect of it. So if Mr Iyengar's observations quoted above are to be considered correct, it must be shown that Mussalmans are giving up communalism and swelling the ranks of nationalists. We do not think it can be shown. We shall be sincerely glad and thankful if any one will bring forward proofs to convince us that we are mistaken.

It would be good if all communalists realised that

Communalism is not so much a positive idea of benefiting one's own community as a destructive desire to obtain advantages at the expense of the other communities

Politics and Religion

We have no hesitation to endorse the following observations of Mr Iyengar —

The intrusion into politics of religion and very often of dogmatic religion, must be resisted as a primitive or mediaeval idea born of theocracies and disastrous alike to religion and to politics. Hinduism and Islam will gain immeasurably in strength and purity if they are not mixed up with secular politics. I do not speak of morality or of that spiritual quality which is common to all great religions for thereby politics and organizations are cleansed and made sweet and wholesome. In the evolution of States theocracies have not survived as they were responsible for fanaticism, persecution and internal strife, and neglected the material welfare of the people and the proper arts of government.

Fanatics among Hindus and Mussalmans may not like the following statement of an historical fact, which is nevertheless true —

No proselytizing can equal the hearty crusading fervour of early and mediaeval times and the two great religions of India have in spite of innumerable conversions and re-conversions adjusted and consolidated themselves and have acquired an adamantine stability

Appeal for Unity

One of the reasons why this REVIEW has been from its very first issue a non-party organ is the belief formulated by Mr Iyengar in his own way in the following words

There can be only two parties in India, the party of the Government and its adherents that obstruct Swaraj and the party that fights visibly and unceasingly for Swaraj. An army has several arms, but it would be a singular army indeed if its cavalry fought its infantry and its artillery opened fire on both. The duties of all groups or parties in the country and in the Congress is vigorously to co-operate with one another in their fight for Swaraj just as the arms of a sensible army will do in a real war

We are therefore able unreservedly to support his appeal for unity — only we would have this unity not for one brief year but until freedom has been actually won as we do not believe in fixing a date for the attainment of Swaraj

Rabindranath's Popularity in Germany

When we were in Vienna we received

the following cutting from an Anglo Indian newspaper —

Cologne Sept 26

Five thousand people to-day paid from half a crown to ten shillings each to hear Rabindranath Tagore lecture on the philosophy of India.

The lecture which was delivered in English was translated into German.

In the evening the poet gave excerpts from his poems in Bengali which proved to be very popular — *Reuter*

On this item of news *The Statesman's* comment was quite characteristic. It wrote in its issue of the 28th September

Although it has awoken an uneasy consciousness of inferiority in the British mind the sincerity of German admiration for Shakespeare has never been doubted and many of the best disquisitions on the immortal plays have come from Teutonic pens. Nevertheless and after making due allowance for the speaker's compelling personality it is a little difficult to believe that a Cologne audience listened to Rabindranath Tagore's Bengali poems with any real enthusiasm. Only after complete familiarity with the language has been obtained can foreign poetry be appreciated and when the audience is divided from the poet by every difference of upbringing and environment, the sympathy indispensable to understanding is impossible. Without cynicism then we may conclude that it was Rabindranath himself rather than his poems that proved to be very popular with his German hearers. Even the educated Indo-Briton cannot do the same justice to the *Gitanjali* as the Bengali

We were not among Tagore's Cologne audience but we were in the midst of two of his German audiences — one at Dresden and the other at Prague. In both places we found that the recitation of some of his poems was received with perhaps greater enthusiasm than his lectures. At both Dresden and Prague a fair proportion of the audience understood English and could follow what he said in English. At Dresden as in the other towns of Germany visited by the poet, Professor Tara Chand Roy of Berlin University a Panjabi Hindu translated Tagore's lectures into German. The professor has a powerful voice and an easy command over the German language. So his translations greatly helped those of the audience who did not understand English. At Prague no one translated the poet's lectures into German or Czech. Nevertheless, as many among the audience knew English they understood and appreciated his lectures.

As for the poems which he read in English or in Bengali we found that they were appreciated very much. Both at Dresden and Prague when he had finished

We have to repeat that, in the case of India co operation means subservience and subordination

The speaker was therefore perfectly justified in saying

The time has I think come when we must make it clear to others and to ourselves that if England wants India to remain within the British Empire it can be only on the terms just stated and that otherwise none can or should set any limits to her freedom

If we confine ourselves to the abolition of Dyarchy we are certain that the residuary powers of the Governor will be surrendered? What again is the use of responsible Provincial Government without a responsible Central Government? The comedy will be enacted differently but its spirit and purpose will be there if the Central Government is not a fully responsible government. Supposing again both the Central and the Provincial Governments are made responsible governments and we are still not to touch the Civil Service the position will be no better. The Indian agents of the foreign bureaucracy will be more numerous and there will be more competition for Minister ships but the masters will be the same. We cannot therefore compromise on the question of appointment and control of the services or provide for them a dual control. Any scheme of self government will be nothing but an empty form if the control over the army and navy and the control over the political relations with Indian States as distinguished from foreign relations with other countries are not given to our Swaraj Government. Any such reservation will deprive the Indian Swaraj Government of financial administrative and political control over the Indian people including Indian Princes. Otherwise self governing India will be menaced by an army under foreign control and the Indian States will be perpetual thorns in its side if nothing worse

Army and Navy

Mr Iyengar has shown that for real Swaraj we must have control over our army and navy and is rightly confident that a self governing India would be able both to pay for an adequate army and navy as well as to man and control them. We should not therefore admit our imaginary incapacity to administer the army and the navy

The Council Programme

The president then chalks out the following council programme and explains and defends each item in detail —

The general policy of Congressmen in the Assembly and the various councils should be one of resistance to every activity governmental or other that may impede the nation's progress

towards Swaraj and in particular Congressmen in the legislatures should —

(a) refuse to accept offices in the gift of the Government until in the opinion of the Congress a satisfactory response is made by the Government to the national demand

(b) refuse supplies and throw out budgets (unless otherwise directed by the All India Working Committee) until such response is made by the Government

(c) throw out all proposals for legislative enactments by which the bureaucracy proposes to consolidate its powers

(d) move resolutions and introduce and support measures and bills which are necessary for the healthy growth of national life and the advancement of the economic, agricultural industrial and commercial interests of the country

(e) take steps to improve the condition of agricultural tenants by introducing and supporting measures to secure fixity of tenure and other advantages with due regard to the rights of the Zamindars and

(f) generally protect the rights of labour agricultural and industrial and adjust the relations between landlords and tenants capitalists and workmen

But supposing the Swaraj party is able consistently and fully to carry out this programme which we doubt when we bear in mind its past record we do not see how such a programme would lead to Swaraj. Swaraj will certainly come in future. What has to be explained is how it would be the logical outcome of any council programme. Mr Iyengar has not attempted any such explanation

Nor has he explained even in the briefest way possible why accepting the office of president of a council is not acceptance of office. He is right in observing

By accepting office the Congress is bound to become an unconscious ally of the bureaucracy. And if the most advanced party in the country takes office where will be the determined and disciplined opposition in each council to fight against Dyarchy or for Swaraj? Neither the Ministers nor their party can openly speak and vote against the administration of reserved subjects

But is not a council president an ally of the bureaucracy? Does he not soberly and whole heartedly work the present constitution to which Mr Iyengar objects? Can the council president openly speak and vote against the administration of reserved subjects or any other subjects?

Self reliance

We agree with Mr Iyengar that from the point of view of the ideal

The remedying of grievances must be upon the basis of self reliance and resistance and not on the basis of co-operation with the Government. The people must be taught to assert their rights and to develop their powers of self reliance and resistance.

But, as he does not mention the sanction and does not seem to remember how the boycott of British Indian law courts and the substitution of national law courts in their place (which was part of the Non co operation programme) actually worked we cannot consider the following as a practical man's suggestion.

The Congress members of all the legislatures should meet as a separate national legislature and frame model laws for adoption by the people.

Village Sabhas

As an ideal again we have no quarrel with the following suggestion.

We must establish village sabhas that shall under Congress mandate, administer village affairs and be the units of a permanent Swaraj. The great practical difficulties that are in the way must not depress us but should only serve as a powerful stimulus to exertion.

But where is the sanction? And where there are village unions will not the village sabhas come into conflict with the village unions? The capture of local bodies is a more feasible plan and as village unions are such local bodies why not capture them too instead of creating independent village sabhas? Of course voluntary associations of village people for educational or other particular purposes should and do exist and they work well too in some places. But they have no power to make rules for all the inhabitants of a village or levy rates on all which a village sabha must do.

Constructive Programme

Mr Iyengar then expatiates upon the constructive programme. He thinks the restoration of the spinning wheel to its ancient primacy has made the boycott of foreign cloth real to an appreciable extent. We should have been glad if that were a fact. But the speaker himself states that "during 1925-26 khadi production was 19 lakhs and this year it is expected that there will be an increase of 25 percent. Suppose it becomes 24 lakhs. Taking the value of imported foreign cloth to be

60 crores does the production of 24 lakhs worth khaddar represent any appreciable boycott of foreign cloth? 24 lakhs is only $\frac{2}{5}$ percent of 60 crores.

The Boycott of foreign Cloth

If we want to boycott foreign cloth and we think we ought to we should emulate the Chinese example and learn Chinese methods. *The Guardian* of Calcutta states in its issue of the 10th December that the boycott of British goods in Southern China has resulted in still further losses to shipping companies. We in India have little conception of the effects on the British colony of Hongkong of the Chinese boycott. It has been more effective than we think. It has in fact been so effective that Lord Inchcape felt compelled to find out who was responsible for the anti British feeling in China and he has laid upon the missionaries as the only party to blame. *The Guardian* by the way effectually disposes of his accusation.

Untouchability

The section devoted to untouchability in Mr Iyengar's address is valuable from many points of view. He is right in observing that

The final solution of the question depends in great part upon the improvement of the economic conditions of the vast bulk of the untouchables.

Neither foreign nor domestic critics are however right when they assert that untouchability is a formidable obstacle to Swaraj or that its removal will automatically bring about Swaraj. We cannot wait for Swaraj till it is removed any more than we can wait till caste is abolished. There is the capital instance of the United States of America achieving freedom long before the abolition of a very real and wide-spread slavery. But we must all agree that we must make an end of untouchability apart from any question of Swaraj and whether we ever win Swaraj or not.

Labour and Unemployment

As regards the question of Labour the President says in part

The organization of labour has been included by the Congress at Cawnpore in its constructive programme. We must give it a front place in our work for the coming year. The welfare of labour its housing its provident funds and industrial insurance and all the other things required for improvement in the treatment and conditions of labour are of great national importance. They constitute a reserved subject though they concern

reading the poems according to the programme, the cheering went on and he repeatedly felt obliged to read out other poems. At Dresden, his English poems were recited beforehand in their German translation by Professor Tara Chand Roy. This helped those among the audience who did not know English to appreciate them. Some at least of the English poems which he read out at Prague to German or Czech hearers were also given in German or Czech translations—we cannot say whether all were so translated.

But neither at Dresden nor at Prague were all the Bengali poems which the poet read out translated into any European language. Still they all roused immense enthusiasm. Poems can be appreciated both for their sense and feeling and their music. It is well known that the poet has a musical voice and is an excellent reader. Besides, he is a perfect master of the histrionic art, and some of his poems lend themselves easily to be read in the way that an actor would render them on the stage if they formed part of the play. Moreover, even the sense and feeling of some poems can be partly expressed by appropriate gestures and delivery. These considerations may convince those who are not determined to remain unconvinced that some Bengali poems, when properly read or recited, may be appreciated even by those who do not know Bengali. Perhaps the average German and the average Czech has a more sensitive and trained ear for music in general and the music of Bengali poems in particular than the average Indo Briton as represented by the editor of *The Statesman*. And it is possible even for unmusical people sometimes to appreciate good music—a fact to which we may be allowed to bear personal testimony. At Prague we went to see a Czech school for orphans and boys and girls without some lull or other. The children sang some Czech songs. We enjoyed them though we do not know Czech and are not qualified to appreciate Western music.

Indo Britons, formerly styled Anglo-Indians, may not be able to appreciate the English *Gitanjali* but in Great Britain there are numerous unhyphenated true Britons who fully understand and appreciate it.

Congress Session at Gauhati

Gauhati is a comparatively small town

in Assam, the easternmost province of India. It was very plucky on its part, therefore, to invite the Indian National Congress to hold a session there. Mr Tarun Ram Phookan, Chairman of the Reception Committee, Mr Nabin Chandra Bardalai, General Secretary to the Reception Committee and other earnest workers are entitled to great credit for their enthusiasm and earnest labours.

The attendance at the Gauhati session of the Congress has been put down by the *Amrita Bazar Patrika* and *Forward* at over ten thousand. *The Bengalee* and *The Statesman* on the other hand, state that the number of persons attending was five thousand or thereabouts. Even if we take the lower figure to be correct, the attendance does not indicate any want of enthusiasm on the part of politically minded Indians. That so many as two thousand delegates attended the Congress session in a far-off town like Gauhati, and that in such a small town fifteen hundred persons could be enlisted as members of the Reception Committee, are facts of which nobody need be ashamed.

Mr. Phookan's Address

The address of welcome delivered by Mr Tarun Ram Phookan is conceived in a manly and optimistic vein. He briefly narrated the ancient history of Assam, dwelling specially on its heroic episodes, and referring to the cultural renaissance in that province, said:—

However poor our condition under the British Raj may be to-day, we are inheritors of a very ancient Hindu culture and I am proud to say that if there is any place where catholic and progressive Hindu Religion is a living force, that place is Assam.

He also pointed out that spinning and weaving (both cotton and silk) are still practised in Assam in the homes of the people to a considerable extent.

Lord Birkenhead, with some politicians of lower rank, has uttered the threat repeatedly that unless India "co-operates" and works the constitution given to her, she cannot have any further reforms. Mr Phookan's commentary on the above is as follows:—

"Good bad or indifferent you must work the present constitution, dictates the Noble Lord, or you will be given no further reforms." This to my mind means that India's power of resistance must be crushed she must be humiliated. Let Gauhati Congress let the representatives of the people of India answer the challenge of the Noble Lord fairly.

and squarely but I personally believe that the Councils should either be mended in a manner suitable for the attainment of Swaraj or should be ended completely. Let Gauhati Congress decide whether India should get back to her old mentality of begging for favours on bended knees with folded hands or that she should stand on her own rights and make a demand for her birthright. Let Gauhati Congress decide whether India should be humiliated into co-operation in the hope of getting some favours or that she should stoutly refuse co-operation till her legitimate rights are conceded to her.

That Non co-operation has not brought Swaraj as early as was expected has not dispirited Mr Phookan. He is not at all down hearted. Says he —

I personally possess a great deal of robust optimism and I have a firm faith and a clear vision that the freedom of India will come sooner than many people expect—if only we work honestly earnestly and unitedly. Let not our success be judged by the measure of our achievements. Non violent Non co-operation had worked wonders within the very short time it was practised. It has animated Indian life with a sense of manhood it has infused that love for freedom for the motherland which cannot be killed even by the most inhumane methods of the Bureaucracy. It has taught us that the weakest nation has a right to rebel against the most powerful nation that tries to impose by strength of arms its will against the wish of the people.

Mr Phookan need not have adopted the apologetic tone that he did in seeking to justify the invitation of the Congress to Gauhati when he said —

Our right to invite you to such a distant and a poor country is based upon our modest achievement during the Non-co-operation Movement on the terrible sufferings undergone at that time by the people of Assam at the most cruel hands of the Bureaucracy and above all in our sincere willingness to follow your lead through the Congress and do our honest best in the fight for Swaraj.

Earlier in his speech also he referred to the sufferings of the public spirited workers of Assam in the following words —

The severest indictment that the Government of Assam stand charged with is the wilful slow poisoning of the people of Assam by carrying on their immoral traffic in opium. And what is more when a number of selfless workers raised their voice of protest by preaching temperance during Non-co-operation they were mercilessly flung into prison.

The sufferings of our Assamese brethren have not been in vain. These have not only made them strong but their labours have greatly reduced the consumption of opium in the province.

Mr Damle's Speech

We are indebted to Rao Bahadur K G Damle CIE, Chairman of the Reception Committee of the Akola Session of the National Liberal Federation of India for an advance copy of his speech. A considerable portion of his address is devoted to the narration of the recent political history of India and of the Congress movement.

The following words of his ought to make for unity —

It is undeniable that all the political workers in India, whether they are inside the Congress or outside and whether they belong to one group or another are animated by the same motive to do devoted service to their motherland and are fired with the same righteous and noble sentiment of patriotic love for India. They have honestly been seeking out the surest way to carry forward the political status of India to the highest altitude attainable as early as possible. They are agreed also as to the practical limitations within which their activities have to be carried on. In this state of things every right minded patriot has to place the true interests of his country above considerations of self or party. In his heart of hearts every sensible Indian cherishes and must cherish an ardent wish for the rapid advance of his country to the destined goal of responsible self government or Swaraj. For an early realisation of this object is required the consolidation of our forces and united action in the right direction.

But the sentence which follows is not likely to result in united action —

I shall however content myself with asserting my honest conviction that the activities of the Swarajists and non co operators in the country are proving a serious handicap to the smooth and orderly progress of the country along the right path.

To communalists he addresses words of sober wisdom when he says —

Religious orthodoxy was more rampant in days of old than it is now. It is now common knowledge how Turkey has emerged from the War. The Angora Republic has shaken off the hold of old religious notions, ideals and prejudices. With the Turks religion does not stand above politics. Its claims on its followers have been subordinated to those of the State. In India however the same old notion survives in full force. A major part of a Mahomedan's every day life is engaged like that of the non Mahomedan population in attending to non religious matters of purely worldly importance and in their associations with their fellow men of other faiths the occasions are rare when their religious preachings affect their everyday acts and their relations with other communities. The history of all civilized countries Turkey included, teaches us that in proportion as the peoples' interests advance in matters political social and international the primitive rigidity of religious precepts and injunctions requires to be relaxed and religious orthodoxy to be shaken off so as to permit social and

political growth to keep pace with advancing and changing times and circumstances. In India both the Mahomedans and the Hindus possess a large community of interest. Neither of them can afford to impede and risk the steady advancement of their political growth and social unity. Both must advance side by side with equal pace and in equal measure if the entire body politic of India is to present a healthy and all-sided advancement. The religion of neither community should demand a surrender of these non-religious interests. Religion teaches us our duty to God and our devotion to Him can be expressed as fervently in a temple as in a mosque. The conventional outward symbols and formalities clothed with sentiments of religious sanctity have hardly any permanent and real value in estimating the depth of heart and the steadiness of mind dedicated by a religious devotee to the service and realization of the Divine Power. The religious truths so far as they are divine claim common allegiance and homage from humanity as a whole. That being so the apparent points of antagonism discernable in what may be strictly deemed to be mere outward conventional appendages should not be regarded as of great significance and value. They may be made adjustable to varying needs and circumstances. Such adjustment does not affect the high divine truths.

Calcutta University Election of Fellows

Four Fellows are going to be elected this year by the registered graduates of the Calcutta University. It has thousands of graduates but the registered graduates number only a few hundreds. This is due to the rules relating to the registration of graduates and the unnecessarily high fee which has to be paid every year for keeping one's name on the register. The rules should be amended and the fee made almost nominal.

As the present number of registered graduates is small canvassing is quite easy and various kinds of pressure are brought to bear on them. They ought therefore to be all the more careful in giving their votes. The Calcutta University is not a political institution and its Senate is not a political body. Only those persons ought to be elected to it who are cultured and have taken an active interest in the spread and improvement of education who have shown that they are actively interested in the improvement and reform of the university and who are jealous of its good name. It is almost as ridiculous to send a man to the Senate merely for his political opinions as to select an engineer or a physician merely for the sake of the political party to which he belongs.

European Politics and Indian Publicists

For about half a century some Indian publicists or others have generally sided with some political party in Great Britain and expected that it would help them in promoting the cause of self rule and freedom in India. But India has been always treated by all British political parties as outside party politics. It has been everybody's that is to say nobody's business to promote the cause of Indian freedom. Some Indian politicians nevertheless think that when Labour again comes to power in Great Britain India will have Home Rule. Let us wait and see.

Whatever the result may be we do not deny that there is some connection between British politics and Indian politics. But with European continental politics we have no such connection. We are interested in continental politics only in a general way. But our interest is none the less keen and real for that reason. We rejoice and are encouraged in our fight for freedom when we find the cause of popular freedom triumphant in any country. On the other hand whenever and wherever tyranny is rampant and freedom of expression of opinion and liberty of association are suppressed we cannot but feel pain and sympathy with the sufferers. The disadvantage we suffer from is that, owing to distance and to our sources of information being practically almost wholly British we do not generally get unbiassed information. Perhaps Italy Hungary Bulgaria Roumania all groan under the same kind of cruel oppression and tyranny and suppression of liberty but British news vendors and publicists may not be equally interested in denouncing evil doers in all lands. So far as we are concerned as in India so in European and American politics, we do not adopt a partisan attitude. But we are afraid we cannot guarantee the same non-party attitude on the part of all our political contributors.

A Science Congress in Japan

The Third Pan Pacific Science Congress was held in Tokyo from October 30 to November 11. The inaugural meeting was attended by about 3000 persons and was highly successful. This large attendance at a science Congress shows the great intellectual progress which the people of Japan have

made The Congress was attended by delegates from China the U S A Canada Hawaii, Australia France the Philippines etc., and there were also English Dutch and Japanese delegates Papers on various scientific subjects were read at the many divisional and sectional meetings

The closing ceremony of the Congress was held in the form of a general meeting It decided to hold the Fourth Pan Pacific Science Congress in Java It also resolved to perpetuate the Congress The resolutions proposed by the divisional meetings and passed at the above general meeting are as below —

- 1 Cooperative study of volcanology and local seismology
- 2 Geodetic study by submarine boats
- 3 Creation of the "Pacific Geological Review"
- 4 Selection of a Preparatory Committee for the Fourth Pan-Pacific Science Congress
- 5 Making of weather charts
- 6 Use of radio for the unity of time of meteorology
- 7 Unity of wave-lengths of radio
- 8 Unity of methods of study of mineral resources in the Pacific region and its organization
- 9 Topographic study of the bed of the Pacific
- 10 Study of the shape of the globe and more particularly of the shape of the Southern Hemisphere with Australia in the centre
- 11 Preservation of natural monuments in the Pacific region
- 12 Memorial to the Chilean Government regarding the preservation of animals and plants of Juan Fernandez Island
- 13 Study of corals of the Pacific and the Indian Ocean
- 14 Biological study of the Pacific
- 15 Protection of crops more particularly plant quarantine in the countries of the Pacific
- 16 Cultivation of decalcified and the use

Indian Medicines in Ancient Japan

At Nara the oldest Imperial Residence of Japan known all over the world by its giant statue of Buddha, the Daibutsu cast out of gold bronze there stands also an old Imperial treasure house "Shoso In" which was built almost at the same time as the Daibutsu was cast, i.e., about 743 A.D. This treasure-house serves for the storage of various precious objects which were in the possession of Emperor Shomu Tenno and which were dedicated after his death to the Daibutsu by the Empress dowager Komyo-Kogo. Among these valuable offerings says *The Young Jast* we find also vegetable animal and mineral medicines partly home products of Japan but mostly from Arabia

Persia, India and chiefly from China. The various medicaments are in all of 60 kinds packed in 21 lacquered boxes. They are dedicated to Vairochana synonymous with the Great Buddha. In the list given in the *Young Jast* it is easy to recognise a few Indian medicines. For instance musk, *pippli* (*piper longum*) *amalak*, *amra* or mango, *laritaki* or myroblan, *slarkara* or sugar etc.

The Late Principal B V Gupta

As I left Calcutta in the last week of July 1926 and was absent from India for four



Principal Bipin Vihari Gupta

months I did not hear of the death of Principal Bipin Vihari Gupta till recently and could not pay my tribute of respect to his memory at the proper time. I was a very unworthy pupil of his in mathematics at the Presidency College in the third and fourth year classes. He was then assistant professor of mathematics. I dreaded mathematics but for some reasons which I need not mention I took up mathematics as one of my subjects for the B.A. examination. As I was not a good student of mathematics fear made me absent

myself frequently from Professor Gupta's class. Nevertheless the good professor knew that I was a pupil of his but a truant. I distinctly remember now that on one occasion he told me with a smile "চাট্টিজী, তোমার কে দেখেছেই পাওয়া যায় না" 'Chatterjee I wonder why one cannot catch sight of you' That was the only rebuke—a very mild one he administered to his unworthy pupil. But though I did not regularly attend Prof Gupta's class, I could understand that he was a mathematical genius and a very able teacher. My fellow students and myself could not but contrast his ability as a teacher with the comparatively inferior ability of a British graduate, a high Cambridge wrangler, who had then recently come out from England as our professor of mathematics; whereas Bipin Babu was only an assistant professor. In spite, however, of this marked difference in ability the British graduate retired from Government service as Director of Public Instruction Bengal and Bipin Babu drew a salary of only Rs 600 a month at the time of his retirement—about a fifth of what the educational director did.

Professor Gupta was a man of a cheerful temper and had bright genial eyes.

I am indebted to my esteemed friend Professor Jogesh Chandra Ray for a copy of a biographical sketch of Principal Gupta which has appeared in the *Ravenshaw College Magazine*. Professor G C Ganguli tells us there that Bipin Vihari Gupta was born in October 1855 in Halisahar. His academic career was brilliant, he having stood first in all University examinations except the F A, in which he stood second. Sir Alfred Croft a former Director of Public Instruction, Bengal, wrote of Professor Gupta when the Provincial Educational Service was organised in 1896 'He is a distinguished Mathematician, being the only graduate who obtained a first class in the M A in that subject from 1874 to 1880'.

Mr Ganguli writes

{It seldom falls to the lot of an educational officer to command respect from all as Bipin Babu did. He was almost an idol at Calcutta both as a University Student and as a Professor of Mathematics. Successive Directors of Public Instruction and Principals of Presidency College had nothing but the highest praise for him and his work. When he was Principal of the Ravenshaw College, remarks one, his work was admired both from the scholastic and administrative points of view and he has left his mark on that College, not only

in having raised it educationally, but also as having worked and enlarged the Hostel system there most successfully." It may be stated without exaggeration, remarks another, that a complete revolution was effected in every department of the College and the School attached to it by Mr Gupta. Principal Maitra, a just and severe critic, in his evidence before the Royal Commission spoke highly of the work done by Principal Gupta as head of our College.

He was not only a born Mathematician but was well read in many subjects. Dickens was his favourite author. I was struck with the wonderful quickness of his understanding. With his strong commonsense he could at once dive deep into a matter however complicated and took little time to solve any problem however intricate. From his intelligent discussion of matters medical, legal and engineering I often thought that he might have excelled equally as a doctor or a lawyer or an engineer.

He was a keen sportsman himself and much in advance of his time he greatly encouraged sports among the students. His elder son Bhupi unfortunately cut off in the prime of life was one of the founders of the Orissa Athletic Association and his younger son Omru won several prizes for sports year after year. Before partially losing his eyesight Bipin Babu was a dead shot. His was the Greek ideal of *mens sana in corpore sano*—a sound mind in a sound body. He was of robust health and had to take leave only for a little over 3 months during his 34 years' service. He was very fond of gardening which was his main occupation in his retirement. He knew some thing of everything and everything of something.

He was a remarkable figure in every society in which he moved. He was absolutely free from *hauteur* and was not only accessible to all but felt for all. When there was a devastating flood in Kendrapara in 1907 his heart bled and, without waiting for anybody he issued an appeal for the distressed people and the appeal was liberally responded to.

For months Bipin Babu had to work hard in this connection but it was to him a call of duty, a self imposed task a labour of love.

Those who had the privilege of being his personal friends valued him as an agreeable companion and a faithful friend.

When before the last summer vacation I saw Principal Gupta unable to move without others' help I thought of the time when in his youth, incredible as it might appear he having missed a train at Natore ran with it and caught it at last at the next Station.

The students it may be safely asserted, found a father in him. On hearing that a 3rd year meritorious student was unable to pay his College fees he approached a gentleman who advanced without a word his two years College fees and the student could prosecute his studies, obtain his degree and follow a useful and honourable career. As he had himself to struggle hard against poverty in early life he could readily sympathise with poor students and in their behalf he carried on correspondence with the D P I and in consequence half a dozen free-studentships were granted to each Government College but the initiative had been taken by the principal of Ravenshaw College, which was then not a very important College.

Child Marriages and Indian States

As part of the celebration of the birth day of the Maharani of Bharatpur the Maharaja of that State has given his consent to a measure entitled the Bharatpur Social Reform Act, which is to come into force in that State from January 1 1927. This is quite a fitting way to commemorate the birth day of a woman as it is calculated to remove some causes of the miseries of her sisters of high and low degree and relieve their sufferings.

The Act enables widows to contract a second valid marriage and enables their children to inherit their property. To avoid controversy or dispute as regards marriage or remarriage of widows they shall be registered in the courts of tehsildars or in temples or mosques recognised by the State on payment of a fee of Re 1. Another clause relating to child marriages makes them invalid before a court of law if contracted between parties who have not attained the age of 14 in the case of females and 16 in the case of males. All persons knowingly abetting a marriage or remarriage contrary to the Act would be liable to imprisonment for any term not exceeding two years or a fine not exceeding Rs. 3 000 or both.

The Maharaja Gaekwad of Baroda passed a law years ago to prevent infant and child marriages. But as for some reason or other the object desired has not been gained he is thinking of taking steps to make the law more effective. It is to be hoped he will succeed in his efforts.

If in British India the age of consent even in marital relations is raised sufficiently high that may indirectly prevent the marriage of female children in many cases. We say this, because our Government is not likely to pass any law meant directly to prevent child marriages.

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Sir Sivaswamy Iyer's Address

Not having received any advance copy of the presidential address of Sir Sivaswamy Iyer at the ninth annual meeting of the National Liberal Federation held at Akola we have been able to read only extracts from it in a newspaper. It appears to have been conceived in a different vein from that of Sir Moropant a Joshi at the Calcutta session of the Federation last year. Sir Moropant did not strongly criticise any rival party. Sir Sivaswamy has strongly criticised the Swaraj party. Says he sarcastically —

We wonder whether the country has since March 8 1916 been secretly or openly prepared for mass civil disobedience and whether it is any

more fit to resort to this weapon than it was when the Congress committee submitted its report.

Knowing as the Swarajists must do that the country is not prepared to follow them in the stunt of civil disobedience their talk of sanctions is meaningless and can only be sheer bluff.

It cannot be denied that there is a great deal of truth in what Sir Sivaswamy says in the following passage about the Congress creed —

The creed of the Congress party has undergone many changes. They have climbed down from their heights of non co-operative aloofness to participation in the work of the Councils. They have climbed down from a policy of uniform continuous and consistent obstruction to a policy of supporting some at least of the measures for the benefit of the people. It is not however likely that the Swarajist party as a whole will abandon their infructuous policy and return from the barren wilderness to the paths of commonsense and wisdom.

He then passes on to put the Responsive views on the back.

With the robust good sense and grip of actualities which is characteristic of the Maharashtra community they have led a revolt against the fatuous policy of the Swarajist party and succeeded in forming the party of Responsive co-operation. We welcome the formation of this party which has practically adopted our creed though it has not joined us and seems to fight shy of the name Liberal. The formation of the Responsive Co-operation party is really a triumph of the principles for which the Liberal party has all along stood.

He laments the disfavour into which the Liberals have fallen and explains it thus.

It is an irony of fate that while the principles for which the Liberal party has stood have been slowly gaining recognition the party itself should have fallen into disfavour with the people.

But the explanation is not far to seek. In the first place the policy of moderation does not appeal to the popular mind in the same way as a policy of extremism. A member of the Moderate or Liberal party who is prepared to look at the different sides of a question and make allowances for them all can never indulge in the same sweeping statements and denunciations as a member of a party which refuses to look at the other side of the question or face realities and is prepared to recommend short-cuts, however dangerous to the end in view. The Liberal party cannot possibly make spacious promises of a millennium to be attained in months or weeks and can neither attribute all the evils under which the country is suffering to the foreign domination nor refuse to recognize the benefits that the country has derived from the British connexion.

There is another reason. The Liberals as a party have not given up their faith in British justice and generosity and their habit of appealing to these qualities though in divinely eminent Liberals like Mr Srinivasa Sastri have more than once said very caustic

things about this same sense of justice of the British people. We do not know whether Sir Ali Imam is a Liberal. He was, however, a trusted member of the Government of India. Recently he is reported to have warned a Patna audience and of course the larger audience of his countrymen all over India, "against putting any great store by the pronouncements of British statesmen, the only moral they ought to learn from repeated betrayals being that they should set their house in order." But Sir Sivaswamy Iyer continues to set great store by the utterances of British statesmen and appeals to their generosity also, as the following paragraphs from his address will show.

So far as we can judge from the utterances of British statesmen the main point upon which they desire to be satisfied is our willingness to co-operate with the Government in working the reforms introduced in 1921.

Signs are not wanting of a disposition on the part of British statesmen to advance the appointment of the Commission. One can see a marked change in their utterances and a tone of greater willingness to appoint the Commission earlier.

Let us allay the apprehensions of Britain that the grant of responsible government may be accompanied by a desire on our part to injure British interests or sever the British connection. I would say to the Government that trust begets trust and that the longer the delay in making the further advance the greater will be the feeling of distrust on the part of Indians in their professions of sympathy and goodwill. Let them take their courage into their hands and deal with us generously and they will find a grateful response from politicians of all shades and a closer and a more spontaneous linking of the ties that bind the two countries.

The patience and faith of the Liberal party appear to exceed the patience and faith of Job, and if our Earthly Providence in the shape of the British statesmen were as just and merciful as Divine Providence we could have predicted without waiting for the final issue that the Liberal party's great virtues would be surely rewarded by the grant of some adequate boons. But as the greatest admirers and even the flatterers of British men in power have never attributed divine perfection to them we can only wait and see what the reward is going to be.

As regards appointing the Commission earlier than 1929, there may be other reasons for taking such a step than generosity to India. By 1929 Labour may again come into power. So the Conservative Ministry now in power may like to choose the personnel and settle the terms of reference to the Commission instead of leaving these

things to be done by a Labour Cabinet. The present Cabinet may be anxious, as 'Indo Britons' like Mr. Langford James are, for the appointment of the Commission now, before Indian politicians have had further opportunities of co-operating with the Government and proving their capacity.

In conclusion, referring to future Liberal policy, Sir Sivaswamy Iyer declared that it would be their duty to co-operate with any and every party in all questions on which they could see eye to eye.

Our Pictorial Supplements

We issue with this number the reproduction in colours of two water colour paintings.

The portrait of Panini, the great ancient Sanskrit grammarian, is of course imaginary. It is that of a great critical scholar.

The other picture is that of Radha, the beloved of Srikrishna waiting for the coming of her lover. The mood of expectancy is well depicted in her face.

Small-pox Epidemic in Durban

Mr C. F. Andrews writes to us from Durban in a letter dated Nov. 20, 1926 —

"The small pox epidemic here has brought out the worst side of things. And we have had to face a cruel attack on the ground of being insanitary when we have been driven into it by the pressure of the European."

Mr Andrews has enclosed a cutting from the *Natal Mercury* containing a very strong statement made by Mrs. Knight, one of the most trusted members of the Durban Town Council. Her statement is an amazing revelation. Summarising it, the *Natal Mercury* writes —

Strong evidence of the indifference and neglect of the Durban Town Council in relation to the housing of Asiatics even of its own Indian employees was given by Councillor Mrs. E. L. Knight in the course of an interview which she accorded a representative of the *Mercury*.

She states that notwithstanding innumerable reports by the Sub-Committee on Indian wages and conditions and by the Borough Health and Sanitary Officials for years practically nothing has been done to remedy the scandalous housing conditions of Asiatics which exist in the Borough and which again have been brought prominently to the fore since the outbreak of small pox.

Some Councillors," she declares, "have felt and said that the more wretchedly the Indians are housed and paid the more likely will they be willing to be repatriated and return to India."

The Crown Prince of Sweden As An Archaeologist

The Young Fast of Tokyo reports —

If H. Crown Prince Gustaf Adolf of Sweden recently visiting Japan in company with his consort, Princess Louise, is a noted archaeologist. His chief object in visiting the country was to widen his scientific knowledge by carrying out archaeological researches. Accompanied by a few noted Japanese archaeologists, the Prince went on September 13 to some shell mounds in Chiba Prefecture about twenty miles from Tokyo and unearthed a stone axe believed to have been used 3000 years ago, articles made of horn more than 20 kinds of shells and an earthen jar in nearly perfect condition. His Highness was exceedingly delighted with his successful excavation and said that he hoped to present them to the museum at Stockholm.

The Prince is an archaeologist of distinction. He has previously conducted excavations in Greece and is the patron of the well known group of scientists who are exploring the neolithic and the Bronze Age sites of China and Manchuria. Some of these explorations have led to the discovery of painted pottery of a surprisingly advanced technique. "The manner of its manufacture, its general appearance and the recurrence on it of certain kinds of decorative design" writes R. L. Hobson in *Discovery* "all recalled the pottery found of neolithic and early Bronze Age sites in Eastern Europe and Western Asia, viz at Tripolye in South-Western Russia, at Anau in North Eastern Persia at Susa, Nur, and as far east as Baluchistan. Interesting speculations were at once suggested one of which is "Was there a common origin for the neolithic inhabitants of both extremities of the Asiatic continent? The writer in *Discovery* thinks that one result of the archaeological explorations in China Manchuria and the borders of Tibet may probably be the proof of a common origin in Central Asia for both the Eastern and Western groups of Asiatic peoples.

Crown Prince Gustaf Adolf came to India from China after inspecting the work of the Swedish archaeologists there. He is also interested in Chinese sculpture.

In Calcutta, the very day he reached the city, he visited the archaeological section of the Indian Museum. He also visited the archaeological and the picture gallery of the Museum on the two following days accompanied by the Crown Princess and their party. In other places in India also the prince and princess have shown active interest in Indian art and archaeology.

It would be a blessing if the princes of Indian royal families took as much intelligent and active interest in archaeology as this Swedish prince does. Many an Indian State would, if explored reward the archaeologist with finds and discoveries of great value to the historian.

—

"Communalism in Excelsis"

This is the caption of an editorial note in *The Guardian*, "A Christian Weekly Journal of Public Affairs," published by the Rev. Principal P. G. Bridge. In it has been criticised the speech delivered as president of the European Association by the barrister Mr. Langford James at the annual dinner given by the Association to His Excellency the Viceroy in Calcutta. Though the editor of the *Guardian* realised that it would be wrong to judge a community for utterances after a sumptuous dinner, yet he has criticised the speech because it "bore every mark of careful preparation. We now proceed to quote substantial portions of the note.

Mr. Langford James informed his guests at the very outset that the only object of the European Association was to protect the rights and interests of the European community in India. It is not unfair to conclude that any further responsibility towards the people of the country to ensure them better government, health and education or any of those benefits which the millions though without a stake in the country have a right to expect from a civilised government was supererogatory on the part of the European community. With this introduction the speaker plunged immediately into the defence of two Europeans who during the year had been charged with causing the death of two humble coolies.

The editor then gives details of the cases. In the one the assault was punished with a fine of Rs 200.

Against this decision the Government of Assam strictly within its rights appealed to the High Court and a fresh trial was ordered. The man was again convicted of the same offence. In the second case another European was charged with causing the death of a mill hand but after a prolonged and careful enquiry was discharged. Against this decision also the Bengal Government made an unsuccessful appeal. Mr. Langford James asserted that Government were vindictive in their determination to have these men punished for the alleged crimes. If Mr. Langford James felt so strongly against the judicial system which permits appeals to the higher courts for enhancement of sentence, he as a lawyer ought not to have remained silent all these years. We realise that grave injustice may be done by a procedure which is, by the way unknown to English law. On the other

hand in a country like India Government must protect the citizen against grievous miscarriage of justice. It was not however the legal procedure against which Mr James' complaint lay but against its application to a European accused.

Mr Langford James then paid a tribute to what he was pleased to term British qualities."

He added that Englishmen had a right to be in India on moral and on equally strong grounds for he added the British people have very largely made India. The speaker must surely lack a sense of humour when he made this and the further statement that the stock in trade brought to India by their forefathers was stamina honesty and initiative. We could probably accept the first and last qualities mentioned by him, though it would appear that initiative is a lost characteristic of the present generation. But where was Mr Langford James taught Anglo Indian history? for surely honesty was a rare quality among the early bag men of the East India Company!

Mr James then turned his attention to the Indianisation of the Army

He asserted that he had been considerably disturbed by statements made from several quarters "that any system of what I will call infiltration of Indian officers into British messes is likely to have disastrous repercussions at Home. I have been told that parents are loath to allow their son to join the Indian Army under such a system." Whether this is true or not, we have no means of discovering. The English people have strange prejudices but behind this crude if not vulgar assertion was a sequence of thought which ranged in its scope from the dinner table on the one hand and Bolshevik Russia on the other. With an inflamed mind Mr Langford James peered into the future. Here was the Indian Army a perfected machine of war recruited from the peasantry of India and incidentally paid for by them, officered almost exclusively by members of the old English governing classes paid for also and doubly paid for by the aforesaid peasantry. In the year of Grace 1926 a young man an Indian and therefore not of the same caste as the officers themselves obtains as an act of justice his Commission from the King. There is panic. An out-caste has appeared and social boycott is put into operation. Aged fathers in their dotage testily assert that India is going to the dogs, that the efficiency of the military system will be impaired and the Moscow Bolshevik with his Red Army is already entering the Khyber Pass. This was the vision that Mr Langford James conjured up.

We need not make more extracts. Britishers have repeated *ad nauseam* that they hold India in trust for its people. Mr Langford James is a typical trustee, determined to remain in absolute possession of the trust property till the day of doom.

Equal Rights for Indians under the Portuguese Government

When the Indian Delegation to South

Africa reached Lorenzo Marques, which is in Portuguese territory, the local Indians sent to the Deputation a telegram of welcome assuring the Deputation that Indians under the auspices of the Portuguese Republic were enjoying all equal rights without disability of nationality, caste, creed or colour, and expressing a desire that the same equality of rights should be attained by their brethren residing in the British Empire.

Will the Britishers and the Boers be too proud to learn from the Portuguese?

Complete Indian Provincial Autonomy Favorable to British Imperialism

One of the proposals for the consolidation of the Christian Power in India, after the suppression of the Indian Mutiny, was what was euphemistically called "provincial autonomy" but which was really the policy of "Divide and rule." Before the Parliamentary Committee on the Colonization and Settlement of the Britishers in India, Major G. Wingate, who appeared as a witness on 13th July 1898, on being asked,

7771 you speak of the dangers that arise from a central government, and you say that it leads to a community of aims and feelings that might be dangerous?—yes, I think that if there be any one subject in which the whole population of India would be interested that is more likely to be dangerous to the foreign authority than if a question were simply agitated in one division of the empire if a question were agitated throughout the length and breadth of the empire it would surely be much more dangerous to foreign authority than a question which interested one Presidency only.

7772 Mr Danby Seymour
Is what you mean this that all the people of India might be excited about the same thing, at the same time?—Yes.

He gave expression to the feeling which was uppermost in the minds of the Britishers at that time, not to do anything which might 'amalgamate' the different creeds and castes of India. So everything was being done to prevent the growing up of a community of feelings and interests throughout India, which would make the peoples of India politically a nation. Of course, they have been a nation in a different way since antiquity.

B D. B.

Indian High Officials and Equality in the British Empire

One Anglo-Indian (old style) signing himself as "Sagittarius" wrote in the *Crisis*

and *Military Gazette* of Lahore on September 5 1906 —

"I take no alarmist view but regard the whole subject calmly and rationally. Not only myself but many others must surely see daily the increasing impertinence disrespect effrontery and disloyalty of the subject race. I wish to lay special emphasis on the words *subject race* for the native of India, be his position and salary what it may should and must understand that British blood has conquered India and rules it and respect and deference must be shown to it at all times and in all places.

Mr William Archer who has quoted the above passage in his book entitled *India and the Future* gives one or two more extracts from the same paper.

"Let the Babus clearly understand that we have admitted them into the administration as our servants not as our partners. A partnership between Europeans and natives there must inevitably be, but it must be with the ruling classes not with the servile classes.

Again

Already discerning people in England must be beginning to see that even half a dozen princely councillors of the intellectual type of the Maharaja of Bikanir would be worth a whole parliament of babbling B. A.'s.

The author rightly says —

"The senseless swarmer of such utterances is directly due to the idea that we have some sort of Providential mandate to rule India forever."

The extracts given by Mr William Archer in his book clearly show what meaning British imperialists attach to the word "Co operation." It is subservience and subordination on the part of Indians. Responcivists should take note of the fact.

It is also clear that the ruling classes have been singled out for special praise and patronage because they are more subservient than the agitating Babus and B. A.'s. The prominent mention of the Maharaja of Bikanir makes one wonder what he has done to deserve this pillorying. High Indian officials in the employ of the British Government must be very careful lest they be similarly pilloried. Many of them we know are able men. But for preferment, currying favor with the British Government and even with Britishers of lower rank than themselves as necessary.

—

Anthropological Expeditions in India

As announced in the Press two anthropological expeditions from Europe are visiting India during this winter. The first is a

German expedition under Dr Egon von Fleschedt of the University of Freiburg. Dr Fleschedt is a pupil of the late Prof. Von Luschan of Berlin and is a young man who has published two excellent monographs entitled *Razenelemente der Sikh* in the *Zeitschrift für Ethnologie* and *Comparative Anthropometry of the Punjabis* in *Man* in India being based on the measurements taken by him on the Punjabi soldiers captured by Germany during the War. The expedition under his charge is coming to India to study the primitive tribes in the Malabar coast and the Himalayan regions.

The second expedition is being undertaken by the Zurich University under Prof. Hans Wehrli and Dr Martin Hurliman. The University of Zurich is one of the foremost centres of Physical Anthropology in Europe built mainly by the efforts of the late Dr Rudolf Martin the brothers Sarasin and Dr Schlaginhaufen. The object of the present expedition under Prof. Hans Wehrli is to collect ethnological data from important strategical points in India.

We have been informed that the Government of India are providing all facilities to these expeditions even going to the extent of granting free railway passes and there can not be any doubt that steps thus taken are in the right direction. It is the duty of all enlightened Governments to do their utmost to help all scientific investigators sent by foreign countries. While therefore we approve of the eagerness of the Indian Government to help these expeditions we must condemn its apathy in its own domains. Since the preliminary work of Risley (due mainly to the initiative of the late Lord Curzon) practically nothing has been done by the Government of India to promote anthropological studies in India particularly by Indian anthropologists and the Natural History Museum and other scientific bodies in India do not possess any Anthropological Department in unenviable contrast to such institutions in Europe and America.

The Universities of India also sadly lag behind the Western Universities in the matter. They appear to be keen to duplicate and reduplicate subjects almost reaching the saturation point but there is a definite lack of policy to orient their teachings to the needs and interests of India. With a diversity of cultures and antagonistic races no country in the world is better suited to anthropological studies and nowhere else are the

results of scientific dispassionate enquiries more important for the growth of a common but really harmonious body politic than India. We recommend in this connection the excellent scheme for collegiate studies prepared by Prof Benoy Kumar Sarkar where he makes anthropology a subject of compulsory study for all college students and draw the attention of the Government and the Universities to this matter

Mahamahopadhyaya Pandit Haraprasad Sastri and Dr Suniti Kumar Chatterjee's Book on the Bengali Language

Pandit Haraprasad Sastri is a sort of Columbus in the region of Bengali language and literature. His discovery of the *Charyya* literature has pushed back the chronology of Bengali literary history by centuries. His benedictions upon the works of Dr Suniti Kumar Chatterjee on the Bengali language pronounced in connection with a touching function at the residence of Sastri has a symbolical importance—the retiring *saant* embracing the rising scholar. Sastri made a feeling reference to his interview with Bankim Ch Chatterjee who listened to *Falmukur Jaya* (বান্ধবীকির জয়) a whole morning through and and honoured the young author Haraprasad with a fatherly embrace. Dr Chatterjee acknowledged his gratitude in moving terms and the whole party was treated to a sumptuous feast. Principal Aditya Mookerjee, S. Hirendra Nath Dutta, Pandit Basanta Ranjan Ray and others were present.

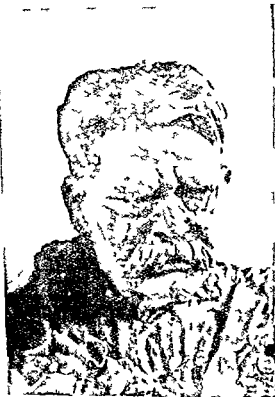
Dr Chatterjee's book has been receiving warm appreciation from the scholars of Europe and India. Elsewhere in this issue will be found a review of his book by Professor Dr Giuseppe Tucci who has made a special study of Bengali during his stay in Santiniketan.

X

A Talented Indian Sculptor

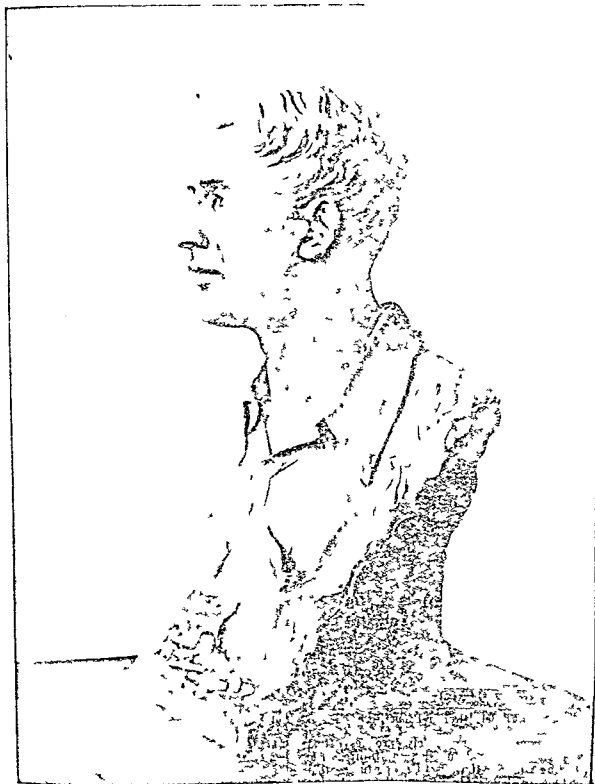
The Indian school of *painting* is an established fact of modern Indian history but to hear about the progress of modern Indian sculpture would mean a few contractions of the facial muscles in ironical wonder which may not be unworthy of a statuesque delineation. Yet it is a fact that for several years Indian devotees of the Form goddess have been working silently and steadily to rediscover the form cult so wonderfully

presented in the deathless creations of ancient Indian sculpture. On the Bombay side several sculptors have done good work the late Mr Faindra Bose had shown great promise and now we find S. Deviprosad Rai Chowdhury the talented *painter* of the Bengal School coming out with a series of remarkable studies in sculpture. We find here that latent hunger for plastic form which seemed to break through the vigorous sweep of his brush strokes. Let us hope that his fingers and chisel would be equally eloquent and audacious. The *Wrestler* group is as faithful in its observation of Indian athletic life as it is suggestive of the subdued fury



Umabasad Roychowdhury the Artist's Father

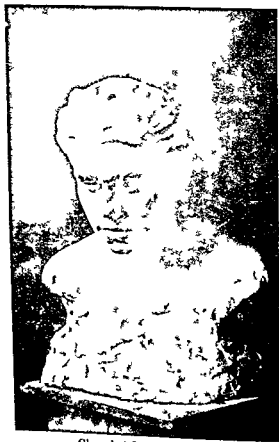
that would soon break out into a thunderous charge. The left figure in its self confident scientific pose in its meditative restraint, is a veritable incarnation of strength in repose. This was exhibited last year and has since been acquired by Hamilton and Co of Calcutta. There is also a series of portraits. Those of Principal Percy Brown and of Chanchal Banerjee (a brother artist of the Bengal School) deserve mention. If in the study of Chanchal we find the characteristic inflection of a Rodin stoop,



Mr W I Keir

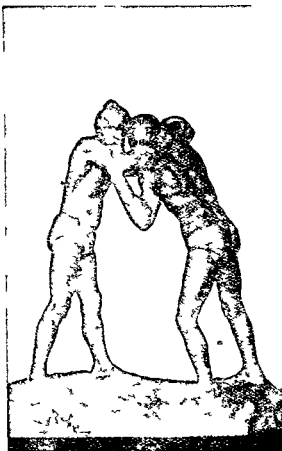
yet the artist has given a sufficient jerk of his Indian soul to produce finally the psychic portrait of an artist's soul. This is not the happy and comfortable looking caricaturist as Chanchal is known in life but his penetrating gaze into Reality surprised into plastic fixation. The figure of Mr Keir consulting architect to the Government, shows the artist to be fully equipped in the technique of modern portrait sculpture and it has fetched the gold medal and the first prize of the Government Art School Exhibition this year.

But the thing which shows the artist at his best which raises him above the mastery of grammar and technique is the portrait study of his own father. Here we find observation transformed by devotion and remarkable strength tempered by rare sympathy. If our artists can produce such



Chanchal Kunar Bannerjee

work then we may safely prophesy that modern Indian sculpture has a future. The floating forms, the fleeting gestures that can hardly be captured by the restricted sweep of the mythological and mystical



The Wrestlers

brush of modern Bengali painters may be immortalised if earnest *rupa dalshas* like Mr Deviprosad devote their life to combine the study of real life with that of the archetypes of sculptural form that India had evolved through centuries. The land that had given to the encyclopaedia of form the Buddha and the Nataraja has a future in sculptural art and let us hope that many would follow the example of Mr Roy Chowdhury in order to bring about a renaissance of Indian sculpture.

K N

A Visit to Sarat Ch Chatterjee

Sarat Chandra Chatterjee the famous Bengali novelist, has built a beautiful garden house for himself at Deulti a village on the Ganges which is 3¹/₂ miles by railway from Calcutta. The house stands on a site sloping gently into the Ganges which sweeps past this place in a mighty curve. From the beautiful rose garden attached to the house one can see in the distance on the opposite bank

of the river the dim outlines of the district of Midnapore Nature is vivid and powerful at this place which S_j Sarat Chandra Chatterjee has chosen as a refuge from the tremendous trifles of Oly life Deult is in the heart of deltaic Bengal The soil here is rich and with a little human aid is adaptable to every kind of production from ordinary paddy to *Marechal Niel* roses The gifted Bengali litterateur has chosen his nest with an instinct for suitability and setting which is rare and is only found in

men whose senses are extraordinarily keen and responsive Deult possesses scenic qualities which are unique It is a vantage point whence one can get a glimpse of the eternal through the far stretched blue of the sky and the gorgeous expansiveness of the Ganges It also provides delicacies in the subdued flushes and fine tints in the evening sky and in the subtle play of colour light and shade on the heart of the river between the setting sun and the slim country boats which silently glide on to somewhere Sarat Chandra Chatterjee a realist but a worshipper of the Beautiful finds this place just suited to his nature which loves the touch of what is and is beautiful and cares little for the speculative wanderings of the so called "creative" artists

We started from Calcutta one Saturday morning for Deult to pay a visit to S_j Chatterjee The Bengal Nagpur Railway provides a faster mode of travel than the bullock carts with which our ancestors had to be satisfied in pre-British Bengal For this we are indebted to the great island race of exploiters and administrators and to the B N Ry Co It took us some what less than three hours to cover the 32 miles which lay between Calcutta and Deult and we alighted at the latter Station only to learn that we had a four mile march before us to reach our destination

A local gentleman kindly guided us all the way to S_j Chatterjee's house across fields painted azure by the countless pebbles and along high earthen embankments built to keep the floods out of the peasants' hearths and homes

S_j Chatterjee was having a game of chess with some village friends when we arrived He received us on a verandah where he usually reclines on an armchair and has his fill of the sky the river and fresh air We



Sarat Chandra Chatterjee

found he had aged considerably since we last saw him and on referring to this change we were told that his brother Swami Vedananda of the Ramkrishna Mission had only recently died of some undiagnosed disease He died in S_j Chatterjee's arms suffocated tortured and within a few hours Nothing could be done. The pain of seeing his brother.

die while he was absolutely powerless to do anything was so great, said S_j Chatterjee, that he could never dream that such pain was possible. At an advanced age his sorrow had come to him as a revelation of the intensity of human suffering.

We could say nothing. We silently listened to him as he recounted to us in a soft undertone how good and full of the spirit of adventure and restlessness his brother was, and how devoted to the cause he served.

After a little silence, he began to talk on the sorrows of India and of Bengal in particular. He was vehement when he began to describe the injustices, untruths and cowardice that we usually wink at and leave alone. This policy of ethical *laissez faire* was killing our nation inch by inch. Unless we learned to be true to our convictions and had backbone enough to avoid compromise with evil, there was no hope for us. He could have some faith in the youth of the race but where boys of eighteen had wives and children could there be any place for youth? Our race lost its youth before it had a good grasp of it, and here was our greatest tragedy. S_j Chatterjee also condemned strongly the present prevalence of dilettantism in every field of life. People wanted to be writers without learning grammar and thought they were 'artists' before they knew the meaning of drawing. Discipline and *Sadhana* alone could make a nation great, be it in art, literature, music, politics or industry. He said, he had no university education but he had made efforts all his life to read and learn and valued knowledge above everything else. We asked S_j Chatterjee, if he did not consider that we were having a bit too much of 'self expression' nowadays especially from those who had little to express. He smiled and said nothing. After a

little while he said that in his opinion the greatness of Art is in restraint not in running riot. It was nearly dark when we left. Deulthi S_j Sarat Ch Chatterjee impressed us as a man of singularly rational outlook on life. He has the gift of looking at things in their proper perspective and of correct evaluation of blessings and evils. A C

Death of the Emperor of Japan

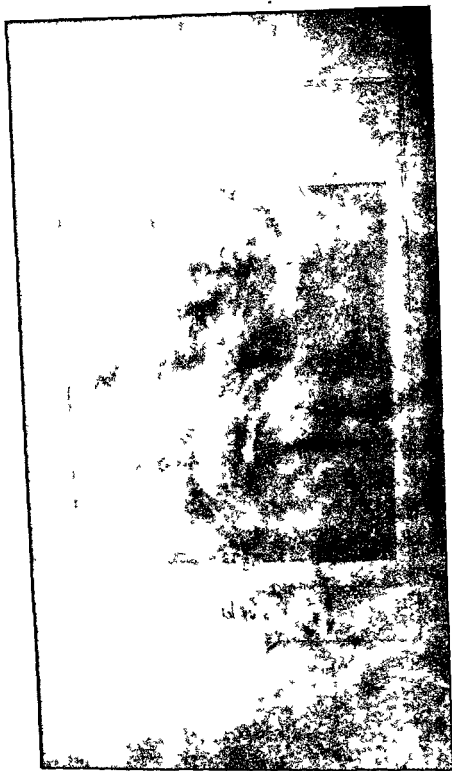
The untimely death of His Imperial Majesty the Emperor Yoshihito of Japan has cast a gloom over that land of smiles and cheery optimism. The Emperor was loved by the Japanese as their own father and his sudden death has put the whole Japanese nation in deepest mourning. We offer our sincerest condolences to our gallant neighbours. The late Emperor was the 122nd emperor of Japan. He was born on August 31st. 1879 and was the 3rd son of the late Emperor Mutsuhito. He was highly educated and was well trained in the military and naval sciences. A C

Tolstoy on Manual Labour

The letter of Leo Tolstoy to Mon Romain Rolland published elsewhere shows how deep his insight was into the fundamentals of human happiness. His formulation of the principles of conduct which would ensure universal *Kalyana* clearly points out his profound sympathy with Indian ethical ideals and this naturally creates a hunger in us to learn more of his views on the common problems of humanity.

Rotaphel verlag of Munich have published a small volume entitled 'Tolstoy and the Orient' (in German) which gives us the Great Russian sage's correspondence with various Asiatic friends and admirers of all sects and religions. Readers of the Modern Review will be glad to learn that we are arranging to give them English renderings of selected extracts from this book. A C

ERRATA



DREAM OF LIBERTY

Artist—Dr. Abanindraneth Tagore

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THE ABORIGINAL TRIBES OF INDIA

By A V THAKKAR

ACCORDING to the Census returns of 1921, our aboriginal tribes number about 11 millions in India forming one in twenty of the population. They are most numerous in Assam the Central Provinces Bihar and Orissa Central India and Burma. The following figures show the strength of some of the major aboriginal tribes in India.

Gond (C P B & O C I U P)	29 00 590
Hyderabad and Assam)	
Santal (Bihar and Orissa Madras and C I)	22 60 280
Bhil (Bombay C I Baroda and Rajputana)	17 90 868
Kurumban (Coorg Madras Hyderabad and Mysore)	8 55 979
Oron (B & O Bengal Assam and C P)	7 60 650
Banjara (Bombay C P, Punjab Hyderabad and Mysore)	6 51 977
Kandh (B & O and Madras)	6 16 8 4
Munda (B & O Bengal and Assam)	5 93 839
Savara (B & O Madras and C I)	4 5 868
Ho (B & O)	4 40 174
Naga (Assam)	2 20 619
Kachari (Assam)	2 0 206

Almost all these tribes live in the solitude of forests and jungle-clad hills—small pools of humanity without any living connection with the main currents of Indian life and culture. Truants to civilization their life is an unending series of terrors terror of man animal and unknown powers. In the words of Sir Herbert Rusley they "worship and seek by all means to influence and conciliate the shifting and shadowy company of unknown powers or influences making for evil rather than for good which reside in the primeval forest, in the crumbling hills in the rushing river in the spreading tree which gives its spring to the tiger its venom to the snake which generates jungle fever and walks abroad in the terrible guise of cholera small pox or murrain.

There is nothing so grinding and corrosive as fear and fear forms the stuff of life and beliefs of these tribes. Fear has degraded many of them to the deepest depths of misery and abasement. Unacquainted with the more civilized methods of agriculture and industries and ignorant of the ways of trade and commerce their life is hard pressed by poverty and the scourge of starvation often drives them to occasional acts of violence and crime and to be classed by law as a criminal tribe. The fierce struggle for economic advantages has continually driven these tribes to places where food is more and more difficult to gather or grow. Forest laws in many cases operate harshly on them by limiting the area of cultivation in order to preserve the forests and by prohibiting the free use of forest produce beyond a very limited extent. Technical and slight infringements of forest laws are sometimes met with punishments severe beyond all proportions. Not infrequently the poor aborigines bind themselves for small cash to work as field labourers to well to do cultivators or money lenders. The Kamia system passing under different names in the different provinces in India and which amounts to serfdom in practice counts among its victims a very large proportion of aborigines. The writer recalls listening to Gond *Kamias* in a village in the interior of the Central Provinces. One of them related how he had bound himself to serve as a labourer to a money lender until he paid back Rs. 30 in cash and 6 maunds of paddy which he had received from him. He said that he had served for eleven long years yet emancipation was not in sight for he could never get together enough cash to pay back his creditor to his satisfaction.

The people of the plains miss no opportunity of exploiting the labour or the produce of the labour of the aboriginal tribes. Simple as they are they always lose in dealing with the cunning money lenders, liquor vendors and traders from the plains. Their labour is heavily underpaid, they are cheated out of their land, extortionate interest is charged from them and liquor completes their ruin. The aboriginal tribes have no reason to be thankful for the contact of the civilized people with them for the civilization which the money lenders, the traders and the liquor vendors carry with them is a thing to be avoided. So far the results of the contact have been generally very unhappy for the aborigines.

From this tale of exploitation by some of the advanced communities in India one turns with gratitude and admiration to the work of the Christian Missionaries. The supreme purpose of the missionary activities among the aborigines is no doubt, to Christianize them—a purpose which the missionaries themselves never conceal. As an American missionary once put it to the writer it is their One Job above all other. But one would far rather welcome the evangelization of all the aborigines than a continuance of their present degraded condition. It is easy enough for non-Christian critics to feel panicky over the mass conversion of whole tribes of aborigines, like the Jharkhand and Lushai of Assam to Christianity. It is a far more difficult thing to make the communities to which such critics belong do even a small fraction of what the Christian missionaries are doing. It is one thing to contemplate the glories of Hinduism or Islam, it is quite another to go out into the dense forests and isolated hills and live among the aborigines to help them to a better life. It is an undisputed fact that Christian aborigines are better off than their fellow tribesmen in many respects particularly in education. Communal jealousy apart, the complaint that one hears against convert aborigines is that they cut themselves adrift from their people and by servile aping of the Europeans make themselves particularly disagreeable to their own community. The complaint is largely true and I respectfully invite the attention of the missionaries to this unsavoury aspect of conversion to Christianity. It is not pleasant to contemplate that the life of the aborigines should be made the hunting ground for competing evangelists belonging to different

religious sects. How one wishes that it were possible that the missionaries belonging to different sects had sought to serve for the sake of service impelled by all that is best in their own faiths without being impatient to swell the number of converts and impose their dogmas and doctrines on masses of people. As things are the Christian missionaries have evangelized and served a section of the aborigines. Other faiths in India have not yet attempted to do either in a serious or organized manner or on a large scale.

In the provincial legislative councils the interests of the aborigines have received very little attention. Two seats are allotted in the B & O Legislative Council to the representatives of the aborigines to be filled by nomination. Although the 'depressed classes' and backward tracts are represented in some of the provincial legislatures, the B & O legislature alone out of eight provincial and one central legislatures provides for the representation of the aborigines. In this connection it is important to remember the proportion of the aborigines per 1000 of the population which is as follows according to the Census of 1921—

Assam—248 C P & Berar—204 B & O—62 Bombay—8 Madras—32

It is impossible to think of the introduction of any practicable system of election for the representation of the interests of the aborigines. On the other hand considering the large number of these primitive people whose poverty is only surpassed by their ignorance it is necessary that their interests should be by some method or other represented in the provincial and central legislatures. It will add to the representative character of the legislatures and give publicity to the needs and grievances of the aborigines which is not given them at present. It is a regrettable fact that very few of the members of the provincial and central Legislative Councils take any interest in the welfare of the aborigines. Earl Winterton recently announced in the House of Commons that the seats for the representation of Labour and the Depressed Classes would be increased in the Provincial Legislatures after the General Election. As already pointed out, the numerical strength and the peculiar position of the aborigines demand that their claims to better representation in at least all provincial legislatures should no longer be ignored.

Apart from the Missionaries, social

workers and legislators the aboriginal tribes of India should be of special interest to all students of anthropology and sociology. Here are strange social institutions in a nebulous state slowly hardening and taking shape dim glimmerings of a faith in future life and fantastic cosmologies crude rituals to propitiate evil influences a life surrounded by ignorance and chased by terrors known and unknown.

Yet they are our brethren children of the soil in a very intimate sense defeated in the fierce race of modern civilization and hard hit by the strenuous conditions of civilized life. They deserve our help and sympathy to enable them to adapt themselves to the changed and ever changing conditions

all around. An All India Association consisting of all who are interested in them and their welfare can alone adequately meet the need by focussing the attention of thoughtful people on the life and needs of the sixteen millions of aborigines of India and interlinking the various tribes among themselves and with the rest of the people of India.

However populous a country may be the life of sixteen millions of its inhabitants can never be an object of contempt or neglect without prejudicially affecting the interests of the rest. A progressive integration of the various peoples within the Indian boundaries is the only true and solid foundation of the future Indian democracy.

BUDDHIST REMAINS IN AFGHANISTAN

BY RANJIT PANDIT BARRISTER AT LAW

In the eastern portion of the Iranian Plateau the centre of the ancient world at the junction of the cross roads of Central Asia joining India and China is the country now called Afghanistan. Through the mountains and valleys of Afghanistan came to the plains of India from time immemorial warriors merchants and pilgrims. No other country has been a conduit pipe for the passage of such differing peoples nor has any other country been subjugated by such a diversity of masters Assyrians Medes Persians Greeks Scythians Parthians Kushans Huns Turks Arabs and Mongols invaded Afghanistan and established their own power therein realising the strategic importance of the formidable barrier of the Hindu Kush between India and Central Asia. They in turn founded powerful cities and having realised to a greater or less extent their dreams of conquest in India, disappeared from history being pushed by fresh invaders.

Few Indians realise that the political and religious history of Afghanistan is a part of the early history of their own country. Through Afghanistan Asoka sent religious missions to the Hellenistic monarchies of Syria Egypt Cyrene Macedonia and Epirus

The missionary organisation thus embraced three continents Asia Africa and Europe. In the succeeding centuries the heathen raged so furiously that history stopped for awhile till according to Buddhist legend



Topé Bimaran—Jelalabad

the Kushan Emperor Kanishka was miraculously converted to the Path of Righteousness. While Asoka spread Buddhism among the Greeks and the Western peoples the empire of Kanishka influenced China and the Far East. A son of the Emperor of China was

miraculously cured of his blindness in Gandhara while listening to a Buddhist preacher Through Afghanistan Indian religion sculpture painting and music spread from Central Asia to Japan The Indian Caucasus or Hindu Kush was the Northern frontier of India³ In former times Khurasan Persia, Irak Mosul the country upto the frontier of Syria was Buddhistic The eminent Chinese Buddhist pilgrim Fahien (399-413 A C) who visited India passed through Afghanistan which he calls North India

The country of Wu-lan commences North India The Language of Mid India is used by the Middle Indians but they call the Middle country The dress of the people their food and drink are also the same as in the middle country The religion of Buddha is very flourishing

About this time the famous Indian missionary Kumara Jiva (385-417 A C) went to China to labour for many years to translate Buddhist books into Chinese⁴ The Indian Scholar Paramartha arrived in China 546 A C with a collection of Buddhist manuscripts and died there in 569 A C The patriarch of Indian Buddhism Bodhi

dharma migrated in 526 A C to China which became thereafter the seat of his patriarchate⁵ Chinese pilgrims continued to trek to the Holy land for pilgrimage and

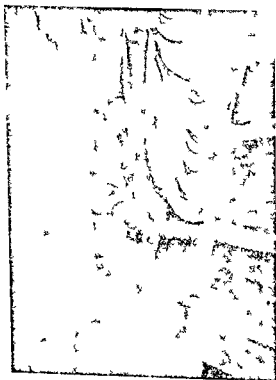


Stupa of Convent in the amphitheatre of
Seh Topan
Buddhist Kabul

collection of Buddhist Sacred Books Song Yun Envoy of the Chinese emperor visited Eastern Afghanistan Gandhara and Udyana Buddhism flourished in this garden land of the Kabul river country nor were literature poetry and the arts of peace neglected No less than sixty Buddhist pilgrims from China visited India in the latter part of the VII century⁶ the most distinguished amongst them being the intrepid Scholar Saint Huen Tsiang He visited Afghanistan with which country he begins his description of India Travelling east from the Hindu Kush Huen Tsiang describes the Buddhist cities of Kapisa (north of Kabul) Langban Nagarahara Hidda and Peshawar In the Candhara country he observes the growing power of Hinduism He writes

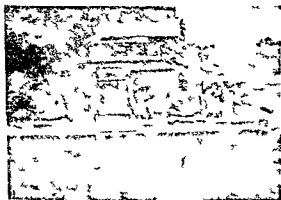
The Capital of the country is Polisha pu lo (Purushapura the modern Peshawar) the climate is warm and moist and in general without ice or snow The disposition of the people is timid and soft they love literature most of them belong to heretical schools a few believe in the true law From old time till now this border land of India has produced many authors of Shastras eg Narayan Deva Asvarya Bodhisatva Vasubandhu Bodhisatva Dharmaratna Manorhita Parsva the noble and so on There are about 1000 Sangharamas which are deserted and in ruins They are filled with wild shrubs and solitary to the last degree The stupas are mostly decayed The heretical temples to the number of about 100 are occupied by heretics⁷

Early in the VIII century the Arabs penetrated into Afghanistan and the roads



Hidda
Statues of Cell No III

over the Hindu Kush were blocked by the conquests of the Arab General Kofaiba in Central Asia. The intimate cultural and spiritual union between China and India was threatened and the Emperor of China invoked the aid of the Kshatriya kings of Kapisa and Kashmir to whom he sent letters patent conferring the title of King to face the common danger.¹⁰ An influx of Hindu learning took place at Baghdad under Harun (868-805).



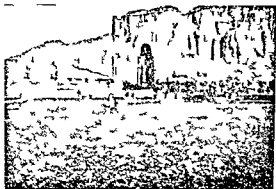
Hdda—Stupa of Cell No 1

A C) The ministerial family of Barmak came from Balh where an ancestor of theirs had been an official in the Buddhist Temple Naubehar that is Nava Vihara the new temple.¹ The last Kshatriya king of Kabul the descendant of Kanishka of the Turki Shahiya dynasty ruled till the capture of that city in 870 A C (A H 256) by the Arab general Yakub i lais.¹² The Samanides whose princely house held almost the entire east of the Khalifate during 892-991 A C came into direct relations with Hindu Pandits in Kabul and Eastern Afghanistan and their Minister Alubani imported Indian culture into the Islamic world. Alaptagin a Turki slave of the Samanides, set up as independent ruler of Ghazna and his successor Subuktagin Mahmud's father paved the way for war for the lasting establishment of Islam in Afghanistan and India. The hardy mountaineers of Afghanistan partly Buddhist mainly Hindu fought for centuries with their reputed valour. Ja'pal was obliged to cede the frontier fort of Lamghan about 70 miles from Kabul to Subuktagin in 990 A C (A H 380). Under the Ghaznavite Conqueror Mahmud Afghanistan was finally converted to Islam with the exception of the mountain

ous part known as Kafiristan which still continues mainly non Mussalman.

Islam in Afghanistan as in Kashmir was a superstructure on the existing Buddhist and Hindu construction. The miracles of the older faiths continued they were ascribed to Muslim spiritual power the hair of the Prophet's beard replaced the hair of Buddha and the miracles of the Stupas were reproduced in the mysterious movements of the tombs (Turbat) of the minor prophets of Islam.

Sculpture and painting found no serious consideration in Islamic countries where owing to it is said to the doctrines of the Prophet art was mainly confined to carpets, tapestry, inlaid work and calligraphy. Times have changed. Painting is no longer in disrepute. Turkish students are busy moulding the clay in the ateliers of sculptors in Rome and Paris. The modern Republic of Turkey held in the autumn of 1924 the first Art Exhibition at Angora of the work of young Turkish artists trained in France chief among whom is Ali Sami Beg who in 1318 was appointed Director of the Ewka Museum. There is now at Kabul a museum of which the Director is a cultured Afghan gentleman.



Clif of Bam yan with Statue of Buddha
53 metres high

In 1902 M Alfred Foucher Professor at the Sorbonne University the well known author of *Greco-Buddhist art of Gandhara* entered Afghanistan from Persia via Herat and was welcomed by His Majesty the Amir as the first Frenchman officially sent by the Government of the French Republic. M Foucher succeeded in inducing the Afghan government to sign a convention whereby France obtained for a period of thirty years the

privilege of carrying out archaeological research in Afghanistan

The prospecting work done by the able band of French archaeologists has already proved to be of great interest. While the missions of Pelliot, Klementz, Aurel Stein, Gruhwedel and Von Le Coq who succeeded one another since 1897, discovered for us the civilization and art of Central Asia and the researches of the Indian Archaeological Survey and of M. Foucher made us acquainted with the Greco-Buddhist art of the Indian section of Gandhara. Afghanistan remained from the archaeological point of view a terra incognita. What little we knew we owed to ancient historians and above all to the accounts of Chinese pilgrims who traversed Afghanistan between the V and VII century after Christ. In recent times as a result of Anglo-Afghan wars, Honigsberger and Simpson discovered a number of Buddhist stupas in the valley of Kabul but they were ignorant for the most part of the neighbouring convents and sanctuaries. Very little was known of the monuments of Ghazni or Ghazna, the capital

army to the fort of Agra. No archaeologist had visited Balkh, the ancient Bactres,



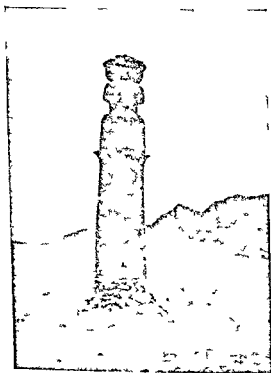
Fragments from the Convent of Tappa Kalan

"mother of cities" a hundred times destroyed and rebuilt, residence of the legendary kings of Persia the birth place, it is said of Holy Zarathushtra and later the capital of the Greco-Bactrian Empire.

The learned French Archaeologists visited these interesting sites for the first time in 1923 made important discoveries and brought with them interesting documents and art treasures which are now housed in the Musée Guimet at Paris. Through the courtesy of M. Hackin the learned conservator of the Musée Guimet who has travelled widely in Afghanistan where he followed the route of the Chinese Scholar Saint Huen Tsiang, I was permitted to study the results of French archaeological research at the Musée Guimet. M. Hackin also kindly gave me photographs of the excavations, a few of which are here reproduced.

The results of French Archaeological Research in Afghanistan may be divided into three groups —

(1) The first group comprises the cities of Jelalabad, Hidda and Buddhist Kabul—



Minar Chakri Pillar of 'Wheel' Kabul

of Mahmud the Conqueror, except the gates of his tomb brought by a British Indian

all three in the valley of the Kabul River and of which the art is purely Gandharian

(2) The second group concerns the sanctuaries of Bamiyan and the neighbouring valleys. The art one finds here is still Greco-Buddhist but already more akin to that of Central Asia than to the Gandharian

(3) The third group constitutes the monuments of the Mussalman epoch Ghazni and the citadels of Shahr-i Zohak and of Shahr-i Cholgahla

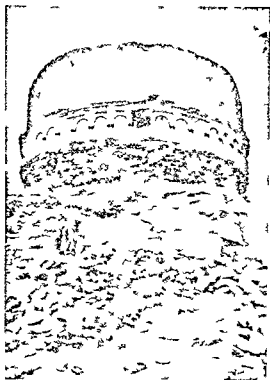
We are here concerned only with the first two groups

No monument anterior to the epoch of Buddhism has up to the present time been discovered in Afghanistan. The valley of Kabul and the North West Frontier of the Punjab were the home of art half Greek half Indian. According to Professor Foucher there was a double and inverse expansion of Hellenism towards the orient following the political conquests of Alexander and of Buddhism towards the occident by the religious missions of Asoka. The Greco-Buddhist art of the first century before Christ expanded in the following two or three centuries and later fell into decadence and disappeared in the VI century. While however it perished in its country of origin its influence modified by local conditions continued to be felt in India till the arrival of the Mussalmans and is felt to this day in Ceylon Indo-China China Japan and Tibet.¹³

The towns and celebrated sanctuaries of Buddhist Afghanistan are today in ruins. Begram near Charikar is Kapisa the summer residence of the Emperor Kaniska, the most zealous propagandist of Buddhism. Jelalabad is the holy Nagarahara the site of the miracle of the Buddha Dipankara one of the most celebrated in Buddhism and a favourite theme of Greco-Buddhist sculpture. Hidda is the Hilo of Huen Tsang a place of famous Buddhist pilgrimage owing to its precious relics of Buddha.

Bamiyan in the heart of the snowy mountains is the sacred city of hundred convents and 12000 grottoes and the famous colossal statues of Buddha. The French archaeologists in discovering in Afghanistan the vestiges of a brilliant civilization of a bygone age are carrying forward the work of British archaeology round the city of Peshawar. Ancient Gandhara lay on either side of the modern Indo-Afghan frontier. It is not surprising that at Jelalabad Hidda and Kabul the same art, plan of building and process

of construction of stupas should be found as at Taxila, Takht-i-Bahi, Shahr-i Behlol and Shahbaz Garhi with slight variations imposed by the nature of materials and climate. The decoration of monuments stupas convents and sanctuaries is almost identical. On the other hand some of the statues discovered recently by the French at Hidda in the course of a rapid excavation have from the artistic point of view nothing to equal them up to now in the Indian section of Gandhara.



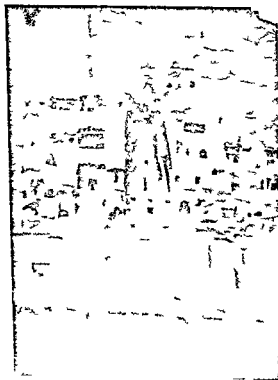
Khaesta Tope Jelalabad

One of these statues is of Buddha on the march. When brought out into open air it began to perish and fell into dust a short time after its discovery. A photograph is the only souvenir of it. The sculpture was admirable. The drapery has the thickness and at the same time the lightness of Greek drapery of the best epoch. The nervous feet are of a beauty of design and perfect on execution with which Greco-Buddhist work too often heavily executed had not accustomed us.

The Sanskrit name Nagarahara occurs on a ruined mound of Ghosrawa in Behar.¹⁵ It was the ancient capital of the Jelalabad district and is mentioned by Ptolemy. The site of ancient Nagarahara first determined

by Simpson is now confirmed by French archaeologists Nagarahara was visited by the eminent pilgrims Fa hien Song Yun and Hsien Tsiang The latter writes

The country of Nagarahara (Na kie-lo-ho) is about 600 li from east to west and 250 to 360 li from north to south It is surrounded on four sides by overhanging precipices and natural barriers The capital is 20 li or so (four miles) in circuit It has no chief ruler—the commandant and his subordinates come from Kapisa The country is rich in cereals and produces a great quantity of flowers and fruits The climate is moist and warm Their manners are simple and honest their disposition ardent and courageous They think lightly of wealth and love learning They cultivate the religion of Buddha and few believe in other doctrines



Statue of Buddha 35 Metres High at Bamayan

Hsien Tsiang gives a detailed account of various stupas of Nagarahara one of which he says was built by Asoka. It was "two hundred feet or so in height. He also relates the story of a dragon who dwelt in a cavern near Nagarahara. This cavern is referred to by both Fa hien and Song Yun. The dragon on seeing Tathagata was converted and vowed to defend the true law. He requested Tathagata to occupy his cavern ever

more. Hsien Tsiang thus describes the Cavern of the Shadow

To the south west of this Sangharama a deep torrent rushes from a high point of the hill and scatters its waters in leaping cascades. The mountain sides are like walls on the eastern side of one is a great cavern deep and profound the abode of the Naga Gopala. The entrance leading to it is narrow the cavern is dark the precipitous rock causes the water to find its way in various rivulets into this cavern. In old days there was a shadow of Buddha to be seen here bright as the true form with all its characteristic marks. In later days men have not seen it so much. What does appear is only a feeble likeness. But whoever prays with fervent faith he is mysteriously endowed and he sees it clearly before him though not for long."

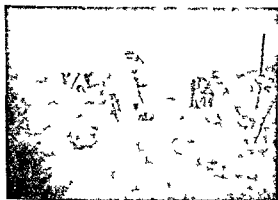
The little town of Jelalabad is to the east of the sacred Buddhist city of Nagarahara. The ruins of the ancient city are now visible wherever the cultivator allows the soil to lie fallow. But to the east on the neighbouring hills and flanks of Sirah koh the black mountain are still extant the stupas and the convents which rendered the name of Nagarahara celebrated in the Buddhist world. Even on the plains below some stupas exist which have not yet been completely destroyed by cultivation or assimilated by the villages. The French archaeologists were unable to identify in the debris the stupa built by Emperor Asoka. It was unfortunately also difficult to identify the famous cavern where one saw appear and disappear the shadow of Buddha.

The Khaesta Tope which in Pushtoo means the magnificent tope is the best preserved stupa of Jelalabad. It is situated on a side of the Black Mountain and dominates the entire valley which opens out at the confluence of the Kabul River and the Surkh Rud thus overlooking the site of Nagarahara the modern Jelalabad and even the valley of Hidda which meets the valley of Jelalabad a few miles to the east.

M. Andre Godard specially designated by the French Government as Architect to the Archaeological delegation in Afghanistan has admirably described this fine stupa. In his opinion this splendid monument was constructed with such great skill that it would have continued to resist the ravages of time but for the meddling of Honigsberger and Masson. The former made an opening on its northern side and demolished the four angles of its base and the latter made an opening in the east and knocked off the summit.

M. Godard writes

The Khaesta Tope is situated on a vast terrace whence a broad flight of steps gives access to the circular ambulatory. The lower portion of the cylindrical shape on a level with the ambulatory was decorated by bas-reliefs and statues of Buddha, in standing or sitting position supported on the moulding below between the pilasters of the base a series of umbrellas supported by a metallic mat surmounted the dome of the monument. The whole was covered with stucco painted and in part gilt.¹⁵



Convent of Tappa Kalan

The decorative effect of the Khaesta Tope consists in its beautiful situation and the happy proportions of its various parts. What survives today intact, is merely its general shape—a part of its magnificent base and of its central belt of arches. But we can imagine what it was like in ancient times and at the same time imagine fifty others similarly marvellously situated and richly decorated. Being brilliantly illuminated at nightfall they would be silhouetted against the hills which surrounded the holy city and its sanctuaries.

The monument was perhaps not intrinsically artistic nor was its architecture entirely faultless but the Buddhist stupas were not intended to make an appeal by the refinement of their art. What was intended was rather to strike the imagination of the faithful by their number, the choice of their location, their imposing massiveness by the sculpture colour and gilt with which they were decorated and by the chants, lights and incessant movements of pilgrim processions of which they became the occasion.

Hidda was visited by Fabien. Describing the Vihara of the skull bone of Buddha, Fabien adds, though the heaven should quake and the earth open this place would remain unmoved. Hiuen Tsiang writes

To the south east of the city (Nagarahara) 30 li

or so is the town of Hidda (Hidda) it is about 4 or 5 li in circuit it is high in situation and strong by natural declivities. It has flowers and woods and lakes whose waters are bright as a mirror. The people of the city are simple honest and upright.¹⁶

He describes the various stupas containing different relics of Buddha which worked miracles. He adds

The king of Kapi has commanded five pure conduct men (Brahmanas) to offer continually scents and flowers to these objects. These pure persons observing the crowds who came to worship incessantly wishing to devote themselves to quiet meditation have established a scale of fixed charges with a view to secure order by means of that wealth which is so much esteemed by men. Their plan in brief is this. All who wish to see the skull bone of Tathagata have to pay one gold piece those who wish to take an impression pay five pieces. The other objects in their several order have a fixed price and yet though the charges are heavy the worshippers are numerous.

Hidda is now nothing more than a miserable little village. Like its neighbour Nagarahara it was one of the most celebrated places of pilgrimage of the Buddhist world where according to Fabien when he visited it the baton tooth and skull bone of the Buddha were exposed to the veneration of the faithful on a golden throne. The convents and sanctuaries are today reduced to heaps of debris of sand and pebbles. The stupas deprived of the stucco with which they were covered

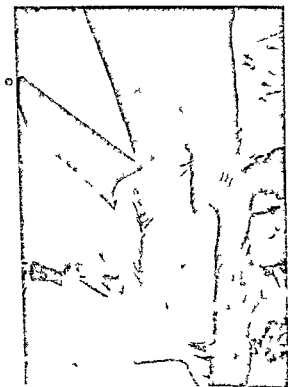


Hidda
Base of a Stupa

are shapeless excrescences on the plains. The grottoes which served as habitations for the pilgrims are so damaged or smoked that one discerns with great difficulty a few traces of frescoes and painting. In the immense desert plain of modern Hidda it is difficult to imagine the lakes and the gardens of which

Hsien Tsiang speaks But the recent discovery by the French of the foundations of the ancient monasteries and the vestiges of barrages and quays in the vast beds of waterless streams confirms the faithful account of the Chinese pilgrim

The site of Hidda has proved extraordinarily rich for the French archaeologists An ancient convent which had evidently developed into a rich sanctuary has been discovered It is situated almost in the centre of the ancient town on the Tappakalan the great hill The result of the excavation is described as follows



Bamiyan
Colossal Statue of Buddha 53 metres high

"Among its numerous cells only about forty have been cleared. Each of these cells sheltered a small stupa richly decorated with plaques and bas-reliefs. Within the walls in the recesses of the gates and along the length of the courtyard were found a very large number of the statues of Buddha of all sizes and epochs, the smaller ones placed in front of the larger. The courtyard containing the great Central stupa is itself literally covered with little stupas. This sanctuary both by the quality and the number of statues and votive monuments is a veritable museum of Greco-Buddhist art. Nothing or almost

nothing of what we had found now exists. The inhabitants of Hidda, fanatical Mussalmans as they are, view with a malicious eye this search for the idols of a detested religion. Despite our explanations, our professions of faith, our visit to a holy man of the country, the menaces of government and the friendly protestations of the village Malik, our excavations were destroyed by blows of the pickaxe after the midday prayer on the Friday following the end of our labour! Our poor statues offered but little resistance. They collapsed in a heap of dust. We could hardly collect the next day a few heads! Nevertheless the result sought for had been obtained. We learnt that Hidda was one of the most interesting artistic centres of Gandhara. There is no doubt whatever that the labour of a careful excavation would be rewarded with magnificent results."

In the days of Hsien Tsiang Buddhism appears to have been on the decline and in Gandhara Brahmanism was apparently beginning to strangle it much as modern Hinduism is absorbing the Buddhism of Nepal. The capital of the Gandhara country was Purushapura (Polushapulo) the modern Peshawar which together with Nagarahara and Hidda formed part of the Kingdom of Kapisa. Kapisa was an ancient city known to the Greeks and is mentioned by Ptolemy and Pliny. Panini calls it Kapisi. The Kingdom of Kapisa is described in great details by Hsien Tsiang.

The King is a Kshatriya by caste. He cherishes his people with affection and reverences much the three precious objects of worship. Every year he makes a silver figure of Buddha eighteen feet high and at the same time he convokes an assembly called the Moksha Mahaparinishad when he gives alms to the poor and wretched and relieves the bereaved.

Brahmanism however seems to have flourished side by side with Buddhism from Kapisa to Purushapura (Peshawar). Regarding Kapisa Hsien Tsiang writes:

There are about 100 convents in this country and some six thousand priests. They mostly study the rules of the great vehicle. The stupas and Sangharamas are of an imposing height and are built on high level spots from which they may be seen on every side shining in their grandeur (purity). There are some ten temples of the Devas and thousand or so of heretics; there are naked ascetics and others who cover themselves with ashes, and some who make chaplets of bones which they wear as crowns on their heads."

Thus Digambara Jainas Pashupatas and Kapaladharins flourished in the north of Kabul. Hsien Tsiang does not name the capital city but he places it 600 li to the west of Lanpo (Lamghan) which again is 100 li to the north west of Nakio-loho (Nagarahara). The French archaeologists locate the capital city Kapisa about 10

kilometres south of Charikar and about 60 kilometres north of modern Kabul. The distinguished Chinese envoy Wang Hsien Tse sent by the Emperor of China in 637 A.C. to offer robes at the Buddhist holy places entered India by way of Nepal and after visiting Vaisali, Bodhi Gaya and other sacred places returned to China through Kapisa by the Hindu Kush and Pamir route. Between 861-663 A.C. Kapisa appears to have become a province of the Empire of China.²²

Ptolemy mentions the ancient city of Kabul. On the modern road from Jelalabad about 12 miles from Kabul is a line of high mountains. Here are three vast amphitheatres: Seh Topan Kamari and Shevaki. Buddhist Kabul lay within these three amphitheatres. Nothing remains today of Buddhist Kabul except the deserted site with the ruins of a number of stupas and convents as at Nagarahara and Hidda. The sanctuaries and convents now discovered although interesting from an architectural point of view do not reveal any trace of decoration. Nevertheless Kabul was a holy city in Buddhist Afghanistan. It maintained about 30 convents. There exists even now outside the ancient city on a neighbouring hill a gigantic pillar which has resisted to our own days the destructive efforts alike of vandalism and earthquakes. It indicated in ancient times to the inhabitants the route of Nagarahara and India. This splendid pillar known today as Minar Chakri or "Pillar of the Wheel" is constructed like the stupas in India—of identical material and technique. Its curious capital is now incomplete at the top but it no doubt was surmounted by the Buddhist symbol the Wheel of the Law from which it derives its name.

We now come to the second group. Hsien Tsang who visited Bamyan "situated in the midst of the snowy mountains" says that

"It leans on a steep hill bordering on a valley 6 or 7 li in length. These people are remarkable among all their neighbours for a love of religion from the highest form of worship to the three jewels (Buddha, Dharma, Sangha) down to the worship of the hundred spirits there is not the least absence of earnestness and the utmost devotion of heart. There are 10 convents and about 1000 priests. They belong to the Little Vehicle and the School of the Lokottaravadias."²³

The rock hewn colossal figures of Buddha in Bamyan are described in the 24th Annals of the Far East by Hsien Tsang written in 630 A.D.

To the north east of the Royal city there is a mountain on the declivity of which is placed a stone figure of Buddha erect in height 140 or 150 feet. Its golden hues sparkle on every side and its precious ornaments dazzle the eyes by their brightness.

To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sakyas Buddha made of metallic stone in height 100 feet. It has been cast in different parts and joined together and thus placed in a completed form as it stands.

To the east of the city 12 or 13 li there is a convent, in which there is a figure of Buddha lying in a sleeping position as when he attained Nirvana.



Bamyan
Panings decorating the niche of Seated Buddha

These colossal statues attracted the attention of British officers during the campaign in Afghanistan. General Hays writing in 1839 says

On the opposite side of the valley from the great standing image about a mile to the west a stony gully leads into the hills. A short way up this there is a nearly insulated rock on the first summit of which there is in relief a recumbent figure bearing a rude resemblance to a huge lizard.

The people call it Azdaha or dragon slain by a Moslem saint.

The first Buddhist convent at Bamiyan was perhaps founded by the Emperor Kanishka. At this period Balkh was the Emporium of international trade and the centre of the three principal commercial arteries of Asia on the west towards the Roman Empire on the North east towards China on the South east towards India. The site of the religious convents at Bamiyan was thus admirably chosen. The rich caravans and merchants journeying towards passes of the Hindukush on the Grand Trunk road from Bactria to India could not fail to stop at Bamiyan. In time the list of pious donors swelled and generations of artists laboured to add to the number and splendour of the sanctuaries of Bamiyan. The French archaeologists have established that from Taxila to Kabul there prevailed the same school of Buddhist art. They hold



Stupa in Buddhist Kabul

believed that the Buddha 30 metres high was made of bronze. This statue was perhaps the first to be made. The body is too stout and short. The legs are attached to the body like props. The head is of monstrous size. The proportions of Buddha of 53 metres are much more happy. The body reposes harmoniously on the legs in a perpendicular line according to the style of Greek and Roman statues which served as models.

Madame Godard who accompanied her husband in his journeys in that difficult country has copied from the niches above the heads of the Buddhas some of the better preserved paintings. Her sketches and paintings are placed in the Afghanistan section of the Musée Guimet at Paris. We owe to this accomplished lady a debt of gratitude for her unique service to Indian art. The paintings in the niches the major portion of which has unfortunately been destroyed are the only ones now in existence between Ajanta in India and Central Asia. They are judging from the copies in Paris very interesting from the point of view of design, colouring and possible origin. They do not represent one school of art. They appear to be the work of several artists of different nations during the long centuries when Buddhism was the chosen religion of Afghanistan. Each artist lay or ecclesiastical passing through Bamiyan where all civilizations then met, left a sample of his own skill and thus different schools of painting were more or less represented from the II century to the beginning of the VIII century after Christ i.e. up to the invasion of the Mussalmans.

Madame Godard says —

The paintings which decorate the niche of the Buddha 30 metres high contain portraits of divinities and of the donors in Sassanian costumes. But of Sassanian art we at present know so little. The paintings of the niche of the Buddha 53 metres high are of superior art. They take us back to India by the warmth of their colour and the elegance of their design. They represent Yakshas, Genii of the air accompanied by their wives carrying offerings in flight towards the image of Buddha. A personage represented at the summit of a niche of one of the seated Buddhas irresistibly makes us think of a Byzantine Christ. Another representation is that of a Chinese while a group of which a few traces remain in a grotto of the valley of Kahrak near Bamiyan is without doubt the work of an artist from Central Asia.

The first convents and sanctuaries at Bamiyan appear to have been constructed in the open air but the monks were soon compelled to seek sheltered habitations. The cliffs were hewn and cut into innumerable convents and stairs made to connect them. There were however some convents which

were self contained Each one of these independent convents had a special stairway leading up to a gate which gave access to a large vestibule overlooking the Bamiyan valley The vestibule was connected with a sanctuary and a large hall probably used as the council chamber by the monks There were passages which led to cells and store rooms for the use of the monks Interesting plans of a few out of the thousands of grottoes which riddled the hills of Bamiyan are now exhibited in Paris

According to M Godard —

The most ancient grottoes are to be found near the Buddha of 30 metres at the level of the soil The architecture is very rudimentary and there is no decoration The later grottoes become more perfect and ornate with first paintings and then sculpture stage by stage round the Buddha of 30 metres then than round the seated Buddhas and lastly round the Buddha of 53 metres It is here no doubt that the gigantic labour carried on for several centuries without cessation is at last terminated In the beginning of the VIII century Arab hordes penetrated into Afghanistan The Buddhist monks were massacred hounded out or converted and their convents abandoned and destroyed

The Buddhist town was supplanted by the Muslim city Shahr-i Gholghola City of Cob situated on the other side of the Bamiyan Valley almost facing the cliffs of the colossal Buddhas This city and the citadel of Shahr-i zobak were destroyed in the XIII century by the Mongols under Genghis the Scourge of Islam

In the Yulufai country forty miles north east of Ieshawar is Shabbazgarhi on the site of an ancient Buddhist city called by the Chinese pilgrims Po-lu-sha The famous toleration Edict of the Emperor Asoka is inscribed on a rock near Shabbazgarhi in the Kharosthi script (Aramaic) The same Edict (No XII) in Brahmi character was first discovered at Girnar in Kathiawad and was translated by the veteran French savant M Senart who holds the place of honour among orientalists This Edict is as follows —

king Priyadasi loved by the Devas honours all sects ascetics and householders he honours them by gifts and various modes of reverence But the king loved by the Devas attaches less importance to these gifts and honours than to the desire to see the growth of moral virtues which constitutes the essential part The growth of the essential foundation of all sects it is true implies diverse ways but for all there is one common way which is restraint in speech that is to say

one should not exalt one's sect by disparaging the sects of others that one should not disparage for trivial reasons that on the contrary one should on all occasions render to other sects the honour which is due to them In thus acting one works for the progress of one's own sect while doing at the same time service to the sects of others He who exalts his own sect does so no doubt from attachment to his sect with the intention of glorifying it but in so doing he on the contrary inflicts severe injuries on his own sect That is why concord alone is good in the sense that all persons should listen and love to listen to one another's creeds This in effect is the desire of the king loved by the Devas that all sects should be instructed and that they should profess their true doctrines

All persons whatever their faith should be informed that the king loved by the Devas attaches less importance to gifts and external reverence than to the desire to see the growth of the essential doctrines and respect of all sects To obtain this result are employed the Censors of the Law of Piety the Censors of the women the Inspectors and other corps of officials And the fruit of it is the growth of one's own sect and the glorification of the Religion

1 V Smith Early History of India page 184

Ashwaghosha Sermoon 4

Alberuni's India Vol I page 21

2 Beale Buddhist Records of the Western World Vol I XXX

3 B K Sarkar Chinese Religion through Hindu eyes pages 181 182

4 Chavannes Voyage de Song Yun dans l'Udyana et le Gandhara

5 Chavannes Les Religieux eminents qui allerent chercher la loi dans les pays d'occident (Paris, 1894)

6 Beale Buddhist Records of the Western World Vol I p 93

7 V Smith Early History of India p 363

8 Kern Geschichte des Buddhismus in Indien II pp 445 543

9 Stein Geschichte der Chahis von Kabul (Stuttgart, 1893)

10 O Siren La Sculpture Chinoise du V an XIV Siecle 1926

11 Recentes decouvertes en Afghanistan 1920

12 J A S B Vol XVII pp 497 8

13 Beale Buddhist Records of the Western World Vol I p 91

14 Beale Vol I p 93

15 Recentes decouvertes en Afghanistan 1920

16 Beale Vol I pp 9-97

17 Recentes Decouvertes en Afghanistan p 17

18 Beale Vol I p 14-50

19 V Smith Early History of India, p 362

20 A Beale Vol I pp 49-51

21 Gladwin Vol II p 208 Vol III p 163 9

22 Royal Geo Soc (1879) Vol I, pp 215-9

23 Recentes Decouvertes en Afghanistan 1920 P 21

M Senart Les inscriptions de Priyadasi I, p 263.

INDIAN LIFE IN FIJI

By NISHI BHUSHAN MITTAR,

Educational and Social Worker

THE Fiji Islands are situated between Australia and South America—the shortest distance from the Australian shores to Fiji is about 1450 miles. The Fiji Group contains two large islands viz Viti Levu and Vanua Levu which are the most important ones and also a few other smaller Islands. Viti Levu which is more important than Vanua Levu is 87 miles long by 54 broad containing 4 112 sq miles of surface. Suva a sea port is the capital of the Fiji Group. Fiji is a hilly country with plenty of flat land for cultivation purposes. Vanua Levu the second in size and importance lies north east of Viti Levu the shortest distance from Viti Levu is 39 miles by sea. The length of Vanua Levu is 114 miles and the breadth is 20 miles, comprising 2 128 sq miles. The natives of Fiji are known as Fijians or Kaivitihs who are supposed to belong to the African Negro race.

Although there is no direct proof as to the origin of the Fijian race but according to Fijian tradition, it is evident that they came by sea and landed in the islands a long time ago. No historical records of the Fijians are available prior to the arrival of the Europeans. The only clue that can be found as to the origin of this race, is gathered from their national songs which show that they had sailed from a distant country in the Far West under the guidance of two chiefs named Latunasombasomba and Ndengeri. After travelling through the sea for a long time by canoes, they were at last driven to the Fiji shores by a big hurricane. Since then they began to thrive in these islands. They were savage and cannibals prior to the advent of the Europeans. Abel Tasman a famous Dutch sailor, discovered the islands in the year 1643. The next European visitor was Captain Cook, who passed the islands in the year 1770 and touched at Vatu. In 1789 Captain Bligh passed Gasawa group and in 1792, he again visited the islands. Captain Wilson narrowly escaped from being wrecked off Tavenu coast in the year 1797.

There was no settled government in Fiji before the arrival of the Europeans. Each clan had its own chief to whom it paid homage. These chiefs were at constant war with one another. In the year 1750, there rose two more powerful states than the rest, viz Verata and Rewa and each of them tried in vain for a long time to reign supreme over the other when a third state Mban made its appearance. Later on, Mban became the most powerful state in Viti Levu. The last King of this state was Thakomban. A few Europeans had already settled in the islands and in the year 1835 the Missionaries of the Wesleyan Methodist Church began to preach Christianity amongst the Fijians. A certain Missionary Mr Baker was baked and eaten up by the Fijians while working for his Mission. King Thakomban was opposed to Christianity for a long time but afterwards in the year 1854 he embraced Christianity and to day the whole Fijian race is Christian.

However, it is not intended to go into all these details of the Fijian race. Details are given just to show how the administration of this country came into the hands of the British and how Indians were introduced to these Islands. After embracing Christianity King Thakomban found that his influence was gradually declining—war broke out with Rewa who was joined by all the heathens of the South East of Viti Levu, and during the many battles that followed Thakomban's power was shaken, when unfortunately the house of the American Consul was burnt and pillaged. Thereupon the Government of the United States sent a bill to Thakomban for \$ 30 000 (£6 250) for damages. He could not pay this money. So when he was anticipating war with the United States Mafu the Tongan chief (Tongo is an Island in the Pacific) landed at Rakiraki, with the intention of attacking him by marching overland to Mban. To escape these dangers from both hands he offered to cede the Islands to the British. So the then British Consul Mr Pritchard prevented any war for the time being. In 1860 England sent Colonel Smythe to the Islands to explore

He made an unfavourable report the next year. So the British Government refused Thakomban's offer. So at last he made an offer to the United States in utter despair but no definite reply was forthcoming on account of that country's being engaged in civil war at the time. Meanwhile the European population increased in the islands most of them being engaged in cotton plantation. These European planters did all they could to prevent war in the interest of their own industry. But things went to worse for Thakomban—his debts increased to £ 85 000 and there was so much disorder everywhere that in 1873 he made a fresh offer to Great Britain for cession of the Group. But this time the Colonies urged on Great Britain the annexation of the Fiji Islands to the Empire. In 1874 Sir Hercules Robinson the Governor of New South Wales was sent to Fiji to settle terms with Thakomban. On October 10 1874 Thakomban and several other influential chiefs signed the deed of cession and the administration of the Fiji Group passed into the hands of the British and Fiji became a British Crown Colony. After the annexation the British Government found that the labour question was the most important and difficult one for the opening up of the country. The Native Fijian would not suit the purpose as he only works when he pleases. So it was found necessary to import labour from elsewhere. The first experiment in this direction was made from the Solomon Islands, but shortly afterwards, the Government of that country stopped further importation as it wanted to keep its own labourers. All schemes for the importation of foreign labour failed until it was arranged with the Government of India to supply a sufficient number of labourers from India annually and thus the abominable indenture system came into existence.

The horrors of the indenture system—oppression of the Indians—the Cooly Lines system—the demoralisation etc. are only too well known for repetition. When the author went to Fiji in the year 1914 in the post of Supreme Court Interpreter he found the greatest of all constructive needs was the need of education amongst the Indians and felt strongly in his heart that only true education could give them relief in their sufferings. But the greatest drawback was want of proper leaders to guide them. As a Government servant he could not do much to help them. But however in 1914 Messrs C F

Andrews and the late W W Pearson went to Fiji to inquire into the condition of the Indians under the Indenture System. It is well known with what indomitable courage sacrifice and harculean labour these two great souls and true friends of India and of the poor at last succeeded to have the abominable indenture system abolished. To day it is a thing of the past and our gratitude is due to these two heroes.

Messrs Andrews and Pearson left the Island the indenture system was abolished but no call of educational work came to the writer during the three subsequent years. During the time he had the satisfaction of being able to have a bad humiliating railway law repealed—which he had to do at the risk of losing his Government post, which however did not occur. The law was that none but Europeans should be eligible to travel in the first class and that Indians Fijians and all other races must travel in the second class (there being only two classes). This was the author's first important work in Fiji while in the Government service. Since then up to the present day everybody has been allowed to travel in the first class compartments irrespective of colour or race.

In the year 1914 Mr Andrews paid a second visit to Fiji. This time he went to open schools for the education of the Indian children. The longing for call came now and the writer had to sacrifice his Government post with its prospects and pension etc to keep his promise to Mr Andrews to take up educational work as his life work. Two schools were started and the author took charge of one of them as Head master and continued until three years later when he was compelled to resign for want of funds. During this time he started the "Indian Association of Fiji and the Indian Labour Federation of Fiji. These organisations were the first of their kind and the author was the President founder of both the organisations. He got Government recognition for both of them and applied to the New Zealand Labour Federation for affiliation with their organisation to which they gladly consented.

The Indian Association and the Fiji Indian Labour Federation did splendid work to better the conditions of the Indians there. The author received substantial help in his work for the Indian Association from many quarters—and he wishes to mention some of them with gratitude. Indian Overseas

Association England Labour Federation New Zealand Womens Association and Womens Service Guild Australia the Imperial Indian Citizenship Association Bombay and many others

From what has been known of Fiji and the condition of the Indians prevailing there up to the present time one will at once ask the question whether Fiji will remain the home of the emigrated Indians and will form in the future a part of Greater India or it will be wiped clean of the Indians at some future date. If it is the latter there is an end of the question—the Indians there can safely be left to themselves to take care of their own affairs until that time arrives but if the former then there is some food for serious thought. From the author's own experience he feels it heart that Fiji will never wipe out the Indians and therefore will remain the home of the emigrated Indians and will form in the future a part of Greater India. He therefore wishes to discuss the problem of Fiji as briefly as possible. The problems of Fiji are—

(i) It has an Indian population of about 60,000 mostly ex-indentured Indian immigrants and their children. Considering its climatic and other conditions it makes a splendid home for the Indians.

(ii) It has a Government which is merely an instrument in the hands of the mighty capitalistic monarch—the C S R Co. for all practical purposes.

(iii) The native Fijian, being the owners of almost all agricultural lands the Government cannot provide land to the Indians. Lease of land is granted by them to the Indians on payment of heavy bribes—the Government cannot control the situation. Owing to the difficulty in procuring suitable land for agricultural purposes the Indians are compelled to swallow the C S R Co's bait by accepting land from them at the cost of their freedom. The agreement that is usually made between the C S R Co. and the Indian tenant is nothing but a little improved form of the contract that existed in the indentured days. By this contract the Indian tenant binds himself to work for the Company whenever he is asked to do so. Since the abolition of the indenture system the C S R Co. has gradually pursued this course to meet its labour demand and this practice alone has helped it to preserve its existence. On the other hand the Indians that accept land from the Company on such

terms cannot thrive well but always remain poor depending on the C S R Co's employment. This offer of land to the Indians is so nicely and cleverly done in its outward appearance that it dazzled even our friend Mr MacMillan who was sent to Fiji about two years ago by the Y M C A of New Zealand to work amongst the Indians there for their upliftment. He was so much touched with the assumed magnanimity of the C S R Co. on account of this offer that he spoke and gave publication to his appreciation of the offer in laudatory terms and also advised the Indians to help in removing the bar to fresh emigration. This is an instance to show how cleverly the C S R Co. does its business.

(iv) Want of educational facilities—The Government has provided only one Government School for the Indians which was only about eight years ago and it grants aid to a few private schools. There are Christian Mission Schools where Indian scholars are admitted but the educational system there as well as in the Government School is so defective that a drastic change is vitally necessary. The need for more extended facilities is so great that one is inclined to call it the greatest need of all. The education that is given to day to the Fiji born Indian children is fundamentally wrong. The evil effect of such education is quite apparent in the present day Fiji born youths who are considered even by their parents as worthless for any useful purposes. These youths are quite unfit and unable to help their parents in their agricultural business and at the same time no kind of office work is available to them. The present day educational system makes them such creatures that they cannot earn their own livelihood and do not come of any use to anybody. The Board of Education of the Fiji Government has quite overlooked the fact that the Indian population of Fiji is entirely an agricultural community. So it committed the greatest blunder in thinking that the curriculum for the European Schools was quite suitable for the Indian Schools as well. It was owing to the controversy regarding this question between the Minister of Education and the author while acting as Headmaster of Andrews School Nadi that he refrained from accepting any grant from the Government for over twelve months when the same was offered to him at £50 per annum. At last when at the end of that period he was

allowed to have his own curriculum he accepted it. Of course, this was only a temporary measure and it lasted as long as he was in the school. It is very strange indeed that although the Minister of Education admitted that the author was right in his views in respect of this question and said that the old curriculum was drawn up at a time when there was no question of Indian education in the Colony and that he would see that a suitable curriculum was prepared for the Indian Schools as soon as opportunity would present itself, still nothing has been done yet—though a long period of eight or nine years has elapsed since then. It is in matters like this that a little effort can achieve substantial and invaluable results. It could have been possible to make such effort if the Indians were represented in the Legislative Council or in the Board of Education or if there were sufficient educated Indian leaders amongst the community who could bring pressure on the Board or the Government. But unfortunately they do not exist. It is, therefore, strongly recommended that the prevailing system of Indian education should be drastically changed and in its place a suitable curriculum should be prepared providing necessary technical courses in view of the fact that the Indians of Fiji are entirely agriculturists.

(V) Want of Medical Aid—There is great need for medical aid for the Indians in Fiji. This has been so truly described in Messrs Andrews and Pearson's joint report that it is not necessary to describe it here. Of course things have much improved since then. The writer would like to point out in this connection how the Australian Women's Associations helped the Indian cause in Fiji. A letter received by the author from Mrs Bennet, Honorary Secretary to The Committee of Enquiry into the Social and Moral Conditions of Indian Women in Fiji, which is composed of about 50 combined Australian Women's Societies is given below—

2 STIRRS FLATS CLERMORNE ROAD
CLERMORNE SYDNEY N. S. W. 4 5 21

DEAR MR. MITTERT

Miss Priest gave me your address quite some time ago and asked me to write to you as a fellow Theosophist but I never got the time somehow as I wanted always to write at length and my social work keeps me busy. Miss Priest and Miss Dixon will have told you that I am Hon Sec to The Committee of Enquiry into the Social and Moral Conditions of Indian Women in Fiji which is composed of about 50 combined Australian Women's Societies. We sent Miss Garham to Fiji

to enquire into conditions following on Mr Andrews report of same and upon her return asked the Fijian Government for certain reforms one of which was the appointment of a woman (Medical) at the Government Hospitals to attend principally to Indian women and have been successful in getting Dr Mildred Staley appointed to Leva Hospital. I am writing now to ask if you will give me your individual ideas and opinion of the situation in Fiji re the strike and conditions generally. You may speak absolutely freely to me as a Theosophist. I shall not use your information in any way officially or quote you but allow wisdom to guide me just how to help better conditions.

I have recently seen some Fijian papers with accounts of the strike and see that a commission has been appointed which includes Mr Pillay. I like Theo D Riaz better. In one paper he sounds fair and a humanitarian do you know him? He lives at Tawaran and sounds as if he should be on that commission.

If you have a chance of meeting Dr Staley do take it, as she is in full sympathy with the Indians and is a keen educationalist. She was about 7 years in Lahore at Lady Acheson Hospital (R. M. D.) 9 years at the Women's Hospital, Delhi some years in Malay in fact, has devoted her life to the work of alleviation and education among the Indians except what time she was doing war work in France Salonica Syria and Palestine. She is not a Theosophist but an understanding humanitarian. I think you may be able to help her as she will not understand conditions just at first—she is staying at a Hotel and I hear is going to urge for dispensaries to be built in the town as the Indians will not go to the hospital. Of course Dr Staley is a Government Servant and will not be able to speak very freely but I think it will not be difficult for her to cope with conditions.

I shall be so glad to hear from you

With all good wishes

Yours Fraternally

(Mrs) H. F. BENNETT

But unfortunately the Fiji Government dispensed with Dr Staley's services a couple of years after her appointment.

(VI) Franchise—The Indians do not enjoy franchise right, either Legislative or Municipal though they pay rates. There has been talk of extending a franchise right and to give them three elected members in the Legislative Council but still it is all in the air.

(VII) Poll Tax—The abominable Poll Tax Ordinance has been passed against the united protests of the whole Indian community and also against protests from many European quarters. By this Act every male person in the family, ranging from 16 to 50 years of age has to pay one pound sterling per annum. The rigours of this Poll Tax have been most acutely felt by the Indian community.

(VIII) Moral Degradation—The moral degradation amongst the Indians has been

most pathetic. Much has been said and recorded in the report of Messrs Andrews and Pearson about the demoralization of the Indians in Fiji. It is of utmost importance to take immediate steps to raise their moral standard.

(IX) Want of Leaders—The need for proper leaders is very great. The Indian community having been deceived many times by self interested leaders in the past, it has become difficult now for earnest and sincere workers to get their confidence. The people are very often misguided by selfish persons who assume leadership for the time being to meet their selfish ends. This makes things worse.

(X) Absence of Unity—Unity is lacking amongst the Indians in Fiji. Every self-styled leader carries his own men with him and is constantly at war with other similar leaders and their men. It is very difficult to get things done by united action.

There are other problems, but they are of less importance. Amongst those that have been mentioned already, the author would lay special stress on education and moral upliftment. These two are the crying need of the moment and on them depend the salvation of sixty thousand Indians. It is of utmost importance that public bodies or some philanthropic society should give the lead in this direction in order to produce the desired result. The Y M C A of New Zealand has recently sent their Secretary Mr MacMillan to work amongst the Indians in Fiji. When the author first met him, just after his arrival in the island he was quite satisfied when he discussed his plan of work with the author, but later, on the eve of his departure from Fiji he was surprised to see the change in his angle of vision which no doubt was caused by the magic influence of the C S R Co. To the author it was a great pity to find him thus changed.

Then there is the question of raising the moral standard of the Indian people, much of it will be accomplished with the introduction of the true spirit of education. But propaganda work in this direction will immensely improve the conditions. From the author's experience he feels that nothing else will produce a better result than placing a living moral ideal in the every day life of the reformers themselves, in the midst of the Indian community of Fiji. On other problems, the author does not wish to suggest anything here. The Indians of Fiji

are powerless to solve these two difficult problems by themselves, therefore, they look to India for help in this direction. But unfortunately India has not yet extended her helping hand to them. During the author's eleven years' stay and propaganda work in Fiji he has so often cried for help for his unfortunate countrymen there—but he has invariably found that all his cries and appeals have proved to be cries in the wilderness.

Our public leaders were always so deeply absorbed in their struggle for Swaraj that they had no time to listen to the sufferings of thousands and thousands of our poor, helpless countrymen abroad. They have always given us to understand that the Indians abroad must undergo patiently all their sufferings until Swaraj is won at home—it does not matter if that comes to happen after a century or more. But alas! these leaders could not be convinced that if they had given only five minutes time from every hour of their Swaraj work towards the service of the Indians abroad, at least half of their miseries would have been ended by this time. The Right Hon'ble Mr Sastri, our distinguished leader, visited Fiji at a time when the Government of that country was seriously thinking of introducing the notorious Poll Tax Bill in the Legislative Council. He made eloquent speeches on equal status for the Indians. The European population listened to his speeches with interest, admired his oratorical powers, but laughed in their sleeves for his advocacy of equal status for those whom they knew to be helots in that country. The Indians of Fiji also felt that it was like striving to arrange a princely mansion for a starving beggar in the street. Mr Sastri's visit was at the time when the Indian labourers' wages were reduced from 2s 6d to 1s 6d per diem and shortly after he left the shores of Fiji the Government passed the Poll-Tax Ordinance. The author does not mean to say that Mr Sastri's visit did no good—it might have done some good in other directions but it did no good at all to redress the grievances of thousands of our poor countrymen abroad. The author would be misunderstood if he were thought to be criticising his distinguished leader's memorable tour—He simply mentions this in stance to show the mentality and lack of understanding of the true problems of Indians abroad on the part of our leaders. He can confidently say that with the trouble that

Mr Sastru took and the money that was spent on his famous tour he could have done immense good to our long forgotten countrymen abroad if he had cared to do so by directing his activities in the right direction. Messrs. Andrews and Pearson's joint report on F. I. was published in 1915 in which the horrors of the Indenture system and of the treatment meted out to the Indians there were vividly described. But it is only too well known that none else but that noble-souled man—Mr C. F. Andrews who had nobly begun that philanthropic work and later a few other followers of his have been patiently continuing that work—already achieving considerable results. Although the civilized world was shocked at the horrors of the Indenture system that was described in that memorable report, it failed to wake sufficiently our public leaders from their slumber and indifference in respect of the sufferings of our unhappy countrymen

abroad. Later on every appeal from them for help was answered with you must fight your own battles single-handed until Swaraj is won at home. This has been the unfortunate position. Could our national leaders and philanthropic bodies afford to help them to rise from the depths of their miseries and deplorable condition? They will do well if they do the cost of it is not too great considering the fact that on it depends largely the welfare and the salvation of thousands and thousands of our forgotten and suffering countrymen abroad and at some future date India will look with pride to these far off Colonies where a sturdy brave and intelligent community of the Indian race will live with contentment and peace and will proudly proclaim mother India's glory to the other nations of the world. Let us all strive with our organised efforts to make this dream a reality. May God help us *

* Read before the *Greater India Society*

THE MONETARY STANDARD AND THE BATTLE OF THE RATES

By PROF. J. C. DAS GUPTA M. A.

THE question of a sound monetary standard has been one of the vexed problems of Indian Economics. No less than five expert commissions have been appointed in little more than 30 years to examine and report on the Indian Currency and Exchange System and yet even to-day it can hardly be said that we have reached our goal.

The reason for this strange phenomenon is not far to seek. If India were isolated from the rest of the world she might adopt any currency system she chose and take no thought of the monetary systems of other countries but in point of fact she has extensive trade relations with gold standard countries and has further to remit millions of pounds annually on account of what are known as Home Charges. It is, therefore of fundamental importance to India's economic welfare that her currency system should be brought into line with that of the great trading countries of the world. And this is

why Indian opinion has been unanimous in its demand for a gold standard. A solution so simple as this has unfortunately never recommended itself to the currency authorities of the country.

Centuries of monetary experience show that a steady bimetallic ratio is incapable of achievement, but this has been the line of experiments in the Indian Currency System. A glance at the history of the evolution of the currency system of India will make it abundantly clear that a lack of appreciation of the fundamental difficulties of maintaining a stable ratio of exchange between countries with entirely dissimilar monetary systems lies at the root of most of India's currency ills. Bimetallism was the first system that came in for trial. It failed to work satisfactorily because of the relative depreciation of gold in terms of silver. Attempts were next made to raise the value of gold by suspending its coinage in India. These ex-

periments also met with no better success and the Court of Directors decided to place India on a monometallic silver standard. The thorny problem of Indian exchanges continued however to be as complex as ever for in addition to the ordinary causes of exchange fluctuations there were changes in the relative values of gold and silver to be taken into account. The problem assumed such a serious turn about the seventies of the last century on account of a long continued Indian decline in the gold value of silver that the Government were compelled to ask for foreign aid to help them to settle the silver question. It was only after the failure of the international conferences that the Herschell Commission was appointed to make recommendations whereby Indian exchanges might be stabilised. Convinced of the evils of the silver standard this Commission recommended the closing of the mints to the coinage of silver and the establishment of a gold standard in India. The rise and fall of the rupee exchange continued even after the closing of the mints and it became necessary to re-examine the situation and to devise ways of establishing the gold standard more firmly. The Fowler Committee was therefore appointed in 1898 to examine the whole question. This Committee submitted a report pronouncedly in favour of the establishment of a gold standard in India. They recommended that the Indian mints should be thrown open to the coinage of gold and that the British sovereign should be adopted as the standard coin for India. The rupee was in other words to be reduced to the position of a token coin related to the sovereign at the rate of 15 to 1. Progress to the standard thus chalked out became impossible partly because of the British Treasury opposition to the Indian Mint project but mainly because of the numerous restrictions placed on Indian imports of gold and the Indian Currency System developed along lines which were never contemplated by the Committees of 1893 and 1898. Under the new system, evolved by executive action, silver continued to form as before the medium of exchange and its value remained liable to violent oscillations in terms of commodities of internal importance though its value for foreign trade purposes was artificially established by the Government by means of reserves of gold and silver. Based on a number of administrative practices which might be

suspended at pleasure the system hardly deserved the dignified name of Gold Exchange Standard conferred on it by its sponsors. The various defects of this currency system its liability to manipulation by the Government, its want of elasticity its tendency to inflate the price level its complexity and its dependence on a steady price of silver are now too well known to need repetition. It will be sufficient to say that the Chamberlain Commission who went into ecstasies over the suitability of the Gold Exchange Standard to countries like those of India were constrained to recognise some of the defects of the system e.g. sale of council bills at unduly low rates. The Babington Smith Committee though precluded by the terms of their reference from considering alternative standards of currency condemned artificial movements of exchange which this system involved and the Royal Commission after devoting full five pages to an exposition of the numerous evils of the system have proposed to place India on a new standard.

To come now to the Gold Bullion standard which the Royal Commission have recommended for India. It is a new idea in currency evolution. The War the Commission observe in their report has taught Europe to do without gold coins and modern nations have begun to understand today that a gold standard is not so much dependent on an internal circulation of gold coins as on the possession of strong and adequate reserves of gold. In consonance with this idea the commission lay down that gold coins in circulation are not essential to the establishment of a gold standard in India that the internal medium of circulation should consist, as at present of the rupee and the rupee note and that the currency authority of the country should build up a strong gold reserve to secure the unconditional convertibility of all forms of internal currency into gold. Thus it is that though gold is neither to be minted nor to be used as currency the commission hold that no favourable opportunity of fortifying the gold holding in the reserve should be allowed to escape.

The gold exchange standard was at its best one calculated to maintain the parity of the external value of the rupee little or no attention was bestowed on stabilising the value of the rupee for purposes of internal trade. The rupee was for internal purposes an inconvertible note printed on silver. Under

the new system which the commission propose, this duality in the character of the rupee is done away with, the rupee will be convertible into gold not only for external purposes but also for internal purposes. The imposition, for this purpose, of a statutory obligation on the currency authority to buy and sell gold at rates determined with reference to a fixed gold parity of the rupee is perhaps the most fundamental of all the changes which the commission have proposed. Other changes of a far-reaching character have indeed been proposed, but they are without exception such as to render the assumption of the new responsibility a practical proposition.

In the first place, to overcome the threat to the currency system inherent in the possibility of a rise in the price of silver the commission recommend that the paper currency should cease to be convertible by law into silver coin, and that the

'Currency authority should be free to determine the form of legal tender money to be supplied though all reasonable demands of the public for metallic currency should in practice be met' (paras 69-73)

Secondly, they lay down that

'The coinage of silver rupees should be stopped for a long time to come, until the amount of silver rupees in circulation is reduced to the amount required for small change and thirdly, they propose that the currency authority should reintroduce one-rupee notes, which should be unlimited legal tender, but which should not be convertible by law into silver rupees'

With these changes, the way will be clear, as the commission point out, for the much-needed unification of the Paper Currency and the Gold Standard Reserves. The functions of these two reserves have never been clearly demarcated. Nor has any attempt ever been made to establish a definite relation between the total volume of internal currency and the amount of the reserves. There is, in consequence, a great lack of elasticity in the Indian system of note-issue. The Commissioners therefore propose that the two reserves should be united and that the proportions and composition of the combined reserve must be fixed by statute. Finally, attention should be drawn to the fact that the commissioners have with great ability visualised the need for the establishment of a Central Bank in India to co-ordinate her currency and credit operations. The obligation on the Central Bank to maintain the value of the internal currency makes it necessary, as the Report

indicates, 'that the Central Bank should also be entrusted with the remittance operations of the Government.'

No useful purpose will be served by denying that the Gold Bullion Standard thus outlined is a decided improvement on the apology for a standard that India had up to 1917. An adoption of the system will place India on an automatic currency system free from the manipulations of the Government, it would enable her to acquire gold freely to serve as the basis of her monetary system, and finally, it holds out the hope, dim though it may be, that India may one day by means of her Central Bank even obtain a hand in the co-ordination of world financial policy.

So far then all is well. Let us turn next to 'practical politics,' and see whether the proposed Gold Bullion Standard offers any certain prospect of guiding our monetary course in future.

It may be true, as has been suggested, that a real gold standard with a gold currency is unattainable for the present, and that a sudden dethronement of the rupee, apart from being a menace to the monetary reconstruction of Europe, may not be desirable even from the standpoint of India's own interests, but it is difficult to understand why the adoption of the proposed standard needs to be postponed for another five years. For five long years the Indian Currency authority may, according to the Time Table in the Report, continue to sell either gold or gold exchange in return for internal currency, and there can be little doubt that full advantage will be taken of the option thus left to sell not gold but gold exchange. The past currency history of the country inclines people in India to think that non-interference with the free inflow of gold into India a condition of cardinal importance for the establishment of the proposed standard may not be fulfilled. It is important to remember further, as Sir Purshotamdas Thakurdas hints, that with exchange fixed at the comparative high level of 1s 6d one or two lean years in the course of the coming five might so deplete the gold resources of the Government as to make the appointment of a fresh commission desirable. All the valuable recommendations of the Royal Commission may thus come to naught.

An excessive degree of attention seems to have been bestowed upon the need for the 'monetary reconstruction of Europe.' One

is naturally inclined to ask has Europe any legitimate claims on India's magnanimity? Did European countries consider for a moment the adverse effect on India of demonetisation of silver by them? Everyone knows that India was left to shift for herself as best as she could. And are European countries now so weak as to be unable to look to their own currency interests if they are adversely affected? Have they arrived at any agreement for a fair and equitable distribution of the world's gold supplies? Sir Purshotamdas Thakurdas's remarks on this subject are singularly apposite. He observes —

If at any stage an international agreement should be framed for the economical distribution of the world's gold supplies India would be prepared to exercise self-denial in her gold requirements in proportion to that of other countries whose currency reserves were parallel to those of our own.

He adds that

The co-operation of these other countries either with each other or with India is however neither assured nor within sight each pursuing its own individualistic policy.

It will be clear from what has been said that an amount of self sacrifice in the matter of gold absorption is being demanded of India which no other country in the world is doing.

It must be observed in the next place, that it is extremely doubtful if we can force India's pace in the domain of her currency system. The Gold Bullion Standard implying as it does a lavish use of paper currency is likely to create grave suspicions in the minds of the public. If civilised countries with experience of gold coins in circulation and with confidence in the stability of their currency systems have not yet been so far able to get rid of their attachment for gold as to adopt the ideal standard namely paper backed by gold it is idle to expect that India with a population of whom 93% are illiterate and with banking still in its infancy, would be suddenly so far revolutionised as to be ready for this step without passing through the intermediate stage of gold coins in circulation.

It is difficult further to hold with the Commission the view that while the Gold Exchange Standard was unintelligible this new standard will be simple and attractive to the people and that it will give the people confidence in the stability of their currency. The Gold Bullion Standard is a gold standard so concealed and carefully circumscribed that the change under the new

system in the character of the rupee will be little, if at all understood by the mass of the people. To understand this one has only to remember that it is a system which makes the convertibility of the rupee depend on the demand for gold bars of the weight of 400 ounces.

Whatever the value of the recommendations of the Report, it cannot be too strongly emphasised that success depends on the adoption of the Report as a whole. Piecemeal action upon isolated recommendations has rendered many a valuable currency commission report infructuous in India. It remains to be seen how far a different procedure is adopted in the present case, but it may be observed that the recent attempt to single out one solitary recommendation for legislative recognition is not one calculated to raise high hopes in the country.

To turn now to the important question of the probable reactions of the proposed 1s 6d rate on India's best interests. The central fact of cardinal importance with regard to this problem is the finding out of the point where prices and wages are in adjustment. The search for this point is bound to be largely illusory in a country like India where sufficient statistical material for such a study is not available. The proof of adjustment based on index numbers, speaking of which the Finance Member said in his evidence that he was not sure what value was to be attached to them can hardly be regarded as conclusive. The Indian Chambers of Commerce are of opinion that prices and wages are still adjusted in a preponderant degree to the 1s 4d rate. If this assumption is correct, all the disadvantages enumerated by Mr Birla must be held to be substantially true. The adoption of the 1s 6d rate will in other words, involve concealed increase of taxation, unnecessary and unwarranted increase in the remuneration of highly paid Government officials, the payment of a bounty to the foreign manufacturer the infliction of a heavy burden on the agriculturist due to heavier incidence of land revenue and enhancement of the load at least of his long-term debts and a serious set back to the cause of the much needed development of Indian industries. If on the other hand, prices and wages are adjusted as the protagonists of the sixteen pence rupee allege to 1s 6d rate the evil effects of any attempt to alter the ratio must be as Sir Basil

Blackett points out, an era of fluctuating exchanges increased taxation higher prices rising railway rates continuance of the system of provincial contributions and an undesirable and artificial reduction in the wages of labour. The lack of clear and definite proofs of adjustment makes it impossible to arrive at any definite estimate of the losses or gains involved.

We cannot however afford to lose sight of certain fundamental principles which are apt to be forgotten in the heat of the controversy. The first of these is that the 1s 6d rate has now been in existence for about two years and it cannot in any circumstance be now urged that there has been no adjustment of prices and wages to this rate. The second is that there is danger at present of the phrase "12½%" etc passing into a catchword. Adjustment is continuous and neither the gains of the importer nor the losses of the exporter can for long be as high as 12½%. Thirdly it has to be observed that agricultural prices are undoubtedly even to day much higher than what they used to be in pre-war days and the existing rate of exchange cannot be regarded as having inflicted intolerable burdens on the agricultural community. Fourthly it deserves to be made clear that rising prices are a doubtful boon to the bulk of the agriculturists in India. India is primarily a land of small agriculturists millions of them serve as day labourers to eke out their means of livelihood they do not have any surpluses to sell and are none the better for a rise in prices. Indeed it has often been held that the middleman and the foreign exporter are the only two classes who derive considerable advantage from a rise in prices. The large class of people who make their living by serving as field labourers farm servants and growers of commercial crops lose heavily when prices rise. Fifthly it must be noted that while no rate can be of permanent advantage or disadvantage to India

the process of adjustment however rapid must be very painful for the Indian industries, for it is a widely admitted fact that wages in India do not fall with a fall in prices. Low priced imports may in the period of transition seriously damage Indian industries. The effect on cotton manufactures one of India's greatest industries may in particular be serious.

The main lesson that emerges from a study of the history of Indian currency and exchange is that the fixing of the rate of exchange at a particular point is not of overwhelming importance for India. Ours is a country whose internal trade is many times greater in value than her external trade. Stability of internal prices is therefore more important for us than stability in exchange. A moderate degree of fluctuation in rates of exchange is beneficial to India in so far as it mitigates the range of variations in internal prices. Too much should not therefore be made of India's need of stability in exchange. When other countries are trying to bring back their exchanges to the pre war ratio there should have been no undue hurry on the part of the Government of this country to stabilise her currency by artificial methods at a point higher than the pre war level.

To bring our survey to a close now. To me it appears that attainment of a real gold standard in the domain of economics must be as slow as the other namely progress to Self Government in the sphere of politics. We need not however be unduly pessimistic there is a silver lining behind the darkest cloud. European countries are slowly waking up to the potentialities of a regenerated India—they are realising that a prosperous India will offer for them one of the best markets, and the day may not be distant when they will themselves agitate for an assimilation of the Indian Currency System to that of theirs.

MYSTERY

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And ages of long labour—
And broke it goldly through
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Through centuries of pain He
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HARINDRA CHATTOPADHYAYA

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HARINDRA CHATTOPADHYAYA

EARLY RECOLLECTIONS

By NAGENDRANATH GUPTA

I

THE GROWTH OF MEMORY

It is impossible to fix definitely the age from which memory has a continuous and connected growth. It must necessarily differ among individuals just as the faculty of memory varies greatly in keenness between individuals. I have seen a child of a little over three years of age talking quite coherently and reminiscently of incidents that he had noticed six months or even a year ago. That boy may or may not turn out to be a prodigy. Probably the average age to which the memory can turn back is five years and beyond that is the blur of early infancy. It has also occurred to me that the average child has a keen sense of the ludicrous and the earliest recollection sometimes is of ludicrous incidents.

THE MEMORY OF DREAMS

Dreams however vivid, are usually forgotten but it is a curious fact that some dreams are always remembered. I remember three dreams that I had the first at the age of six the second at the age of eight and the third at the age of thirteen. Every detail of these three dreams is as fresh as an occurrence of yesterday. I state the bare fact but I cannot suggest any explanation of this freak of memory.

DINABANDHU MITRA

My father Mathuranath Gupta was a member of the Bengal Provincial Judicial Service and as such was transferred from one district to another periodically. The greater portion of his service was spent in Behar. Between 1842 and 1874 we were living at Arrah. Dinabandhu Mitra the well known Bengali dramatist who was a Superintendent of Post Offices came to Arrah on a tour of inspection. He called on my father one morning and was invited to dinner the same evening. Dinabandhu Mitra was a slender alert looking man wearing a *kurta* and trousers and a gold braided cap

set jauntily at an angle on the head. The dinner was in English style and though we children were not admitted either into the drawing or the dining room we kept hanging round peeping in occasionally when we could do so undetected. Much of the conversation which was practically monopolised by Dinabandhu Mitra was over our heads, but the distinguished writer kept the other guests in roars of laughter by his sallies of wit and his mimicry of Oriya speech.

SWAMI DAYANANDA SARASWATI

It was also at Arrah that I saw Swami Dayananda Saraswati the renowned Sanscrit scholar and reformer and founder of the Arya Samaj. He was staying at the garden house of the Maharaja of Dumraon. I knew very little about the Swami but prompted by boyish curiosity went one afternoon accompanied by a peon to the Dumraon garden house. Swami Dayananda was standing in the verandah. He was wearing only a loin cloth and had just finished his daily exercise. Two Indian clubs which he had evidently been using stood in a corner. The Swami did not then speak Hindi fluently—formerly he spoke only Sanscrit—but he put some questions to the peon. I asked him one or two and patted me on the head. He was a stout well built man of medium height with a big head and a round face shaved clean. There was a lecture by the Swami the same evening in the hall in our school. As the hall was quite full a number of little boys including myself waited outside watching the people coming in. Presently Swami Dayananda came in wearing white clothes and a white turban and escorted by a number of people. We looked at the crowd a little while longer and then quietly went home. Later on in life I have seen the splendid work done by Swami Dayananda Saraswati in the Punjab. In Bengal the Brahmo Samaj movement arrested the wholesale conversion of Bengalis to Christianity at a time when orthodox Hinduism was losing its hold on young Bengalis educated in

schools and colleges conducted by Christian missionaries. Similarly in the Punjab Swami Dayananda Saraswati founded the Arya Samaj at a critical time when educated Punjabis were embracing the Christian faith in constantly increasing numbers. I shall have a great deal more to say on this subject in another place.

TALES OF THE MUTINY

The house in which we lived at Arrah originally belonged to Babu Kumar Singh, the well known leader of the Indian Mutiny in Behar. He was a big zemindar of Jagadipur in the Arrah district and was an old man over seventy years of age when the Mutiny broke out. Behar was so far away from the real storm centre of the mutiny that there was no likelihood of Babu Kumar Singh joining it if he had not been embittered by a personal grievance against the Bengal Government. It was in a fit of exasperation that he cast his lot with the mutineers and raised the standard of revolt at Arrah. Babu Kumar Singh was heavily indebted and applied to the Government for a loan to pay off his debts. The Government could have easily accommodated him and realised the amount with interest from the large revenue of the landed property of Babu Kumar Singh. The Collector of Shahabad, the district of which Arrah is the headquarters, recommended the loan but the Board of Revenue refused to help Babu Kumar Singh who was then approached by an emissary of the rebels and was easily won over by them. So astonishing were the energy and vigour displayed by this aged Rajput in spite of his weight of years that Lord Canning declared that it was lucky for the Government that Kumar Singh was not younger by thirty or forty years when he joined the Mutiny. When we were at Arrah barely fourteen years had passed after the Mutiny and the memory of those stormy days was fresh. I was quite familiar with the quaint Bhojpuri dialect spoken in the districts of Shahabad, Saran and Gorakhpur, and I was never tired of listening to the stirring tales of the Mutiny from the servants and the bazar people. The two-storied house in which a few Europeans had defended themselves with the devoted help of a handful of Sikhs was just across the road behind our house. We were shown the ditch in which the mutineers lay in ambush for the relieving detachment of

troops from Dinapur under Captain Dunbar and slaughtered the troops almost to the last man. One of our servants, who was a lad of about twenty when the Mutiny broke out at Arrah, was actually caught in mistake for a mutineer and was about to be hung on the nearest tree when there was a sudden alarm of an attack by the mutineers and in the confusion the lad escaped. Snatches of songs heard in the days of the Mutiny were still sung. There was one inspired by intense local patriotism beginning '*Jagat mein Jagadishpur Sahar mein Sasseram re*' (there is no place in the world like Jagadipur and no town like Sasseram). The *mahalla* in which Kumar Singh's house was situated was called Babubazar after him, and there was a song about the street fighting in front of the house *ham na janhon Babubazaria teogan ki ghansam re* (I shall not go to Babubazar because the swords there are as thick as the clouds). Most enthusiastic were the stories about Amar Singh, a young brother of Babu Kumar Singh. The people of Arrah spoke of Amar Singh as another Bayard of chivalry *sans peur et sans reproche*. He was in the habit of neglecting his position and family and wandering about in the company of Sadhus. But the Mutiny made him a hero and his dash and élan in every fight were recounted with epic fervour. According to every account that I heard Amar Singh performed prodigies of valour, and escaped to Nepal when the Mutiny was over. The exploits of Amar Singh so impressed my youthful imagination that several years later I wrote a story in Bengali of the Mutiny bearing his name. This book was translated in Hindi at Patna.

SYED AMIR ALI.

A few months before we left Arrah Syed Amir Ali who had just been called to the Bar came to Arrah in connection with some property belonging to his deceased brother, who was a Deputy Magistrate. Mr Amir Ali was a frequent visitor at our house and often came in to dinner. I became his favourite and he told us many stories about the English and French people. I remember in particular how horrified I was when Mr Amir Ali told me that the French ate cutlets made from the legs of frogs and deemed them a great delicacy. He spoke mostly in English but when we could not follow him he would explain in Hindustani.

He usually wore a Turkish fez at that time Mr Amir Ali afterwards became a Judge of the Calcutta High Court and is at present a member of the Judicial Committee of the Privy Council I saw him once more at Karachi where he came to conduct an important case I saw him in court and intended to call on him afterwards But when I heard him addressing the Judge in halting language with a queer enunciation, waiting a minute or half a minute after every sentence or part of a sentence as if he expected the Judge to take down every word that he spoke, I was altogether disenchanted and did not go to see him.

SYED WAHIDUDDIN

In 1874 my father was transferred to Bhagalpur and was relieved at Arrah by Syed Wahiduddin, who was my father's senior by several years and was nearing the end of his service Syed Wahiduddin was over fifty years of age at this time short with large bright eyes, and brisk and alert in manner He did not know English and wrote his judgments in Hindustani But he was an able officer and had a high reputation for probity and integrity of character My father was a fine Urdu and Persian scholar and had many Mussalman friends Syed Wahiduddin being one of the most intimate among them After his retirement Syed Wahiduddin spent a great deal of his time at Patna his native village being a few miles away Towards the latter end of his service my father was stationed at Patna where he settled after retirement Syed Wahiduddin who lived to a great age often came in a *palki* to see my father. His son Nawab Imdad Imam who was for some time Chairman of the Patna Municipality used I believe to call my father 'uncle' Syed Wahiduddin's grandsons, Sir Ali Imam and Hassan Imam, are well aware of the cordial relations between their grand father and my father No one then dreamed of communalism and Hindus and Mahomedans everywhere were on the friendliest terms

THE SPIRIT OF ADVENTURE

At Bhagalpur there are two old caves close to the southern bank of the Ganges at some distance to the east of the town One of these is shallow but the other is rather deep and at the time we were at Bhagalpur, was difficult of exploration People generally

contented themselves with a peep at the mouth of the cave Some said it was excavated by some hermits, others thought it was the secret lair of robbers Anyhow I was filled with the spirit of adventure, and secretly prevailed upon some of my class fellows at school to join me in exploring the cave The expedition was kept a close secret I carried a fully loaded six chambered Colt's revolver belonging to my father, some candles and a box of matches On arrival at the entrance to the cave the courage of some of my companions began to ooze out, but they were shamed by the rest There was a sheer drop of a few feet at the mouth of the cave We jumped lightly in and discovered that the cave ramified in three directions While we were lighting the candles one of the boys, who was bigger and older than myself, nearly fainted and had to be helped out of the cave We then proceeded with our investigations The longest way was towards the north and at the end we found the marks of claws on the damp wall and a heap of bones on the ground Perhaps the scratches had been made by the claws of a jackal or wolf but we proudly fancied it must have been nothing less than a tiger When the Ganges was in flood wild boar and even tigers were known to swim across the river, and a large leopard and a boar were actually killed in the town while we were at Bhagalpur We returned home in high feather but the only recognition that we got for our notable daring do, which could not be kept secret was a severe reprimand for our foolhardiness

THE HUMBLING OF A CAPTAIN

One evening my father was out driving in a Victoria phaeton and I was in the carriage with him The road was barely wide enough for two carriages to pass with some care As we were passing through the town we saw a trap resembling a tonga coming towards us driven by a European at a furious pace We had a quiet old mare and the coachman drew to the left as far as he safely could, but the European, ignoring the rule of the road, came thundering on occupying the middle of the road and pulled up just in time to avert a serious collision His horse reared up and came down upon its haunches, while our groom quieted the frightened mare with some difficulty We got down from the carriage and

so did the European. My father was naturally very angry, and striding up to the European said, "I shall prosecute you for rash driving if you are not more careful." Now, my father was a man with a magnificent physique, tall, with a great breadth of shoulders, and possessed of immense muscular strength, while the European was a slight, undersized man. The latter flushed, grew red in the face, looked at my father's athletic figure, and then drove away without a word. It was afterwards ascertained that the European was Captain Douglas, attached to a regiment stationed at Champanagar, some miles to the west of Bhagalpur.

BHUDEVA CHANDRA MUKERJI

Bhudeva Chandra Mukerji was Inspector of Schools, Behar Circle, at this time and he called on my father while he was at Bhagalpur. A fairly tall man, erect, with hair and mustache perfectly white, Bhudeva Chandra Mukerji struck even my immature intelligence as a man different from and superior to the people I was accustomed to see. He was distinctly intellectual looking but there was also an atmosphere of purity and cleanliness of mind about him. He had a grave and thoughtful look, well becoming the writer of *Parinarik Pratandha*, one of the most thoughtful books in Bengali. When he came out of the room where he was sitting he called me, put me a few questions in a gentle voice, and then put his hand on my head and blessed me.

RAMTANU LABIRI

It was at Bhagalpur that I first saw Ramtanu Labiri. He had then retired from his appointment as a Head Master on a small pension. He was at that time a little over sixty years of age, still fairly active though already venerable-looking. His eldest son Navakumar, a brilliant medical student, was attacked by pulmonary tuberculosis while preparing for his final examination and he came to Bhagalpur for a change. His father and the other members of the family followed soon after. They had taken a house on the bank of the Ganges very near our house, and were soon on very friendly terms with our family. Sarat Kumar, Ramtanu Babu's second son, who afterwards became a well known and leading publisher and bookseller in Calcutta, was of my age and we became

great chums. Ramtanu Babu's second daughter, Indumati, had received an excellent education, and was now in constant attendance on her ailing brother. The eldest daughter, Lilavati, was a young widow and had a little son. Ramtanu Babu's wife was a lady of the old school, gentle and sweet-tempered. There were two other boys, younger than Sarat. Ramtanu Babu was treated with marked respect by my father, who sometimes took him out for a drive. We youngsters were always anxious to serve Ramtanu Babu, but the only service that he ever required of us was to bring his tea, which he sipped slowly with a pleasure that it was a delight to watch. When he travelled several bottles of tea had to be carried for him, and when there was no hot tea to be had he drank cold tea with equal relish. His face beamed with benevolence and I have never seen a more winning and seraphic smile than that of Ramtanu Babu. Not only was he incapable of using a harsh word, but he never spoke ill of any man. He had many sorrows and bore them with calm resignation and with unflinching faith in a merciful and beneficent Providence. Due most probably to nursing her brother, Navakumar, Indumati contracted galloping consumption and died in the course of a few months. Navakumar died shortly afterwards. The youngest son also died but Ramtanu Babu never broke down and his faith never wavered for a moment. In 1878 when Keshub Chander Sen's eldest daughter was married to the Maharaja of Kuch Behar I was in Calcutta and I went to pay my respects almost every day to Ramtanu Babu, who treated me like a son. He did not approve of the Kuch Behar marriage but no word of bitterness ever escaped his lips. He once said that he could not trust himself to go and see Keshub, whose charm of manner and persuasiveness of reasoning were irresistible, and Ramtanu Babu did not wish to discuss the marriage with him. Pandit Iswara Chandra Vidyasagara was a particular friend of Ramtanu Babu. At Bhagalpur Ramtanu Babu used to let me read letters received from Pandit Iswara Chandra. They were not ordinary letters and were full of a deep earnestness. Sometime Pandit Iswara Chandra Vidyasagara quoted some famous English writer in support of his views, and I noted that his English handwriting was excellent. Another friend with whom Ramtanu Babu sometimes stayed in Calcutta was Kali Charan Ghose, a very

able Deputy Collector who was appointed special Collector for acquiring house property in connection with the construction of Harrison Road in Calcutta. Ramtanu Babu often spoke of Ram Gopal Ghose, whom he considered the greatest orator of Bengal. Choosing his words carefully he would say in English in his slow, deliberate way, 'Ram Gopal Ghose thundered as it were.' After I had left Calcutta in 1884 I did not see Ramtanu Babu for about two years but I saw him again in 1886 and also later. He had grown somewhat infirm and stooped a little, but age had not dimmed his intellect and memory, and the wonderful beauty and sweetness of his nature had mellowed with the years. Sarat had greatly prospered in business. He built a fairly large house on Harrison Road where Ramtanu Babu passed his remaining days surrounded with every comfort and cheered by the loving service of his surviving children and the reverence and solicitude of all who had the privilege of knowing him.

A GERMAN BEGGAR

The only German beggar I ever saw was at Bhagalpur. He was a blind man, old but quite hale with the typical German blond hair turning gray. I cannot remember how he happened to have found his way to Bhagalpur, but evidently he was being helped by charitable people as he did not seem to be in distress. He was very gentle, and kept repeating from time to time 'Gott is goot, Gott is goot!'

BUILDING A MAUSOLEUM

At some distance from the town of Bhagalpur, on the southern side of the railway line, there was a large tank with high banks and surrounded by trees. It is a very peaceful and sylvan spot. A Mahomedan gentleman who had recently retired from the service of Government was building a small mausoleum at the north western corner of the tank for himself. He was a devout and pious Mussalman and I used to watch him supervising the building of the tomb. I was greatly impressed and used to think that people usually build houses to live in, but here was a man who was placidly anticipating his own death and was building a place where he was to be laid at rest after death. And his resting place was well chosen, for all the surroundings were suggestive of the peace that comes after death.

SOME NOTABILITIES

The leading lawyers at Bhagalpur were Bengalis and some of them had large incomes. Foremost among them was Surya Narain Singh. Atul Chandra Mullick, the father of Dr Sarat Kumar Mullick and Sir Basanta Kumar Mullick, had the next largest practice. Shiva Chandra Banerji, who was afterwards made a Raja, was a rising young lawyer, while Sashi Bhushan Mukerji, brother-in-law of W. C. Bonnerjee, was Government Pleader. The most successful Behari pleader was Babu Tarini Prasad Tej Narain Singh, who was the son of a wealthy banker. He was a public-spirited young man, and founded a College which is named after him.

A THEISTIC INTERPRETATION OF THE SANKHYA PHILOSOPHY

By PROF ABHOY KUMAR MAZUMDER M. A.

INTERNAL EVIDENCES

DOES the Sankhya System admit the existence of God? This is the most important question which we have to determine here, seeing that there is a wide-spread impression that the Sankhya teaches *allium*, that it does not, not only of any positive proof of but positively denies,

the existence of God. This impression is directly based upon some aphorisms which appear on superficial view to positively declare the non-existence of God, and this impression becomes confirmed when it is found that no attempt has been made in the whole System to explain and prove any of its themes by reference to the Godhead. But such an impression seems to me

to be entirely false and based upon the misinterpretation of those aphorisms and on a right interpretation the System appears to be as *theistic* as the Vedānta.

The non-theistic character of the Sankhya is made to rest on two series of aphorisms—the first series consisting of the aphs 92-99 in chap I of the Sankhya Pravachana Sūtram and the second series aphs 2-12 in chap V *Ibid*. We propose to examine these aphorisms one by one in order to see whether they or at least some of them support the impression that the Sankhya denies existence to God or whether they confirm the opposite view.

A. (1) "On account of the non proof of Isvara or Lord or more fully (it is no fault in the definition of perception that it does not extend to the perception of Isvara) because Isvara is not a subject of proof. This is perhaps the most important of all the aphorisms on which much stress has been laid by the upholders of the theory that the Sankhya teaches the non existence of Isvara or God or that at least there is no proof of the existence of Isvara or God. For instance Bijnana Bhikshu interprets it in this way. On account of the absence of proof in regard to Isvara it is no fault, the last four words following from the 90th aphorism (as the complement of the present one). And he adds. This negation of Isvara is as has been already established only in accordance with the bold assertion made by certain partisans in order to shut up the mouth of the opponents. For if it were not so the aphorism would have been worded thus on account of the non existence (and not, on account of the non existence of proof of Isvara, as we have it). Anuruddha Bhatta gives a similar interpretation. He holds. If there were evidence or proof to establish (the existence of) Isvara then the consideration of the perception of Him would properly arise. But no such proof exists. Both of these commentators therefore, maintain that there is no proof of the existence of Isvara though they do not deny positively His existence. So that according to them though the aphorism do not positively affirm *atheism* it, at least, affirms *agnosticism*. But it is curious that they do not expressly say what sort of proof of the existence of God the aphorism denies. The Sankhya admits three kinds of proof of which *Testimony* or *Authoritative Statement* (Aptavachanam) is one and it asserts that what ever cannot be proved by perception and inference may be proved by Testimony (Vide Sankhya Karika, ver 6). It is well known that the testimony of the Śruti proves the existence of Isvara. So that when the Sankhya says that there is no proof of his existence it must mean some other proof. What is, then, that proof? If we carefully examine the context of the aphorism we find that it has been introduced only to show that by *sense-perception* (prataksheya) God's existence cannot be proved. Bijnana Bhikshu himself says that this aphorism is introduced as a reply to the contention. But, still (an opponent may say) the definition does not extend to the perception of Isvara by Yogins devotees etc. because being eternal, the perception of Him is not produced through contact. From this it is evident that not proof in general but proof by *sense-perception* only is denied of the existence of God. And it is undoubtedly true that Isvara or God who is

eternal and infinite, cannot be perceived by the organs of senses. Thus the *true* interpretation of the aphorism is there being no proof by sense-perception of the existence of Isvara. Although Bijnana Bhikshu has tried to obviate the inconsequence of his erroneous interpretation by adding that the aphorism affirms not the *non existence* of God but the *non existence of the proof* of the existence of God these two interpretations come practically to the same thing or at best as I have said lead to *agnosticism* though not to positive *atheism*.

That Bijnana Bhikshu's interpretation is mistaken may be shown more clearly if we compare it with two other aphorisms viz (a) the purposive creativeness of Prakriti is through proximity to Isvara as is the case of a loadstone and (b) (actual) creativeness is of the Antahkarana because it is lighted up by Isvara, as is the case with the iron. In both of these aphorisms we meet with the word *tat*, what does it really mean? Both Anuruddha and Bijnana maintain that it refers to purusa or the finite soul. But if we examine it more closely we find that it really refers to Isvara not to the purusa at all. The aphorist first speaks of Isvara in aphorism 93 and all the subsequent aphorisms seem to have evident bearing on the same theme having regard to the fact that in no one of them he speaks of purusa i.e. the finite self. So that if we read each of them with the rest it evidently follows that the word *tat* in aphs 96 and 99 like the word *tat* occurring in aph 93, must indicate Isvara occurring in aph 92. Moreover this interpretation is confirmed when compared with the interpretation of the Sankhya Philosophy as given in the Santiparva of the Mahabharata in connexion with the conversation between Vasistha and Janaka and between Jayavalkya and Janaka.

(2) As we do not know any other *Purusa* by sense-perception except the released and the confined the existence of Isvara who is above sense-perception is not proven. Bijnana has explained it differently. He maintains that as Isvara can be neither released from afflictions nor bound by them *nor anything of a different character* there is no proof of His existence. Anuruddha also offers a similar explanation. But what do they mean by the expression *Isvara cannot be anything of a different character*? Is He not eternally free and therefore something of a different character? The real meaning is that there is something of a different character which can be known by sense-perception because every *perceivable purusa* is either released or confined. Hence what the aphorism really means to prove is that the existence of Isvara cannot be proved by sense-perception. And this explanation only is consistent with that given to the preceding aphorism. This aphorism therefore confirms our previous conclusion.

(3) As every perceptible embodied purusa is either released or confined Isvara is above the proof of sense-perception. This aphorism evidently bears the same meaning as the preceding one. According to Bijnana the word *asakratram* occurring in this aphorism means *akhamatvam* i.e. incapacity to effect anything. But it is difficult to understand how this meaning arises. It should mean *asiddhatvam* i.e. absence of proof and this meaning only is consistent with that of the preceding aphorism.

age) By the term 'sambandha' all the three commentators namely Aniruddha Mahadeva and Bijnana, understand vyapti i.e. pervasion which means *universal connexion or going together* of two things and is the essential condition of an inference. Aniruddha comments thus: Since the pervasion or the universal going together (of two things) must be based upon previous perception in the absence thereof how can there be the apprehension of such universal relation? Nor can there be the apprehension of such universal relation in the case of one which is wholly unconnected or above all relation. Mahadeva annotates thus: On account of the absence of vyapti i.e. pervasion (there is no inference also of Isvara). Bijnana explains thus: *Sambandha = vyapti* pervasion or universal connexion *abhava* = absence. Thus in the Syllogism—

1. Whatever is an effect, has Isvara as its cause

2. Consciousness and the rest are effects (which are pervaded by a cause)

3. Therefore they must have Isvara as their cause. There can be no such inference in respect of Isvara since there is no observed pervasion or universal connexion between Him and any effect (such as Consciousness etc. for instance). Such is the meaning.

Thus the gist of all the above commentaries is that there being no pervasion or universal connexion between Isvara and any of the effects in the world, that can be proved by sense perception which ultimately supplies all the premises of an inference no inference can be drawn in respect of Him inasmuch as one thing can be inferred from another only when they are universally and inseparably connected with each other but if no such connexion can be proved to exist, no inference can be drawn from one about the other. The case is exactly the same with Isvara and any of the effects such as Consciousness etc. found in the world for He is *asanga* or unattached or unconnected with anything of the world. Admitting that Isvara has no attachment with the world (but really as we shall prove He has at least an *indirect* connexion with it) what we can at most prove is the non existence of His *causality* not of Himself. The gist of the inference clearly and unquestionably shows that the *causality* of Isvara can not be proved from the premises supplied by sense-perception which is according to the *Sankhya* the ultimate source of all premises from which an inference can be drawn. But it does not and cannot purport to indicate anything concerning the existence of Isvara, for the simple reason that the proof of His causality does not imply in any way the disproof of His existence. He may not be a *cause* but that does not necessarily imply that He does not exist also. He may exist, though He may not be a cause that is He may exist in another form for instance as an indifferent spectator. If we deny or disprove that A is the cause of B we do not of course deny or disprove the existence of A unless A causality and existence are identical which certainly is not true. Therefore the interpretation of this aphorism offered by the above commentators as purporting to disprove the existence of Isvara is not only erroneous but perverted. The aphorism is emphatic on this point in the next aphorism which is—

10. The Sruti also speaks of the world as the

product of *Pradhana* or *Prakriti*." All the commentators interpret this aphorism in their own peculiar ways. Aniruddha comments thus:

There is the Sruti: From *Pradhana* or *Prakriti* is the world produced. Therefore the proofs demonstrative of the *existence* of Isvara are apparent and not real. It is very difficult to see how the inference of the *non existence* of Isvara follows from the fact of the world's being the product of *Prakriti*. The fact that the real cause of the world is *Prakriti* only proves if it proves anything that its real cause is not Isvara but it does by no means, prove that Isvara is *non-existent* nor does it indicate or suggest any such conclusion. Whence does then Aniruddha draw such an absurd and preposterous inference? He has certainly misunderstood the essential gist of the argument as a whole. It is certainly strange Bijnana interprets in this way. In respect of the web of creation there exists *Sruti* or Vedic declaration of its being the product of *Prakriti* but not of its having an intelligent being as its cause for example. One unborn (*Prakriti*) having the colour of red, white and black the procreant of manifold progeny like unto herself. Here he plainly tells us that *Sruti* denies only the causality of Isvara, and not His existence. And this is confirmed by his quoting another text from *Sruti* to wit, Isvara is the witness intelligent alone, and devoid of the *gunas* which implies that Isvara *exists* and possesses those attributes only and not any such attribute as that of causality, as some say. He makes another curious admission namely: This denial of Isvara is a mere *pramāda* or bold assertion made with the object of evoking discussion in respect of the condition of being Isvara and also with the object of demonstrating that there can be Release even without the knowledge of Isvara. This admission evidently shows that according to him the aphorism does not *really* mean to deny the existence of Isvara but yet seems to deny it from some ulterior motives as stated above. This is no doubt, a very curious and ugly way of avoiding some inconsequences which will follow from such denial because it is palpably inconsistent with the numerous declarations to the contrary of the *Bruti*. So that it is impossible to deny the existence of Isvara, inasmuch as it is proved by the third kind of proof to wit, the Testimony which is *admittedly* the Testimony of the *Bruti*. We are therefore bound to reject the interpretations as offered by Aniruddha and Bijnana.

GENERAL CONCLUSION

From this somewhat long discussion we are now in a position to gather the results we have arrived at. It is now evident that the main object of the discussions as set forth in both series of aphorisms is by no means to disprove the existence of Isvara, not even that there is no proof of the existence of Him. The object of the discussions as set forth in the first series aims at simply showing the existence of Isvara, that we cannot know Him by means of the organs of senses and there are two significant aphorisms to wit the 5th and the 8th which as we have conclusively shown positively assert the existence of Isvara. Whereas the object of the discussions set forth in the second

ism. Here no query arises with regard to creation because that will make it quite unconnected with the preceding one, and will raise a new problem all on a sudden. Aniruddha also says that this aphorism explains the very same position as the preceding one.

(4) 'The sacred texts which speak of Isvara, are) either glorification of the free Self, or homages paid to the perfect Ones, (Bijnana), or glorifications either of the free-like Self, or of one made perfect by yoga.' This aphorism is introduced as a reply to such queries as these. In numerous texts in the Sruti, the Smriti and the Puranas there are stories to the effect that the devotees and yogins saw Isvara, uttered words in His praise and adored Him and also of the worship of Brahma, Visnu, Mahesvara and all the incarnations regarded as Isvara if He is really unperceptible, how were these possible? The reply does not mean to say that there is no Isvara but simply that Isvara' there means the liberated souls or the souls made perfect by yoga, because they, having attained exaltation and perfection, may be regarded as Isvara. There are, the aphorism clearly implies that those facts do not stand in the way of the theory that the existence of Isvara cannot be proved by sense perception. But it should be very carefully remembered here that this aphorism does not deny the truth of those texts of the Sruti, etc. where the real Isvara is mentioned.

(5) The purposive creativeness of Prakriti is due to her proximity to Isvara, as is the case of a gem or loadstone." This aphorism is an answer to the question: How is Isvara imperceptible, if He is always present in Prakriti and guides her in her evolution? And it means to say that as a piece of iron acquires the power of attracting another iron by virtue of its proximity to a loadstone which itself remains inactive, so Prakriti acquires the power of evolution by virtue of her proximity to Isvara who Himself remains inactive. Here we should carefully remember the real meaning of the word 'tat' I need not repeat what I have said before in this connexion (See above (1)).

(6) 'In the case of all particular effects the creativeness is of the Jivas.' This aphorism clears up the meaning of 'he preceding one' it means to say that the jivas i.e. the finite purusas are the direct creators of all particular effects, Isvara having nothing to do with them at least, directly. But it may be objected that if that is so, why has Sruti made such false declaration that Isvara has voluntarily created the world. The answer is given below.

(7) Those teachings of the Vedas were meant for those who were perfect and of exceptional intellectual power and who were therefore perfectly competent to understand their true meaning, and those teachings conveyed to them exactly what they meant."

Now, another objection may be raised. If Isvara be entirely unqualified and above all attachment to Prakriti, how can Prakriti acquire the power of creation by coming into contact with Him? The answer is given below.

(8) (Actual) creativeness is of the Antah-karana, because it is lighted up by Isvara, as is the case with iron." Or, more fully, as iron acquires the power of heating and burning other

things by virtue of its proximity to fire, so Antah-karana acquires the power of creation by virtue of its proximity to Isvara. Here too, the real meaning of the word 'tat' should be carefully ascertained. Aniruddha and Bijnana both understand by it, purusa or the finite soul. But it appears, after careful examination, to mean Isvara. The reasons are these: the argument begins with the aphorism 92 which denies the proof of the existence of Isvara by sense-perception, and all the succeeding aphorisms are introduced to confirm the conclusion by the refutation of all possible objections. Therefore the whole argument, of which all the aphorisms hitherto considered are mere parts, is directly concerned with Isvara, not at all with the finite purusa; that is to say, Isvara not the finite purusa, is the direct and main subject of the whole argument. Of course, in aph. 97 it speaks of Jivas, but of that incidentally only. So that it is more reasonable to understand by 'tat' Isvara not the finite purusa, inasmuch as only that will keep the continuity of the whole argument.

B. Let us now come to the consideration of the second series. Of those aphorisms at least two to wit, the 16th, and the 17th, are usually quoted as though they deny the existence of Isvara or God. We should, therefore, examine them carefully. Bijnana Bhikshu supposes that these aphorisms are meant to refute the contention of the opponents that there are other proofs of the existence of Isvara. Aniruddha Bhatta remarks: "The non-existence of Isvara has been established before. The author now states the argument." Vedantin Mahadeva makes a similar supposition. But it is very difficult to see how such a supposition arises at all. The closer examination of the aphorisms conclusively shows that they are meant for quite different things. In this instance the whole argument is intended to establish not that Isvara does not exist, but that He does not exist as the designer, creator and governor of the world at least directly, as some people say; and begins with the aphorism.

(9) 'Not because (the cause is) directed by Isvara (that there is) the resulting of fruits, (but) because the production thereof (takes place) by means of karma'. Bijnana comments: "When the cause is superintended by Isvara, there is the resulting of the transformation in the shape of the fruit of acts,—this is not proper because of the possibility of the resulting of fruits by means alone of the necessary Karma. Such is the meaning." Aniruddha maintains: "Were Isvara an independent creator, He could create without (the aid of) Karma, (but that is not so). If you say that He creates, having Karma as an auxiliary then let Karma itself be (the cause). What need of Isvara? Nor can an auxiliary obstruct the power of the principal agent, since, in that case, there would be a contradiction of its independence. Moreover, activity is seen to proceed from egoistic and altruistic motives. Neither can any egoistic motive belong to Isvara. And were His motives altruistic, then, He being compassionate, there would be no justification for a creation which is full of pain. Nor is there any activity which is purely altruistic, because such activity proceeds from a desire for selfish gain even by means of doing good to others, etc. Therefore, let Karma alone be the cause of the world."

ness, is of a quite different nature. It aims at simply showing that the *direct cause* of the world is really Prakriti and not Isvara who is only *indirectly* associated with her and that as even the *Sruti* says that the *direct cause* of the world is Prakriti there is neither scriptural nor any other authoritative evidence to prove that Isvara is the *direct cause* of the world. Of course Isvara may be called the *indirect cause* for Prakriti has acquired the power of causality by virtue of her proximity to Him but in Himself Isvara is beyond all attachment and eternally free. This is in fact all that the Sankhya has to teach in those aphorisms. It is therefore not strange and inexplicable that such able commentators as Aniruddha, Mahadeva and Bijnan have been so misled as to extract from them a theory which is not only astounding but also absolutely inconsistent with the teachings of the Sankhya Philosophy as expounded by other and far more authentic treatises, and what is more even with Bijnan's own assertion that the Lord in the person of Kapila, taught by the Viveka-Sastra, Lessons on Discrimination between the Self and the Not Self consisting of six books and arguments, not conflict with the Veda. (Preface to the Commentary by Bijnan Bhikshu on the

Sankhya Philosophy) Again "Now in order to teach a complete system of valid arguments for the purpose of Manana, intellect on that is assimilation, differentiation and elaboration in thought of the truth thus heard, I have learnt from the Veda, there appeared on earth Narayana, in the person of Kapila, as the author of the Sankhya System of Thought, for the purpose of annihilation of the infinite sufferings of all Jivas or embodied selves I bow down to Him. (Vide the Preface). Many other similar texts may be quoted from the preface, but they are sufficient for our present purpose. We should notice two things in the above quotations. First, if the Lord in the person of Kapila, taught the Sankhya Philosophy how could He teach a doctrine palpably inconsistent with the Veda which undoubtedly declares the existence of Isvara in numerous texts? It should be remembered also that in the Tattva-Samaso Panchacikha Sutam and Sankhya Karika, there is absolutely nothing which purports to say that Isvara does not exist or there is no evidence of His existence and moreover we shall presently see that there are *positive* evidences of the existence of Isvara not only in them but also in the Sankhya-Pravachana-Sutam itself.

THE DISABILITIES OF INDIANS ABROAD

By R. DAYAL, ICS

Communicated by the President of the Indian Unity League Cambridge

TO understand the problem of the social and political equality of the Indians in other parts of the British Empire it is essential to know the distribution of the Indians in the respective parts for their disabilities increase with the increase in the number of Indians domiciled in a dominion. The total number of Indians in the empire outside India is a little over 2 millions. South Africa has 150 000 of which 135 500 or 90 per cent are in Natal 11 000 in the Transvaal and 7 000 in the Cape. East Africa has 47 000 of which 23 000 are in Kenya. British Guiana and Trinidad have 130 000 each and Fiji has 60 000. Canada has 5 000. Australia 4 000 and New Zealand 500. The position in various parts is as follows —

NEW ZEALAND

The Government treats Indians on a footing of equality. Indians can live there as fellow citizens in honour. They enjoy

the franchise in common with all British subjects and are excluded from the benefits of the Old Age Pensions. The New Zealand government has promised to give sympathetic consideration to this grievance when the Act comes up for revision. But in practice little hardship is likely to be felt, as it is unlikely that any Indian will fulfil the conditions regarding the age required by the Act for some years to come. It is to be noted that the number of Indians in New Zealand is only 500.

AUSTRALIA

Out of a population of 6 millions only 4 000 are Indians. The disabilities which the Indians suffer from are comparatively small. The Indians do not possess the dominion franchise neither have they got the State franchise in Queensland and Western Australia. As a result of Mr. Sastri's visit the respective governments have promised

sympathetic consideration, and this was reaffirmed by Mr Bruce at the last but one Imperial Conference as well. Indians cannot be employed in industries that receive bounties from the government, and in some instances are debarred from employment by industrial awards. These industrial conditions do not operate in many cases as Indians generally become small independent traders. The government agreed to remove some of the disabilities under certain Acts. An assurance was also given that steps would be taken so that Indians get equal benefits of Old Age Pensions.

It is gratifying to learn of the decision of the Australian High Court *re* the legality of the Commonwealth government's denial of franchise to Indians resident in Australia. In this particular case it has been decided that the withholding of the suffrage from the Indians is contrary to the law and the court has therefore ordered the individuals concerned 'to be placed on the register. The letter giving this information adds that another preliminary step must be taken before the franchise can be said to have been secured for the Indian community but no difficulty about it is anticipated.

is in British Columbia only where Indians have political disabilities. Sympathetic consideration was shown to the grievances about education. The Canadian government turned down the proposal to confer Dominion suffrage on Indians settled in British Columbia.

SOUTH AFRICA

The real crux of the Indian problem lies in South Africa. When the South African war broke out one of the chief causes was stated to be the ill treatment of Indians under the regime of President Kruger. Lord Lansdowne then expressed the view that the treatment of the Indians was the worst of the crimes of the Transvaal Republic. The war was over, the Republics became part of the British Empire and the condition of the Indians became even worse than before, and in the words of Mr Sastri, it was admitted by the Imperial Government that they were less susceptible of a suitable remedy in self governing Dominions than under foreign rule.

trader and wherever he desires to reside or to own land, it is for the purpose of trading. The question resolves itself into "On what terms is the Indian to trade in the Transvaal?"

Both Indians and Europeans require licence to trade in Transvaal. Licences are of two kinds general and special. The general licence to be a dealer cannot be refused, but the special one to be a grocer, a pedlar, a hawker, etc., is granted by the Municipal Council and could be refused on the ground that "the applicant is not a desirable person to hold such a licence." An appeal can be made to a magistrate. Appeals in 1918 in Krugersdorp Township were successful. Again, the Republican Law of 1889 prohibits the ownership of fixed property by Asiatics in the Transvaal and indicates bazaars and locations as their proper abode. This was observed more in its breach than in its observance. Indians evaded it by holding land in the name of companies. Courts have held that companies cannot be Asiatic and so could hold land. The Gold Law of 1903 prohibited a coloured person from residing on or occupying any stand on proclaimed ground except as a bona fide servant. This for sometime was not enforced. Early in 1919, the Municipal Council of Krugersdorp obtained injunction under the Gold Law restraining a European owner of property on proclaimed ground for leasing it to an Indian. This success led to a general filing of applications for eviction of Indians who petitioned Parliament for redress. The Parliament appointed a Committee. The European witnesses referred to the loss of business due to Indian competition in their midst and the depreciation of their property. They felt it an economic necessity to restrict Indian trading. Indians based their claims on status and vested rights. They had rights to trade and the Government was to safeguard it. But the Select Committee and the Parliament enacted the Asiatics Trading and Land Act. It provides that

i. No new trading licenses were to be issued to Indians after May 1919 except in respect to a business for which a licence was held by an Indian prior to that date.

ii. In non mining areas in the Transvaal an Indian applying for a new trading licence will be on the same position as before and

iii. An Indian cannot own fixed property in the Transvaal, either by forming a limited company or by becoming the mortgagee of a nominal European owner.

This led to agitation and the Asiatic Enquiry Commission was appointed in 1920 and its report was published in 1921. It recommended the retention of the law prohibiting the ownership of land by Asiatics but declined to recommend compulsory segregation. In Natal, it agreed to confine to the coast belt the right of Indians to acquire and own land. The Government of India protested against it, and this has been abandoned by the Union Government. The Commission also recommended voluntary repatriation. Some 54000 have been freely repatriated. No other act on has been taken on these recommendations.

In the meanwhile the anti Asiatic party was busy in creating and initiating social disabilities such as railway regulations debaring Indians from travelling in any other carriages except those reserved for them and similar rules restricting the use of tram cars at Durban and excluding them from race courses and betting club rooms. The Durban Land Alienation Ordinance enables municipalities in selling land to assign it for particular communities and to that extent to secure segregation on condition that Asiatics are given reasonable opportunity for acquiring adequate residential sites.

Regarding the franchise Indians are helpless. Except in the Cape they have no franchise. In the Cape the principle of racial equality is still adhered to and the franchise is colour-blind. There are alternative property and wage-earning qualifications together with an educational test. In order to pass the test the applicant for a vote has to sign his name and write down his address and occupation. In the other three provinces the franchise laws are based on frank recognition of racial inequality. The Natal law which prescribes alternative property and wage earning qualifications without an educational test, excludes from the franchise natives and coloured persons unless in addition to fulfilling various other requirements they can obtain certificates from the Governor General in Council the grant of which is discretionary, and there is a bar against admission to the franchise of natives or descendants in the male line and natives of countries which have not prior to 1898 formed elective institutions founded on the parliamentary franchise. This barrier effectively excludes the British Indians. In the Transvaal and the Orange Free State there is no property or wage-

earning qualification but the franchise is confined to white persons only, all white male adults who are British subjects have the vote provided they have the qualification of six months' residence in the Union. The South Africa Act of 1909 makes a special provision for safeguarding the continuance of the existing franchise in the Cape by providing that any alteration of the Franchise Law which disqualifies a person from registration as a voter on the ground of race or colour shall require $\frac{2}{3}$ majority of both houses of parliament sitting together. But while the franchise law of the Cape is thus safeguarded, the Act in other respects makes a serious infringement on the principle of racial equality as hitherto in force in that province. It provides that only persons of European descent shall be qualified to sit in that parliament. This involved a decided check on the application of the principle of racial equality in the sphere of politics and there is not the slightest chance of this principle receiving recognition in the Franchise Laws of Natal, Transvaal and O F S State. The removal of property and wage-earning qualifications from the Transvaal and O F S Laws and prescribing 6 months residence qualification has introduced an extra difficulty against the admission to the Franchise of non Europeans.

Now what are the exceptional circumstances of the Union of South Africa that its representatives dissented from the Imperial Conference Resolution of 1921. They can be well understood from the following figures

Population figures for 1921			
	1 White	2 Coloured	3 Asiatics
Cape	650 000	2 000 000	8 000
Natal	140 000	1 250 000	140 000
Transvaal	350 000	1 500 000	15 000
O F S	190 000	440 000	220

Voters.			
	White	Natives	Indians
Cape	156 500	14 283	2429
Natal	34 041	2	45
Transvaal	140 569		
O F S	41 000		

We find a million and a half Europeans settled in the midst of 9 million coloured people of whom 140 000 are Indians and of the voters nearly all belong to the European class. The Europeans argue in support of position that they have settled there as

pioneers of European civilisation and they regard anything which menaces it as a very serious matter. The effect of giving the vote to the Indians will be to give it to the natives also and as there is adult suffrage, so the Indians will swamp the Europeans in Natal and the blacks will swamp them in the whole of South Africa, and this is the position they do not consider to be desirable for the stability of their civilisation and their institutions. General Smuts saw that for India it might be a question of honour but for Europeans it was one of existence. Not a word is said about the capacity of the Indians or of the natives. The Imperial Conference resolutions does not speak of it, but deals with the question as one of expediency when regarded from the point of view of its likely effects on the solidarity of the Commonwealth. Whatever may be said by the Europeans there is little doubt that the real difficulty is the racial prejudice. It might be due to the fact that the European regards every Indian there as a coolie because mostly all Indians went there as such and the masterly attitude persists still. He is not prepared to share power with those who were once his employees. The Boer sentiment of exclusiveness also accounts for it. The racial prejudice does not manifest itself only in the inequality of political rights but in that of the economic and social rights as well. The latest development is the Class Areas bill introduced in the Union Parliament last February. It prohibits Indians to acquire or lease or renew a lease of immovable property in areas allocated to the Europeans and also lays down that no licences or permits to trade within the class area will be granted. It enables the Government to segregate all the domiciled Indians and other Asiatics alike for residence and trade. This segregation means the setting apart of areas and generally such locations will be far apart from the towns, where few buyers can go, and these mean ruin to many an Indian and lead to compulsory repatriation. Mr Duncan in his speech said that "the Bill was due to the pressure of the Indians in Natal and the Transvaal. The menace of competition of the Indians in South Africa did not now arise out of the influx of Indians but is due to their gradual rise in the scale of civilisation, efficiency and education. Another reason advanced was that wherever an Indian holds property, other property gets depreciated in value, for few desire to go and reside there

Sanitary regulations can well meet this difficulty. The Indians are to be insulted and deprived of their rights because they are rising in the scale of civilisation, efficiency and education and because the Europeans cannot beat them in open and fair competition. And the Europeans are to guide the barbarous blacks of Africa to civilisation! Mr Creswell very candidly confessed that as no suitable locations for decent living could be found the only alternative is repatriation. He expressed his disgust at the increasing wealth and number of traders among the Indian community. The truth is as some witnesses stated that they had no objection to the presence of the Indian so long as he remains a labourer and does not embark on commercial and other pursuits, because he would beat the western labourer every time due to low wages. No doubt the last census report of South Africa is disconcerting to the whites over there as the increase of the blacks and Indians is proportionately more than that of the whites. There is some white unemployment there as well. But the remedy is not to get rid of the other residents by sending them to their countries. Will England be justified in turning out all aliens because there is such a great unemployment here? The European in South Africa arrogantly looks to his own comfort and position and resents any rival however capable in the coloured ranks. How far this policy of racial intolerance will conduce to the good of South Africa or the relations of the whites and the coloured is for the future to prove.

KENYA

Turning now to the position of Indians in the colonies, we find the situation in Kenya very unsatisfactory. It is very deplorable as the Colony owes much to Indian labour and capital. Mr Churchill writes in *My African Journey*—

"It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian trader who, penetrating and maintaining himself in all sorts of places to which no white man could go or in which no white man could earn a living has more than anyone else developed the early beginnings of trade and opened up the first slender means of communication.

Is it possible for any government with a scrap of respect for honest dealing between man and man to embark upon a policy of deliberately squeezing out the natives of India from regions he has established himself in under every security of good faith? Most of all we ask is such a policy possible to

the government which bears sway over 300 millions of our Indian Empire?

Yes it is possible. The immigration policy declared in the white paper on Kenya is an effective step 'or keeping out the Indian from East Africa. It is of interest to note that the Charter, granted to the British East African Company by the Sultan of Zanzibar says 'There shall be no differential treatment of the subject of any power as to trade or settlement or as to access to markets. It is now tried to take away or at any rate to restrict this ancient right. Again of historical interest is the fact that one claim of Great Britain to the protectorate of East Africa was the presence of His Majesty's Indian subjects there before the annexation. It was to protect them that the country was placed under British rule. Similarly was, this the one cause of the Boer War. It is remarkable how circumstances change the views of the governments once the objects are achieved.

Regarding the present disabilities of the Indians they come under the heads of franchise segregation, ownership of land and immigration which has been already dealt with.

Indians are given the communal franchise. All adult Indians male and female are given the vote without any special qualifications. The franchise is also extended to the members of the native states of India. The Indians claim common electoral roll. The Indians elect five members and the Europeans eleven. The Indians thus get a smaller representation. Communal representation on the legislature has been demanded on the ground that the white is superior to the coloured. The government in granting it says that no justification is seen for the suggestion that it is derogatory to any of the communities so represented. Some supporters of the communal system cite the Indian example and I believe Lord Hardinge was one of them. But Indians differ as to the value of that system and even granted their acceptance in India it is based on different grounds. The Indians are not in a minority in Kenya. Why are they to have only five representatives? They outnumber the whites and make no less contribution to the resources of the state and yet they get less representation. Indians as a protest against this humiliation did not register themselves as voters and have not elected any representative to the Kenya Legislative Council.

The other grievance was about segregation.

is one of the peaceful methods to gain ones end. Retaliatory measures are not provoking measures but merely a protest against disabilities suffered abroad, and make the other people suffer the same. The last Reciprocity Bill of the Indian legislature is thus an action in the right direction.

The Indians should be careful to scrutinise every scheme for the emigration of Indian labour. The character of Indian emigration is of much importance. The mere fact that in the past mostly labourers were the immigrants in other countries accounts for the contempt with which they are regarded as a race. In any fresh scheme of emigration it should be insisted upon that ample provision be made for the settlement of Indians as independent cultivators and planters as well as teachers and ministers of religion. Emigration of unskilled labour should be allowed only when the Indian people are satisfied that the Indians already domiciled are free from any disabilities and due arrangements for the decent living of the new immigrants are made by the government desirous of Indian immigrants. It is hoped that the Legislators will be alive

to their responsibilities in the matter and that the Government of India will not override their decision in this respect at least.

The policy of the Empire is summed up in the resolution of the Imperial Conference of 1921, which runs as follows —

This Conference reaffirms that each community of the Commonwealth should enjoy complete control over the composition of its population by restricting emigration from any of the other communities but recognises that there is incongruity between the position of India as an equal member of the British Empire and the existence of disabilities upon British Indians lawfully domiciled in some parts of the empire. The Conference accordingly is of opinion that in the interests of the solidarity of the British Commonwealth it is desirable that the rights of such Indians to citizenship should be recognised.

The representatives of South Africa regret their inability to accept this resolution in view of the exceptional circumstances of the greater part of the Union. The Representatives of India, while appreciating their acceptance of this resolution nevertheless feel bound to record their profound concern at the position of Indians in South Africa and hope that by negotiations between India and South Africa a way can be found, as soon as may be to reach a more satisfactory position.

opinion which has always condemned British misrule and exploitation of Ireland and the atrocities which from time to time have been added in order to terrorize the people into subjection. In speaking thus plainly—let it be understood—there is no desire to pander to a spirit of patriotic self-esteem or "to stir up anti-British feeling." On the contrary there is an earnest desire to see America desist from her own imperial policies taking to heart the lesson to be learned from each and every nation that has trod the path of Empire. There is no desire to paint England black but only to examine facts calmly in the light of truth.

Public opinion then cannot harm India or hold her back from freedom. Quite the contrary. Public opinion is of the utmost importance to her if she is to rouse herself and by force of the spirit within break the shackles that bind her. It is not enough for India to struggle within herself for Swaraj; her leaders must realize the importance of world opinion and work for her on an international scale. Isolation is impossible for India. What happens there has an intimate bearing upon every question of world politics and any change in her relations to the British Empire has a revolutionary significance reaching to the remotest outposts of the globe. If doubts have existed in any minds as to what position India actually holds in the minds of Britishers the recent Imperial Conference has dispelled them. It is now definitely established that India is a Pariah in the so-called British Commonwealth of Nations. To acquire full status of nationhood there is no other way than for India to enlist the sympathetic aid and encouragement of other peoples by establishing international relations of her own.

Mr. Thompson in his first *Preface* gives the advice "Truth has an eternal title to our confession though we are sure to be the sufferers by it as reason for his publication of the truth about the Mutiny yet in the *Preface* to the American edition of his work he sets a limit to the beneficial effects of that truth and laments that it must be known outside the Empire. He feels keenly that Britishers must know the truth. Indians, he admits, cannot help but know it, but for the rest of the world "it is not their business." (See note bottom page 120.) The weakness of this attitude is apparent and it makes the author unjust. At page 120 he accuses by name the "American Home Rule League for India of spreading an atmosphere of misrepresentation regarding the facts of British rule. It is well known that men of the type of Lala Lajpat Rai and the Rev. Dr. Sunderland whom Mr. Thompson all but names are not persons to spread misinformation about India with a design to blackguard the British. Their desire has been and is exactly the same as that expressed by Mr. Thompson in his *Preface*. The futility of Mr. Thompson's wish made in the note already referred to (page 125) is only equalled by its impotence. We of America are amazed that an Englishman should have been blind to the weakness of his position which he thus unconsciously reveals.

At page 121 Mr. Thompson ridicules the idea that British influence is the principal factor in the anti-Indian legislation recently enacted in America, and indeed the general anti-Asian tendency of our

government. The facts of the case are—and it is well that the Indian public should know them—that the policy of exclusion of Indians (called Hindoos in America) originated through British initiative as early as 1907-08 when the Canadian authorities shamefully ill-treated the Indian immigrants and advocated exclusion of Indians from Canada. The present Prime Minister of Canada, Mr. Mackenzie King was the first to put forward this idea. The Canadian authorities with the approval of the British Government in England and possibly with the full sanction of the India Office made the proposal to the American authorities that they should exclude Indians as they excluded the Chinese. This proposition was presented demiofficially as I was told on excellent authority by Lord Bryce the then English Ambassador in Washington. This proposition was made after a riot occurred in the city of Bellingham (Washington State) when several Hindu laborers working in the saw mills were mobbed by Americans. These Hindu laborers once belonged to the Indian Army and they sought assistance from the British Consul at Seattle which was flatly refused. The British Consul even refused to see the poor sufferers.

Since 1908 the British authorities have co-operated with those of America in carrying out a plan of exclusion of Hindus. I understand that some of the American officials and legislators who advocated this plan are British subjects naturalized as Americans and are in close touch with the British Embassy in Washington D. C. In reality there is nothing surprising about this especially when we consider Britain's attitude towards Indians in India. By Mr. Thompson's own confession (page 118) Britons judge Indians as slave drivers would and assess the (or) virtues as a hunter assesses those of dogs. What wonder then that the Government for India dreads the consequences should any considerable number of Indians acquire American citizenship and thereby taste the full blessings of freedom and human equality denied them in their own country? I know that in one case the British Representative twice asked that a highly educated Hindu might not be allowed to retain his American citizenship. Mr. Carnegie Ross British Consul General of San Francisco once asked the United States Government to deport a certain number of Hindus to India. Indeed it is certain beyond any possibility of dispute that the exclusion of Hindus from America has been carried on with the full consent of the British India Government which has never protested against this policy.

There are many Indians in California who by hard labour working under a torrid sun have reclaimed waste land and some of them thus have acquired large holdings. Through the anti-alien Land Law and the recent Supreme Court decision regarding the ineligibility of Hindus to American citizenship these Indians have suffered a grave injustice and lost all the fruit of their labours but the British Government has offered no protest. This is not mere indifference. It is well known that the British Government safe-guarded the rights of British subjects in Korea when Japan introduced the anti-alien Land Law there. She does not wish to see her once Indian subjects grow rich and prosperous outside her domain lest

The white paper rejects all proposals of segregation. The commercial segregation was found impracticable and the residential segregation is to be secured by building and sanitary regulations and not by the objectionable method of racial discrimination. Segregation is to be perpetuated in the Highlands. One argument in favour of segregation which is some times advanced is that there is the caste system with its disabilities in India. General Smuts says

I do not see why compulsory segregation is resented by Indians. I have heard of such things as caste in India and have heard of such a thing as of one Indian entirely refusing to negotiate with another Indian and I do not see why these catchwords freedom and equality should be applied to Indians in Africa. It is a case of treatment on its merits. We want what is just and fair and to place the Indians where they should be."

Mr. Andrews replies "The Indians expected something better in the British connection than a return to the evils of the caste-system from which they themselves are seeking to get free. They are not prepared to be thrust back into a new caste system from out of just as they are trying to escape from the old."

The policy embodied in the White Paper is declared to be based on the principle of Trusteeship for the natives. How the whites treat the natives is amply evident from their policy of reserves to which the natives are confined and whose areas are gradually diminished from the policy of taxation to which the natives contribute £500,000 and the rich Europeans only £12,000 from the policy of the hut-tax which forces every native to become a labourer and from the abominable Registration of Labour Acts and master and servants Ordinance under which the natives are no better than slaves. The recent protest of the whites against the natives cultivating cotton and becoming farmers and agriculturists clearly demonstrate their desire to keep them as labourers only. The whites argue that the sudden growth of wealth in the native community if they become independent cultivators will turn their heads and thus act to their detriment. I hope the natives duly appreciate the sympathy of the Whites. I mentioned the treatment of the natives to show that in fact there is nothing of solicitude for the welfare of the natives in the attitude of the whites. It is a purely selfish cry to get their object. The Convention of Association which some time ago was prepared to oppose

the Imperial Government if it decided against them, has adopted the motto, "Every European and every African is an asset to Africa, every Indian is a liability." The Indians in no way desire to deprive the natives of their rights and privileges. They are more considerate towards them than the British. But the racial hatred imported into East Africa from the South is forcing the issue to its extreme. The Indian Government had simply to protest against the Kenya decision and this appeared to the noble Lord Curzon as a sin for the "subordinate dependency."

UGANDA, LTD

The Indians in Uganda have no great disabilities. In British Guiana, as mentioned before, there are no theoretic disabilities but in practice Indians suffer from many. In Fiji they have no municipal and political franchise. Thus it is seen that wherever the Indians are appreciable in number they are debarred from political franchise and they suffer other disabilities as well.

U S A.

So much for the Indians in the British Empire. The position of Indians in the United States is quite unsatisfactory. Their admission has long been prohibited. The Indians are not well treated socially and this is especially the case in the Southern States where the colour prejudice is very strong. The Indians are debarred from the rights of citizenship. They cannot be naturalised. The naturalisation law passed in 1790 provided that any alien being a free white person might become a citizen. The same words found place in successive naturalisation laws. Indians used to get naturalised and thus enjoy the rights of citizenship. But in 1923 the Supreme Court held in Mr. *Thind's* case that Indians cannot be naturalised as citizens because they are not included in the term "free white aliens." This acts retrospectively and all Indians who had been already naturalised lost their citizenship. It is now attempted in California that even children of those ineligible for citizenship born in the States should be also ineligible for citizenship though the 14th amendment of the constitution passed in 1870 says that all persons born in the U S A are citizens of the U S A and the State in which they reside.

that prosperity render unrest in India more difficult to control.

It is a fact, also beyond dispute that British authorities do not wish to see any large body of Indian students coming to America to attend our Universities. For this reason it is very difficult for Indian students to secure passports to come to America. We hear it said that there are secret service men stationed here whose sole business is to keep watch on the Indian students and to black list those who may be inclined to expose the truth about British rule in India.

The most subtle anti-Asian propagandists among us are the highly placed British visitors to America and their friends the Anglo-Americans. They preach Anglo-American friendship for World Peace and to conserve the supremacy of the White Race and to check the menace of the so-called rising tide of color. Of these the most successful have been Lord Balfour, Mr. Baldwin, Mr. Lloyd George, Mr. Lionel Curtis, Mr. Philip Kerr of the Rhodes Foundation, Sir Frederick White, Sir Valentine Chirol and others. It is an open secret in America that the Australian Premier Bruce wants an understanding with America so that the latter will co-operate with Great Britain when the time comes to attack Japan. For the same reason Americans are urged by Britishers like Mr. Bywater not to relax control over the Philippines because they hope that some day the British Navy may make use of its harbors. For the same reason Anglo-Americans support the Singapore base because that will help Anglo-American naval cooperation in the Pacific. Only recently one of the Highest American authorities on the Philippine question said that every British official thinks that any concession accorded to the Philippines by the American Government is a direct menace to British rule in India, because Indians may be expected to demand similar concessions.

History demonstrates unanswerably that nations like individuals have a soul which is undying

but that Empires are doomed to decay. Great Britain cannot escape her doom, it is merely a question of time. One hundred and fifty years ago the French philosopher Turgot when asked about the expediency of the Government of Louis XVI going to the aid of the revolted Colonies of North America answered by announcing as an unescapable law that like ripe fruit from its stem all Colonies will separate from the parent country and all subject peoples will emancipate themselves. This is unquestionably true but events may be hastened by wise handling and the results as in America in 1776 are to the advantage of all parties. Just as Ireland in 1923 the United States in 1776 so India today needs the backing of world public opinion before she can hope to rise to her true status of nationhood. The spirit of individualism which characterizes her ancient and honorable civilization and of which she is justly proud has of late so rapidly taken on nationalistic expression that a further development in the line of international consciousness is already manifesting itself. If the leaders of India wish to see their country free then this line of operation must not be neglected and it is high time that steps be taken to organize her people for action on an international scale. No true friend of India can object to see her working along every line that will aid her in the attainment of freedom.

Let India not forget that America looms large in world politics today and that Great Britain depends upon America for support. With her broken prestige as revealed in THE OTHER SIDE OF THE MEDAL it becomes absolutely certain that in order to maintain a grip upon her Empire in Asia the approbation of America must be with her something more powerful than battle-ships. If to gain this support thousands of Britishers come over to cultivate American public opinion then India must realize that she cannot ignore America.

WASHINGTON D C

December 1926

GLEANINGS

The Painter of Children

Death occurred to Mary Cassatt on June 15 at the age of eighty-three. A Pittsburgh was her birth place and Philadelphia gave her the rudiments of her art but she had lived so long in Europe and become so identified with French art that nothing now labeled "American" can seem to be applied to her. Her recent utterance that "no distinctive school of American art exists seems to solve her from any personal claim to alliance. Yet her fame, which has existed since the days of the great impressionists Degas, Manet, Renoir, Berthe Morisot, is too much for the American to surrender to any foreign ownership.

Mary Cassatt will be remembered as the painter

of children. She has the eyes of a painter and in a measure the mind of a sister of charity wrote Achille Sazard the great French critic. Also she is devoted to her art as if it were a religion. On this theme he makes a further observation.

Her conception of life and art is profound and touching. One perceives that she has a strong feeling that the place of the child in human life is of limitless importance, hence he represents at one time both the present and the future is the gaze of immortality the necessary medium for the continuation of the race and its perpetuation.

When in 1874 Degas saw a canvas by her in the Salon and remarked "that is genuine. There is one who does as I do, —it was perhaps the beginning of that association in art that links her name with the impressionists. In *the Herald*



One of Mary Cassatt's portraits of a child
Her feeling was that the place of the child in
human life is of limitless importance



Degas's portrait of Miss Cassatt
I recognized my true masters," she said to her
biographer Segard. I admired Manet,
Courbet and Degas

Truth is a forceful editorial that may be safely
credited to the distinguished critic Mr. Royal
Cortissoz.

Mary Cassatt was a remarkable woman the
comrade of those painters who under the banner
of Impressionism achieved something like a revolu-
tion in modern art. The *mot* of Degas makes
perhaps the best epitaph upon her whole career—
"That is genuine." At the close of the famous
exhibition of 1891 in which she and the others
affirmed their independence there was a surplus in
the treasury. With her share of it Miss Cassatt
bought pictures by Degas and Manet. That, too
was like her. She lived utterly for art.

She had the gift, the *flair* but it took time
before she found herself. Going abroad, while she
was still a young girl to be a painter, she strayed
momentarily into the studio of Charles Chaplin,
a graceful Salonniere. Against his routine habit
she promptly rebelled and sought instead the
inspiration of the old masters. Rather oddly she
found it first at Parma. This keen observer, this
practitioner of an essentially French and modern
directness whose tenderness never lured her away
from the exact statement of fact actually began
her apprenticeship by long saturation in the
melting Correggosity of Correggio. After Italy
came Spain but with a susceptibility to Rubens
rather than to Velasquez in the stimulating pagant
of the Prado a susceptibility so ardent that it
ultimately carried her to Antwerp and intense



"IN THE GARDEN"
From a pastel by Miss Cassatt, a medium she
worked as well as paint.

devotion to the works of the great Fleming yet these imitations were but preliminaries to the decisive development of her talent. That ensued in Paris



LADY AT TFA

The influence of the impressionists her always admired masters is well illustrated in this canvas by Miss Cassatt

The truth was her goal and the newer French exemplars of it were her predestined counsellors. She once told M. Seward her biographer what they meant to her. I recognized my true masters she said. I admired Manet, Courbet and Degas. I hated conventional art. Now I began to live. The important point about this period in her life too, is that she began to live as an individuality. Her associations never submerged her originality. There was an organic energy in her art. Even on what was in a sense her real debut, in 1890, Gauguin could scarcely say of her Miss Cassatt has much charm but she has more force. That force lifted her to high rank. It was as an equal that she fraternized with the Impressionist group. She and Degas were colleagues.

"It is an amusing paradox in her history that her force, her penetrating vision, her technical clarity were wreaked largely upon the most fragile of themes. She excelled in pictures of children and their mothers. But her sentiment couldn't have drifted into sentimentality. She had too fire a mind. She had too much taste. Apropos of her taste, it should be added that she was a most judicious connoisseur and had to do with the

entrance of numerous fine pictures into diverse American collections private and public. Her judgment on a work of art was impeccable

—Literary Digest

Cuff Link Watch—the Latest Style in Timepieces

This latest mode of wearing the watch has been introduced in Germany as a substitute for the wrist watch. It is a cuff link time piece, and fairly accurate in spite of its diminutive size, it is claimed. One advantage it has over the wrist watch is that the shirt sleeve doesn't have to be



Cuff Link Watch

drawn up part way to the elbow in order to see where the hands are pointing. The link on the other side is hinged and folds flat against the connecting bar to permit easy insertion through the button holes.

New Thrills are Found in Giant Water Ball

A giant water ball fourteen feet in diameter, built by the chief of police at Avalon, a Catalina island resort, off the California coast, provides a thrilling water game for swimmers. Half of the



Water Ball Game in Which Duckings Are Frequent! Sides Are of Different Colors and Teams Try to Get their Shade Out of the Water

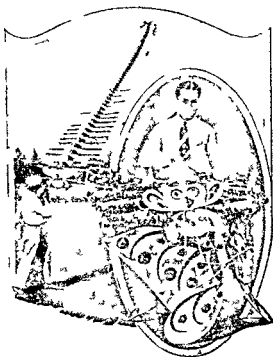
ball is painted red and the other half green, and the object of the two contesting teams is to keep the color they have selected for their own above

water. The ball is studded with short ropes by which it can be maneuvered.

—*Popular Mechanics*

Eighty Five Foot Kite Has Blinking Eyes

Lee Shaw, sixteen year old Japanese school boy of Los Angeles has won considerable notice for the marvelous kites he constructs. The one he considers his masterpiece is in the form of a huge dragon eighty five feet long and brilliantly coloured. It flies with the head toward the ground, the flopping tail extending up



Young Shaw Flying Kite, and Close View of Its Head with Butterfly Messenger at Bottom

toward the reversal of procedure in ordinary kites. A feature of the design is the arrangement of the eyes, which have movable centers that give the effect of winking. Another innovation is a butterfly figure, four feet across that can be made to soar up on the string as though attacking the dragon.

Wizard of the Forge

Working in an ordinary blacksmith shop with crude tools, James Cran of Plainfield, N. J. has attracted wide attention by reproducing the beauty of flowers in metal. The only tools used were a cross-peen hammer, tongs of various sizes, pliers and one or two other simple implements, all of which were made by the smith himself. Mr. Cran works entirely from memory using no model. He studies his object, closely fixes it



Mr Crad and Samples of Artistic Pieces He Forged in Iron

firmlly in his mind and then starts to work at the forge.

—*Popular Mechanics*

Portraits drawn on Typewriter

Some time ago we invited the attention of our readers to a picture drawn on a portable typewriter by a Bengali gentleman named Babu Gopinath Ghose.



Lokamanya Tilak

not gun loaded with tear gas under 1500 pounds pressure, sufficient to send a mob of 2000 men home weeping bitterly.

There was a light machine gun with a demountable stock so that it could be turned into a revolver capable of firing several hundred shots in a minute, or throwing an incendiary bullet that would explode the gasoline tank of a bandit car.



Short Barreled Gun Top Can Be Fired
through the Pocket

and send it up in flames almost before the occupants could tumble out.

There was a new model revolver designed at the request of Chicago's police chief for special

use of plain clothes men. It was a 38-caliber gun firing 200 grains of lead but with a barrel so short that it slips into the coat pocket and can be fired through the coat without stopping to draw it.

There were tear gas cartridges for revolvers—one of them stopped 150 angry gamblers in a single raid, one night—bullet proof vests that enable a man to walk right up to a spitting revolver hand, grenades in different colors, four of them each color signifying the contents, which ranges from a mild little sneezing gas for mixed mobs containing women and children to the strongest of tear gases for barricaded desperadoes. There were motorcycles with armored shields and bullet proof glass windows, their sidecars equipped with machine guns and sawed off riot guns.

There was a suitcase handle for bank messengers bags, harmless so long as the owner holds it but throwing out clouds of tear gas if any unlucky bandit should force the messenger to drop the bag and a briefcase for bond messengers that worked the same way.

A pretty little desk ornament, sometimes in the form of a lizard or modeled after a racing greyhound turned out to be a gas bomb. Connected to a radio C-battery with wires and switches at each door and window it is designed to protect your house from burglars or placed on the cashier's counter with a foot button on the floor it will guard against holdup men.

Two neat little muckelplated devices which might be mistaken for some new kind of automobile ventilator were screwed on a car in place of the cowl lights. A button on the floor connects them to a tank of gas and when pressed distributes blinding tears among all within a twenty foot range on either side of the automobile.

The exhibits of devices for fighting crime were many and varied but even more space was devoted to traffic-control equipment—something the old fashioned policeman with his locust stick never heard of. There were automatic lights of a dozen varied kinds, metal markers that can be driven into the pavement and will last for years, new kinds of paints for traffic signs guaranteed to stand up for weeks under constant heavy traffic and signs that come stuck together like fly paper and are unrolled, slapped down and left for the passing auto tires to iron into place.

IN AN INDIAN GARDEN

By E. E. SPEIGHT

Cities and palaces arise
From the golden sea as the daywind dies
Shadows lengthen flowers lose
In twilight calm their lustrous hues
The thirsty gardens breathe again
As though they had a dream of rain
And through the floating fragrance pass
Tawny figures treading the grass

Naked and noiseless, as they bear
The boon of water everywhere—
Earthen jars of gourd like mould
Devised in the deep days of old.
On herb and root they deftly fling
The gleaming gift of life they bring
All unaware of wanderers eyes
And their delight as the daywind dies.

THE COLLEGE OF FORT WILLIAM

By BRAJENDRANATH BANERJEE

THERE have been many great empires in the world, but sooner or later they have all perished. The Roman empire lasted long because it was the rule not of a family but of a whole nation. Such also is the modern British empire in India: it has been created and maintained by the genius, energy and perseverance of the British race. Therefore the fate of this empire naturally depends upon the intellect and character of the Englishmen, Scotchmen and Irishmen who come out to rule India as civil servants and military officers.

The British Indian empire was not in its origin a deliberately planned thing. It grew up almost accidentally without any far-sighted preparations at first. But after its establishment, as soon as the neighbouring Powers had been curbed (by Clive) a new administrative system had been set up (by Warren Hastings) and the vexatious question of land revenue settled permanently (by Cornwallis) a great genius and true imperialist came to govern India. He was the Marquis of Wellesley. On the one hand he greatly expanded the boundaries of the East India Company's dominions and made the British Power paramount over almost all the Indian princes. And on the other hand he carefully planned to give permanence to that empire by improving the efficiency of the English administrators and thereby enlisting the interest and affection of the people on the side of their foreign rulers. A trading company had suddenly become the ruler of millions of men and thousands of square miles but its servants were still chosen for the purposes of trade and not trained for the work of government. Wellesley saw this weak point in the British imperialism of his day and set himself to remedy the evil with his characteristic energy. He tried to make the raw young civil and military officers of the Company fit for their task by first teaching them the laws and languages of the people thoroughly and also improving their general education in a college directly under his control.

The internal decay of the Mughal empire and the corruption of the old civilization and government of the country which reached their climax about the middle of the 18th century had first tempted the E. I. Company's chiefs in Bengal and Madras to throw away the pen for the sword and to embark on a policy of empire making which promised to be at once easy and profitable. But this same moral decay of the country threw a heavier burden upon the English administrators who replaced our native rulers. As the authorities in England were slow in directing their agents in India to undertake the open and full government of Bengal and the Company's factors and clerks were unfit to act as magistrates, judges and ambassadors—the newly conquered provinces of Bengal and Madras had to pass through the terrible misery of a period when the English in India enjoyed power without responsibility. For the good of the people as well as for the permanence of British rule in India it was imperatively necessary that India's new masters should be properly educated. Wellesley's statesmanship lay in seeing this need clearly and carrying out the necessary reform without waiting for the Directors' sanction.

FOUNDATION OF THE COLLEGE OF FORT WILLIAM

Lord Wellesley came to Bengal in May 1798 as the arbiter of the destinies of millions of people of various languages, manners, usages and religions. The British possessions in India then formed one of the most extensive and populous empires in the world and included Bengal, Bihar, Orissa and Benares, the Company's jagir in the Carnatic, the Northern Circars, the Baramahal and other districts ceded by Tipu at the peace of Seringapatam in 1792. These most opulent and flourishing parts of India were under the more immediate and direct administration of the European civil servants of the East India Company.

But the qualifications of the civil servants in Bengal—and still more in Madras and Bombay—seemed to His Excellency very

unsatisfactory, and his immediate attention was drawn to their improvement. He felt that the evil arose principally from a defect at the source and fountain head of the service, viz the education and habits of the junior civil servants sent to this country. The age at which they usually arrived in India was between 16 and 18 years, and the education received by them at Home was confined to commercial and mercantile studies, so that their ignorance of the languages, laws, usages and customs of the people whom they had to govern was lamentable.

As a remedy for these defects Wellesley realized that, in order to qualify for the discharge of their duties, which were of a mixed and complicated nature and involved the combined principles of Asiatic and European policy and government,—the education of the junior civil servants must be of a mixed nature, its foundation must be judiciously laid in England, but the superstructure must be systematically completed in India.

The following remarks of the Governor-General on the magnitude and importance of the duties of the European civil servants are still of interest to us —

"The duty and policy of the British Government in India require that the system of confiding the immediate exercise of every branch and department of the government to Europeans, educated in its own service, and subject to its own direct control, should be diffused as widely as possible, as well with a view to the stability of our own interests as to the happiness and welfare of our native subjects. The civil servants of the English East India Company can no longer be considered as the agents of a commercial concern. They are in fact the ministers and officers of a powerful sovereign; they must now be viewed in that capacity with reverence, not to their nominal but to their real occupations. They are required to discharge the functions of Magistrates, Judges, Ambassadors, and Governors of provinces. Their duties are those of statesmen in every other part of the world, with no other characteristic differences than the obstacles opposed by an unfavourable climate, by foreign language, by the peculiar usages and laws of India, and by the manners of its inhabitants. Their education should be founded in a general knowledge of those branches of literature and science which form the basis of the education of persons destined to similar occupations in Europe. To this foundation should be added an intimate acquaintance with the history, languages, customs and manners of the people of India, with the Muhammadan and Hindu codes of law and religion and with the political and commercial interests and relations of Great Britain in Asia. They should be regularly instructed in the principles and system which

constitute the foundation of that wise code of regulations and laws enacted by the Governor-General in Council for the purpose of securing to the people of this empire the benefit of the ancient and accustomed laws of the country, administered in the spirit of the British constitution. They should be well informed of the true and sound principles of the British constitution and sufficiently grounded in the general principles of ethics, civil jurisprudence, the law of nations, and general history in order that they may be enabled to discriminate the characteristic difference of the several codes of law administered within the British Empire in India and practically to combine the spirit of each in the dispensation of justice, and the maintenance of order and good government. Finally, their early habits should be so formed as to establish in their minds such solid foundations of industry, prudence, integrity, and religion, as should effectually guard them against those temptations and corruptions with which the nature of this climate, and the peculiar depravity of the people of India will surround and assail them in every station, especially upon their first arrival in India, nor should any precaution be relaxed in India, which is deemed necessary in England, to furnish a sufficient supply of men qualified to fill the high offices of the State with credit to themselves and with advantage to the public. Without such a constant succession of men in the several branches and departments of this Government, the wisdom and benevolence of the law must prove vain and inefficient."

The importance of the mastery of Indian languages by the European civil servants was recognized by Wellesley so early that a few months after his arrival in this country he had issued a notification (21st December 1798) directing that from and after the 1st January 1801, no civil servant would be deemed eligible to any of the following offices unless he had passed an examination in the laws and regulations enacted by the Governor-General and in the languages, a knowledge of which was declared to be an indispensable qualification for them —

Persian and Hindustani for the office of Judge or Register (sic) of any Court of Justice.

Bengali for the office of Collector of Revenue or of Customs or Commercial Resident or Salt Agent in the provinces of Bengal or Orissa.

Hindustani for the office of Collector of Revenue or of Customs or Commercial Resident or Agent for the provision of opium in the provinces of Bihar or Benares.

The College of Fort William was founded by Wellesley in 1800. He was so eager to see the College at work, that he opened it and appointed the teachers without waiting for the sanction of the Court of Directors.

at Home. The actual opening of the college dates from the 14th November 1800 on which date lectures commenced in the Arabic, Persian and Hindustani languages.

THE COLLEGE STARTED

The Governor General was to be the Patron and Visitor of the college. The members of the Supreme Council and the Judges of the Sadar Diwan and Nizamat Adalats were to be its Governors. The posts of Provost and Vice-Provost were conferred on the Revd. David Brown, and Revd Claudius Buchanan A B.

The primary duties of the Provost were to superintend and regulate the general morals and conduct of the junior civil servants.

The following were the first Professors appointed to the college —

For teaching the Laws and Regulations enacted by the Governor General in Council etc. for the civil government of the British territories in India. G H Barlow

(John Herbert Harington succeeded Barlow in 1801)

Hindu Law and Sanskrit	H T Colebrooke
Hindustani	John Gilchrist
Persian Language and Literature	N B Edmonstone
	Francis Gladwin
Arabic and Persian languages	
and Muhammadan Law	Lt. John Baillie
Greek and Latin Classics	Revd Claudius Buchanan

Bengali and Sanskrit	Revd William Carey
	1st May 1801
Tamil	Revd J Poezold
Natural Philosophy	Dr James Dinwiddie
	4 March 1801
Modern Languages	Monsr Duplessis
	5 March 1802

(Matthew Lumsden appointed assistant to Lt. Baillie as Examiner in Persian 11 May 1801)

The establishment of maulavis and pandits was on a very liberal scale. The Arabic, Persian, Hindustani and Bengali Departments had each a Chief Munshi on a salary of Rs. 200 a month, and a Second Munshi on Rs. 100 a month. There were besides 50 subordinate munshis — 20 for the Persian Department, 12 for the Hindustani, 6 for the Bengali at Rs. 40 each, and 4 for the Arabic Department.

The teachership of the Braja bhasha was offered to Lalla Lal Kavi in February 1802, and that of the Marathi language to Vaidyanath—a Marathi Pandit, in February 1804, under the superintendence of W Carey. For some important stations in the diplomatic service of the Company, proficiency in Marathi was considered an essential qualification.

The Bengali and Sanskrit Department was placed under the following heads —

Professor	Revd William Carey, D D
Chief Pandit	Vrittunjoy Vidyasankar
Second Pandit	Ramnath Bachaspati
Subordinate Pandits	Sripati Mukherji
	Ananda Chandra
	Rajib lochan
	Kashinath
	Padmalochan Churamani
	Ram ram Bose

It may interest the reader to know that Pandit Ishwar Chandra Vidyasagar was appointed Sherishtadar of the Bengali Department of this college on 29th December 1841. This was the starting-point in the public career of the greatest educationist of modern Bengal.*

The Provost, Vice Provost and all the Professors after completing 7 years' service in the college, were entitled to pensions, the amount of which should in no case be less than one third of their salary, for the rest of their lives.

WHO WERE TO BE TAUGHT

The benefits of the institution were primarily extended to all junior civil servants newly appointed for the Presidency of Bengal, and to all those on the Bengal Establishment who were of less than three years' standing. They were to spend a term of three years at the college during which their sole public duty was to undergo the prescribed studies. Similar privileges were given to the junior civil servants of Madras and Bombay as, from considerations of both expense and uniformity, it was thought undesirable to establish similar colleges at Madras and Bombay. Provision was also made for the newly arrived military cadets of the Company to be admitted to the College of Fort William. This was the first step towards the regular instruction in Hindustani of the officers belonging to the native corps.

Every student in the college of less than three years' standing used to receive a fixed allowance of Rs 300 a month, with free quarters and board.

The college year was divided into four terms of two months each, with four vacations of one month each. The following list shows the number of students attending lectures in the different subjects in the third term of 1801 —

Persian language	36
Arabic	8
Hindustani	32
Bengali	6
Modern languages	6
	88

The older civilians and military officers who had mastered the laws and languages of this country were to be selected for diplomatic and judicial appointments.

PROMOTION OF LEARNING

It was Wellesley's intention to make the study of Oriental literature and law the principal aim of the College of Fort William. In order to facilitate the acquisition of the different Indian vernaculars by the students, text books in these languages were composed and a number of useful Oriental works were published by the college staff, either at the expense of the Government or with the help of subscriptions from it. Learned Indians received money rewards from the College Council for producing useful literary works.

A copious library, it was thought, would be of material help to the Professors and students alike in promoting the study of the languages. The College collected many valuable printed books in Oriental languages and rare Arabic, Persian and Sanskrit MSS. The downfall of the Mughal empire had led to the masterpieces of eastern learning being dispersed over India and exposed to the ravages of time, accident and neglect. They were now recovered and carefully preserved in the library of the college where expert orientalist soon undertook to edit and print many of them. In this way the college benefited the scholarly world in general in addition to preparing the Company's officers for their duties. The splendid manuscript collection of Tipu Sultan was originally deposited in the college library, but with the solitary exception of one MS all the others were afterwards withdrawn from it

and transferred to the Libraries of the India Office, London, and the Asiatic Society of Bengal.

In its early days the college used to lend books out, but in consequence of the loss of many volumes the practice was discouraged and on 1st August 1807 a resolution was passed by the College Council imposing restrictions on the borrowers. Such learned natives as had occasion to consult books, or to make extracts, were required to visit the college for that purpose. No book was to be taken away from the library by any native, excepting such works as he might be employed by order of the College Council to translate, and even in that case a special order from the College Council under the signature of the Secretary was required before any book could be issued. In 1835 the number of European printed books was about 5,224, Oriental printed books about 11,718, and Oriental manuscripts—some of which were highly illuminated and of great rarity—4,225 *

ITS ORIENTAL PUBLICATIONS

It may interest the reader to know that Bengali prose began long before Pandit Ishwar Chandra Vidyasagar. To satisfy the curious reader I give below particulars of some of the Bengali books which were published under the patronage of this College —

1. *Pratapaditya charitra*. History of Rajah Pratapaditya from the beginning of the reign of Akbar to the end of that of Jahangir by Ram ram Bose (1801). The author who was a subordinate pandit in the Bengali Department of the college received a reward of Rs 300 for its composition from the College Council. He also published in 1802 *Lipimala* an original composition in Bengali prose in the epistolary form.

2. *Rajah Krishnachandra charitra*. The History of Rajah Krishnachandra Roy of Krishnagar containing the correspondence between the Rajah and the English in the early period of their intercourse with Bengal published by the Serampur Mission Press in 1806. The author, Rajib-lochan was a subordinate pandit in the Bengali Department of the college and was himself a descendant of the Rajah's family.

3. *Baitrish-singhasan* translated from the original Sanskrit by Mritunjay Vidyalanhar, the

* In 1836 the Oriental MSS. were transferred to the Asiatic Society of Bengal the Society undertaking their upkeep and allowing the public to consult them. At the same time the European printed books belonging to the college were made over to the newly constituted Public Library on certain conditions.

Chief Pandit in the Bengali Department of the college (Serampur 1808).

4. *Riyasat* or a history of the Kings of Delhi and a *General History of the Hindus* were also composed by Mittunjoy Vidyalankar.

5. *Purusha Pariksha* or the Test of Man a work containing the moral doctrines of the Hindus translated from the Sanskrit by Haraprasad Rai a Pandit attached to the College (1815).

6. *Dialogues intended to facilitate the acquiring of the Bengali language* (1801) and a *Dictionary of the Bengali Language* (1815) were published by the Revd William Carey in 1815.

Apart from the grammars, books of fable, ethics, etc., which were specially composed as class books, other works of great utility and merit in the Sanskrit, Arabic, Persian Marathi and other languages were published and the public are indebted to this institution for much addition to the general stock of knowledge. Many improvements were introduced in the various branches of Oriental printing, such as the casting of a new and improved fount of Devnagari type for the Sanskrit books under the superintendence of Carey. It is with satisfaction that we find among the literary notices of the college under date 26 July 1805, that the Asiatic Society of Bengal went into half shares with the college in granting an annual stipend of £450 to the Protestant Missionaries of Serampur towards defraying the expenses of publishing the original texts of some of the most ancient and authentic Sanskrit works with English translations. The *Ramayana* was the first book to be published under this scheme.

CONVOCATION

On the convocation day, which generally fell in the month of February, disputations in the Oriental languages were held by the students appointed by the College Council. There were one respondent and two opponents. The respondent defended a position asserted by himself in the course of a short thesis, while the chief opponent advanced four arguments and the second brought two against the respondent's proposition. Each opponent, after he had finished his arguments, had to read a short thesis stating his own opinion on the subject. A professor or examiner was appointed as moderator whose duty it was to stand by the respondent, to regulate the discussion in order that it might be conducted with becoming propriety and to confine the parties to the question. It is interesting to note that this was similar

to the practice which is still followed by indigenous pandits all over India, and which also used to prevail in the Universities of mediaeval Europe.

The subjects of these disputations were very interesting, such as —

BENGALI

The distribution of Hindus into castes retards their progress in improvement (1803).

The translation of the best works extant in the Sanskrit into the popular languages of India, would promote the extension of science and civilization (1804).

A knowledge of the Bengali language is of great importance for the transaction of public business in Bengal (1807).

HINDUSTANI

The suicide of Hindu widows by burning themselves with the bodies of their deceased husbands is a practice repugnant to the natural feelings and inconsistent with moral duty (1803).

The Hindustani language is the most generally useful in India (1802).

PERSIAN

An academical institution in India is advantageous to the natives and to the British Nation (1802).

The Persian language is of more utility in the general administration of the British Empire in India than the Hindustani (1803).

Essays* or declamations were also pronounced on the Convocation day in Marathi, Sanskrit, etc. In 1806 and 1808 the subjects of the declamations in Marathi were *Fall of the Maratha Empire*, and *The Utility of the study of the Maratha Language* respectively.

When the disputations ended His Excellency the Visitor awarded to the students who had completed their three years' course of study, the Honorary Diploma inscribed on vellum in the Oriental character, purporting that the students had acquired such Proficiency in certain of the Oriental languages as entitled them to a Degree of Honour in the same. In addition to a Certificate of Proficiency and conduct, which every student received from the College Council, Degrees of Honour were considered requisite qualifications for certain high offices. Attested copies of such certificates were required to be submitted to the Visitor to be entered on the public records of Government.

After the distribution of prizes and diplomas the Visitor generally delivered a

* Every student was required to compose one essay or declamation in English during the course of each term the subject of such essays being proposed by the College Council. The first three essays of each term and the theses pronounced at the public disputations in the Oriental languages were printed in Calcutta for the years 1802 &

Martin's *Wellesley Despatches* Lt-Col Ranking's *History of the College of Fort William in Bengal Past & Present*, vii (1911), pp 1-29 xxi (1920), pp 160-200, xxi (1921), 120-158, xxvi (1921), 1-27, 84-153, xxiv (1922), 112-138. "The College of Fort William"—*Calcutta Review*, v 86-123

THE HISTORIAN RAJWADE

By JADUNATH SARKAR

I

THOUGH he had been dead to history for the last eight years and had made philology and sectarian theology the sole pursuits of the evening of his life,—the news of the actual passing away of Vishwanath Kashinath Rajwade on the 31st of December, 1926, has come as a painful shock to all who really know and care for Indian historical studies. The greatest discoverer, the life-long searcher, the exclusive devotee without a second love, the most fruitful collector of the raw materials of Maratha history,—and at the same time their most painstaking (if occasionally inexact or perverse) editor and their most speedy and prolific publisher,—has been lost to us for ever. Time may bring forth others to carry on his work, but they will be mere Epigoni,—a tamer race of the after born, scanty gleaners after his copious harvest, not one of them will devote,—as Rajwade devoted—all thoughts, all passions, all interests of a long mateless professionless life to the ceaseless touring of all possible and impossible "find spots" of historical records, amidst hopeless lack of transport, discomfort, privation and friendlessness, in the teeth of ignorant hostility and suspicion, neglect and inertia from a local public whom he had to humour, coax, educate, and when necessary delude.

Rajwade was a penniless collector,—sighted by the rich whose scorn he flung back in double measure in the spirit of a Diogenes,—suspected and (as he fancied) hampered by the instruments of law and order against whom he railed without bound, without season, like one possessed. But his actual performance, in spite of the severe handicaps of his fortune, temper and environment, was wonderful. He was our pioneer *par excellence*. He not only blazed the trail for us, but he was also the most daring, the most indefatigable, the most

extensive and continuous digger in our historical "realms of gold."

True, K N Sane had got possession of a bundle of Marathi historical letters and V V Khare had set himself to examine the old Patwardhan sardars' archives earlier and had actually begun the publication of their records some years before Rajwade sent his first of volume State papers to the press. But the former two had found their materials ready to hand and could do their copying and editing comfortably at home. Rajwade, unlike these, was the adventurous explorer. He was the true "wandering scholar," the typical Brahman mendicant-pilgrim (vowed, however, solely to Saraswati) roaming all over the land year after year in quest of every obscure shrine and sanctuary of his adored Goddess of History. Every scrap of old paper he found was a sacred relic to him in his careful handling and meticulous annotation of it.

II

In his passion to save and publish the raw materials of his country's history, he disregarded the laws of ownership—the unnatural ownership of the ignorant and the unworthy. He carried on his own shoulders the bundles of historical papers that he could beg borrow or steal, (or more correctly wheedle out of ignorant villagers),—and deposited them in secret refuges selected by him. These places were never made known to the public, and they cannot be learnt from his friends,—because that eager, uncompromising, solitary spirit had no friend, at least not for long. He had, after a time, parted company with every body who had befriended him, his collaboration with other Marathi historical workers had been broken off by his acrid criticism of them in public. But no such devoted explorer, collector and editor of MSS. has been known since the days of the

Renaissance in Europe His finds were, no doubt, more modern, their world-value far less, but the difficulties he had to surmount were infinitely greater

III

Vishwanath, the son of Kashinath Rajwade, was born at Vadgaon (some miles north-west of Pune) on 12th July 1864 He has given a graphic account of his school life with a rather lurid picture of the condition of private schools in Pune in those days in an autobiographical paper of his *Sankarna Lekh Sangraha*. At the age of twelve (1876) he began to learn English, but left school after only four years, and finally returned to his village home, whence he passed the Matriculation examination (January 1882) as a private candidate His college career was equally interrupted and unduly prolonged, not for any intellectual deficiency but for his financial difficulties and wayward and reckless temperament In January 1891 he took his B A degree, thus spending nine years in finishing a course that normally requires three years only But the time was not misspent He read extensively and attentively in the Deccan College (Pune) library, and in addition studied Botany at Bhamburda's school for a year and a variety of additional subjects which were not strictly required for securing the B A degree

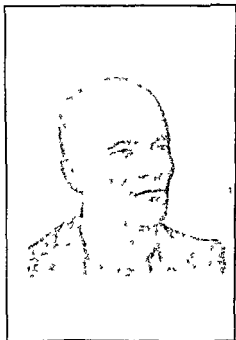
At College he shunned delights and lived laborious days. He used to row five to seven miles on the river every evening, and by plain living and gymnastics acquired excellent health and staying power In the seven years from 1884 to 1890 I was not ill for a single day"

At College, though he neglected to prepare for his examinations, his favourite studies embraced practically every branch of knowledge on which books were available there,—European history, economics, ethics, politics, theology, logic, mental philosophy, all old and new, original and translated works In addition he acquired an elementary knowledge of Persian and French

Rajwade had been married young, but he lost his wife just after graduation, and never married again, though a year before his death he vainly searched for a new helpmate to smooth the last days of his life

At first he took to teachership as a profession, but it was for three years only Next he started with a friend a monthly magazine named

Bhashantar (Translation) in 1895, in which he began to publish his Marathi rendering of Plato's *Republic* and Montesquieu's *Esprit des Loix* The venture perished in a short time in a fire which destroyed the press and all its materials Freed from worldly ties by his wife's death, freed from business concerns by the fire in the press, Rajwade now devoted himself, in the spirit of a true *sannyasi*, to his life's work, the reconstruction of his race's history on an enduring basis As early as 1883 he had first conceived the idea of correcting the 'thousands of errors' in Captain Grant Duff's *History of the Marathas* by research among original materials To this task he was inspired by reading the original historical letters printed in the series called *Kavya etihasa Sangraha*, and to this task he consecrated his remaining days



Vishwanath K. Rajwade, B A 1864-1926

IV

The older generation of Maratha scholars had put their faith in unauthentic chronicles, formal histories, and later narratives. Rajwade, with an impatience and contempt which he cared not to conceal—pointed out that original contemporary documents, or state papers proper, were the only reliable materials of

speech Wellesley had the satisfaction of being present, as Visitor of the College at three annual convocations, when he listened to the public disputations and delivered his own addresses, from which the following interesting extracts are quoted

WELLESLEY'S IDEA ABOUT THE COLLEGE AND ITS FUNCTIONS (AS SET FORTH IN HIS SPEECHES)

In the difficulties and dangers of successive wars, in the most critical juncture of arduous negotiations in the settlement of Conquered and Ceded Provinces in the time of returning peace, attended by the extension of our trade by the augmentation of our revenue and by the restoration of public credit I have contemplated this institution with conscious satisfaction and with confident hope. Observing your auspicious progress under the salutary operation of the Statutes and Rules of the College I have anticipated the stability of all our acquisitions and the security and improvement of every advantage which we possess.

From this source the service may now derive an abundant and regular supply of public officers duly qualified to become the successful instruments of administering this Government in all its extensive and complicated branches of promoting its resources in peace of cultivating and enlarging its respect its external relations with the Native Powers and of establishing (under a just and benignant system of internal administration) the prosperity of our finances and commerce, on the solid foundations of the affluence, happiness, and confidence of a contented and grateful people.

The necessity of providing such a system of education was not diminished by the numerous instances existing in the Company's service of eminent Oriental learning and of high qualification for public duty. A wise and provident Government will not rest the public security for the due administration of affairs on the merits of any number or description of its public officers at any period of time. It is the duty of Government to endeavour to perpetuate the prosperity of the State by an uniform system of public institution and by permanent and established law to transmit to future times whatever benefits can be derived from present example, of wisdom, virtue and learning.

It has been a principal object of my attention to consolidate the interests and resources of the three presidencies to promote in each of them a common spirit of attachment to their mutual prosperity and honour to assimilate their principles, views, and systems of Government and to unite the co-operation of their respective powers in the common cause, by such means as might facilitate the administration of this extensive Empire in the hands of the Supreme Government.

The Professors and Teachers of the Persian, Arabic, Hindustani, Bengali, Sanskrit and Tamil languages are now diligently employed in composing grammars and dictionaries in compiling translations and compilations for the use of the students in their respective departments. The operation of these useful labours is confined to the limits of this institution or of this Empire. Such works tend to promote the general

diffusion of Oriental literature and knowledge in every quarter of the globe (*March, 1803*).

Considerable exertions have been employed during the last year in publishing elementary works of general utility in the Sanskrit, Bengali, Hindustani, Arabic and Persian languages. A grammar of the Tamil language has also been composed in this college. Great improvements have been introduced in the art of printing the Oriental characters, by native artists and several of the learned natives are employed in publishing various works of Oriental literature under the aid derived from the improved art of printing.

The intention of the Statutes is not only to provide instruction in the Oriental languages, and in the several branches of study immediately connected with the performance of official functions, but to prescribe habits of regularity and good order. My principal purpose in founding this institution was to secure the junior servants of the Company from all undue influence in the discharge of their official functions and to introduce them into the public service in perfect freedom and independence exempt from every restraint, excepting the high and sacred obligations of their civil moral and religious duty.

With this salutary view, the Statutes furnish the means and enforce the necessity of acquiring that knowledge, without which, every public officer must become dependant upon the influence of those whom he is appointed to control.

The high character of the East India Company, the fame and glory of our country in this remote region demand from you a correct observance of all those rules which have been framed for the purpose of securing you against the evils of ignorance, indolence, and extravagance, and of qualifying you in knowledge, in freedom in virtue, and honour to administer to these populous and opulent provinces the blessings of a just and honest British Government. (*September, 1804*)

The study of the Muhammadan and Hindu codes of law will be facilitated by the works extant on those subjects, to which the attention of the students should be carefully directed. In the course of the present year I trust, that a considerable progress may be made with the aid of the learning and skill of the principal judicial officers of this Government, in establishing a regular course of study in the Muhammadan and Hindu codes of law.

But the accurate study of the regulations, and laws of this Government under the guidance of the respectable and learned Professor in that department, will afford ample opportunity of advantage and distinction to those students who shall pursue such a course with diligence and attention.

The due administration of just laws within these flourishing and populous provinces is not only the foundation of the happiness of millions of people, but the main pillar of the vast fabric of the British Empire in Asia. The main-spring of our Empire is situated here and it is supplied and guarded by the laws and regulations of this Government. From the prosperity of these provinces are derived all the sources of our revenue and commerce and public credit and the origin and stability of that prosperity are to be found in

the code of laws which you are now directed to study and hereafter destined to administer to expound, and to amend. (February 1805)

THE FATE OF THE COLLEGE

The Court of Directors had not Wellesley's statesmanship or foresight, moreover, their one anxiety was to maintain the financial solvency of British India. They could not fully realize the usefulness and importance of an institution like the College of Fort William which had been founded by Wellesley without any previous reference to them. In their Public letter, dated 27th January 1802, they directed the immediate abolition of the college and the re-establishment, on an enlarged scale, of Mr Gjechrist's seminary which it appears, was in existence in 1799. The Court's letter was written under an apprehension of a considerable embarrassment in the Company's finances, although Wellesley assured the Court in his letter of 30th July 1801 that he had actually provided for the current expenses of the college (estimated at 4 lakhs per annum) by new resources altogether, viz, by the revival of town duties and Government customs. The Court's orders were received by Wellesley with the deepest regret, but he was a strong man and stoutly defended his case in a lengthy letter to the Court, dated 5th August 1802 which he hoped would induce his masters to let the college continue as he had designed it.

The Court, however, modified their decision to some extent and on 2nd September 1803 directed the continuance of the college until further orders, the Madras and Bombay writers being excluded from it.

According to this reduced scale, which came into force from January 1807, the offices of the Provost and Vice Provost were deemed unnecessary, all requisite superintendence might be found in the Professors or in occasional visitations of the Governor General or the Members of the Council. The number of pandits and munshis was curtailed and the European establishment of the college henceforth stood as follows

Capt Bailie Professor of Persian and Arabic	Rs. 1500
Capt. Moutat, Professor of Hindu law	1000
Mr W. Carey, Professor of Bengali, Sanskrit and Marathi	1000
Dr W Hunter Secretary and Librarian	1000
Mr Matthew Lunden, Examiner	500
It. Macdougall Examiner	500
The Court of Directors, in their Public	

letter dated 21 May 1806, declared their intention to found a college at Haileybury near Hertford upon an enlarged scale, where the writers, destined for public service in India, would not only receive instructions in all the most useful branches of European learning but would also be enabled to acquire a competent knowledge of Oriental languages. But as it might not be practicable for the students at Haileybury to attain as perfect a knowledge in Oriental languages as could be wished for, their education was left to be completed in India for which purpose the College of Fort William was ordered to be run on a moderate scale of expense. The Directors thought that the writers, after they had gone through a course of education at Haileybury, would be able to complete their studies in the Oriental branches in one year at the College of Fort William, provided they devoted their time and attention exclusively to this object.

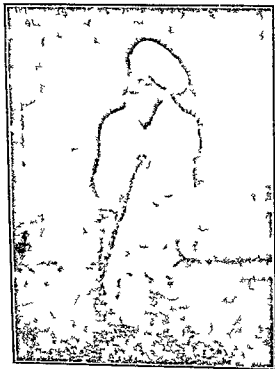
In accordance with the Court's instructions Mir Abdul Ali and Mirza Khali were appointed in 1807 on a yearly salary of £600 and a passage to England to teach Persian and Hindustani at the Haileybury College which continued for nearly half a century.

Still further reductions of establishment were in store for the College of Fort William. Lord William Bentinck, acting upon the suggestions of the Civil Finance Committee, made a radical change in the system of the college. From 1st June 1830 the establishment of the college was confined for the future to a Secretary and three Examiners (Capt. Price, Lt. Ouseley and Lt. Todd) with the requisite number of pandits and munshis under the Secretary for the instruction of the students. Lectures to the students were discontinued, and the offices of the three Professors together with the munshis and pandits attached to them respectively were abolished Carey receiving a pension of Rs. 500 per mensem. Finally in January 1854 the college was merged in the Board of Examiners.*

* For a detailed history of the College of Fort William, see Proceedings of the College of Fort William—Home Dept. Miscellaneous No. 55977 (none of the proceedings volumes are missing but the information contained therein can be supplemented from the proceedings of the General Department now in the Board of Government and Office). Capt. Rebek's *Annals of the College of Fort William* Calcutta 1819. *Rules and Regulations of the College of Fort William*, 1811.

history Even before the close of the 19th century he had been seized with the passion for *documents inédites* which began to rage in France and England only a decade later His college life ill spent from the point of view of the ordinary degree seeking student, had admirably equipped him for this task both in body and mind

He constantly travelled throughout India from Rawal Pindi to Cape Comorin and from Karachi to Benares In Maharashtra he visited almost every village walking on foot



Vishwanath Kashinath Rajwade. Aged 61 years

—partly from poverty and partly from an obstinate desire not to enrich the British by patronising their railways! He was not troubled by the need of carrying any baggage or even cash or credit money At College he used to enjoy a sound sleep on two tables placed together with only a horse blanket thrown over them and during his village tours he received free meals as a poor Brahman pilgrim Indeed with a grim humour he once entered his profession in the Census return as "mendicancy"

His quiet yielded immediate and striking results His first volume of historical

letters, published in 1898 with its long careful complete and learned introduction at once established his fame as the foremost historical worker in Maharashtra This volume started the series of *Original Materials for the History of the Marathas* (*Marathanchi Itihasanche Sadhanen*) of which there were to come forth twenty one more before his death It contained 304 historical letters ranging in date from 1750 to November 1761 or eight months after Panipat and is an invaluable source for the history of that fatal battle and the events leading up to it, as seen from the Maratha camps and courts

Rajwade had rescued a bundle of waste paper from a dry grocers shop at Paithan it yielded 23 of these precious letters (in the original) 25 more were supplied by Vashudev Vaman Khare a poor school master of Miraj 75 by Govind Rao Bhanu of Wai and 183 by Mr Yerande whose ancestor had served in Bundelkhand and the Doab in the Panipat period These last, along with 518 other papers had been kept in a cane basketbox in the lumber room of their family mansion at Wai in peace and neglect for nearly a century and a half till April 1897 when Rajwade opened them

The introduction to the volume covers 127 printed pages and is full of varied information restrained in tone, and free from verbosity It strikes me as the best introduction he ever wrote as it avoids the irrelevant prolixity which became a besetting sin with him in his old age when his introductions exceeded his texts in length and dealt with every conceivable subject under the moon

But neither this volume nor any of its successors was a financial success On the first volume he incurred a debt of Rs 1400 (a part of which was due to a fire) Friends of learning like the Chiefs of Miraj and Inchal Karanj, gave some help Prof Bije purkar printed five of the volumes at his own expense at a cost of Rs 2100 and gave the author 50 copies of each on the sale of which Rajwade lived! Thus he got only Rs 600 out of these books as he tells us in the preface to his sixth volume During his travels in search of historical papers up to 1905 Rajwade piled up a debt of Rs 500 though he lived like a hermit But the work went on It is the most glorious example in our own days of the triumph of the human spirit and true devotion over every

obstacle on earth. The sannyasi *sadhana* has won for him the realisation of his soul's quest, in spite of the world the devil and the flesh !

Rajwade's literary output forms 22 volumes of materials (*sadhanen*) six volumes of other historical works and six volumes of miscellaneous papers. There is hardly an issue of the annual *Compte Rendu* and *Conference Report* of the Puna Itihas Mandal that is not enriched with his learned and informing papers.

Later in life Rajwade left the Puna Itihas Mandal—he could not long agree with anybody—and joined the Ramdasi sect at Dhulia. His later writings and discoveries mostly appeared in the two monthlies *Itihas ani Atihasi* and *Ram lasi*. His latest undertaking left incomplete at his death was a gigantic dictionary of the verb roots in the Marathi language of which he collected about 20,000 examples. We pass over his philological studies and excursions into the history of ancient Aryan culture colonisation and ethnology as whimsical or hypercritical like Tilak's ventures into the same field.

VI

In politics Rajwade was typical of a certain section of the Chitpavan or Puna Brahmins. As his friend and admirer Dr S. V. Ketkar writes—

"Mr Rajwade believed in the racial superiority of the Chitpavans (his own community) and thus indulged in many controversies. He once told me that he had taken the count of the first rate men in India during the 19th century and mentioned among them the names of Nana Saheb [of Bitbur] and Taty Tope of the famous Indian Mutiny of 1857. He disbelieved that it is ever possible for Englishmen to do justice to India. The political duty of India is no other than to kick the British out of the land."

But there was a slight difficulty in carrying out this agreeable operation. The English are not only not very kickable, but also very scientific. Rajwade had after all realised that until the Indians became a highly scientific people they will *ever* remain slaves and subjects. The whole phenomenon of the disappearance of the Maratha Empire was simply the result of inferior science. European nations with their superior science were bound to capture India.

This view is easily understandable. But the ignoring of the moral factor in history that immediately follows this declaration is pathetic in its simplicity when we remember Rajwade's age and antecedents. He continues "During the times of the last two Peshwas British India was regarded as more safe and therefore all the Maratha gold had already gone and settled in British territory prior to the Fourth Maratha War (1817) and the gold had gone there because the Englishmen had a gun with a longer range and a more systematic judicial system. The Maratha Government failed also in giving to its subjects the sufficient sense of protection by a systematic judicial system the lack of which shows inferior science."

Rajwade with an insane hatred of modern Europe could not realise in spite of his omnivorous reading in libraries that behind a modern European army there are years of self control hard training exact co-ordination of individual effort, and the brain power of the General Staff—that discipline is a moral product and not a matter of long range guns—that an honest law court implies something different from physical science or even knowledge of jurisprudence. To the gross venality of the Peshwa officers, the debasing vices of the Peshwas, family the selfish disensions of their highest nobles and their lack of public spirit (not merely in the days of the last two Peshwas but even in Shivaji's time) the peculiar mentality of Rajwade made him blind.

The wide syntactic power the passionless superiority to time and place the Olympic calm the supreme common sense and the select and well digested reading—I shall not say of Gibbon—but even of a second rate European historian were denied to Rajwade. And hence he lived and died a collector and could not contribute a single history worthy of the name. His racial prepossessions his fiery temperament, his lack of balanced judgment and sanity and his indiscriminate uncritical reading robbed him of intellectual honesty and he was denied the historian's supreme achievement of visualising the *truth* of the past, though he gained the applause of a certain class of narrow provincial (or rather caste) chauvinists with whom past history is only the bondmaid of current politics of the stump orator brand. But rest perturbed spirit! rest. Others will reap where you merely sowed.

IS INDIA ADVANCING INDUSTRIALLY?

B. S. G. WARTY, M. A.

I propose in this article to examine the trade figures of recent years to see if they indicate any progress of India as a manufacturing country. My study is by no means comprehensive. For such a study, not a short paper like this, but a bulky volume would be necessary. My object is to bring out prominently so far as I can, certain indications and signs, and not necessarily proofs and demonstrations. I should be content if what I have tried to bring out herein would provide food for thought and matter for detailed investigation to more adventurous inquirers.

To arrive at correct results in such a study, statistics of industrial production are necessary. For the present, however, they are not available except in the case of cotton mills. When "Statistics Bills" of the kind recently proposed for Bombay will be passed into law all over the country and details of production in all the manufacturing industries will thus be made available on a reliable basis, India may be in a position of correctly gauging her industrial progress from time to time. So far, therefore, as it is possible to undertake such a study under present limitations, there is no course but to proceed on the basis of trade figures, supplemented, wherever suitable, by available figures of production. I therefore, desire to proceed on this basis in my study and see what results it yields.

I have stated that I wish to confine my study to "recent years." By "recent years" I mean the period between 1908-09 and 1924-25, a period of 17 years. It may be necessary to explain briefly why this particular period has appealed to me. Those who have been in touch with Indian economic literature since the late Mr. Dadabhai Naoroji first published his estimate of the average Indian income per head would remember that in 1893 the late Mr. Justice Ranade gave a highly instructive address on the state of Indian industries during the period 1878-79 to 1892-93, wherein by proceeding on the basis of trade returns, he was able to show that India had made very

considerable progress in manufactures. Then in 1910, Prof. V. G. Kale of the Ferguson College proceeded on the same basis and carried the study up to the year 1907-08 and found further improvement in the process, though the rate of progress during the latter period, i.e., from 1893-94 to 1907-08, did not prove to be as satisfactory as in the first period. Since then no further inquiries in this respect have been made, and that is the reason why I have taken the particular period from 1908-09 to 1924-25 for my purpose. It is plain that I wish to bring the inquiry up-to-date. I cannot but think that it would have served our purpose better if we were able to mark certain periods in Indian industrial development on a somewhat scientific basis. But for this purpose an exhaustive examination of figures from year to year may have to be independently undertaken since 1878-79, which, at least for the present, I have not found practicable. I have therefore confined myself to the period from 1908-09 to 1924-25 as a matter of mere convenience and would complete the structure begun by the late Mr. Justice Ranade and partially built by Prof. Kale. In India's transition from a purely agricultural into a partly manufacturing and trading country, it is highly useful, if not necessary, to note from time to time whether India is making progress at all and if so, "whether the direction of the movement is correct and its velocity satisfactory."

One of the first results of India's being brought into the whirl of world commerce was the collapse of Indian domestic industries and the gradual rustication of the chief occupations. Up to 1875 things were as bad as they could be. Then, however, the tide turned and, about the year 1878-79, signs of a revival began to be visible. This revival continued with more or less velocity but in the right direction until 1907-08 and we shall now see whether in the examination of the figures since then the process has continued at all and if so what rate of progress. Mr. Ranade applied five different tests which may form the chief general fea-

tures of industrial revival and growth. The first test was the increase in the exports of manufactured and partly manufactured goods. During the period from 1878-79 to 1932-33, the period which Mr. Ranade examined, the annual increase of manufactured exports was 15 per cent., but during the latter period, i.e., from 1893-94 to 1907-08 examined by Prof. Kale the annual increase was only 9 per cent. In the third period now under examination the manufactured exports increased from 39 crores in 1907-08 to 61 crores in 1924-25, i.e. by 215 per cent. This means an annual increase of $12\frac{1}{2}$ per cent. as against 9 per cent. in the previous period. From this, it may at first sight appear that our rate of progress has increased whereas it is not necessarily the case. The prices of manufactured goods have gone up abnormally during recent years, especially since the declaration of war, on which account the value of the manufactured goods appears to be swelled. It should not also be forgotten that this after all is one of the five tests and its indications may prove incorrect when other tests are applied.

The second test applied by Mr. Ranade was the percentage of the increase in the exports of raw produce. If this percentage happened to be less than the percentage of increase in the exports of manufactured goods there was reason to think that India was advancing as a manufacturing country. In the period from 1907-08 to 1924-25 the absolute rise in the exports of raw produce was from 131 crores to 297 crores, i.e. 221 per cent., in other words the annual rise was 13 per cent. This, compared with the annual rise of $12\frac{1}{2}$ per cent. in the exports of manufactured goods does not speak well for India's industrial progress. In the period from 1878-79 to 1892-93, which was examined by Mr. Ranade, the annual percentage of increase in the exports of raw produce was 3 as against the percentage of 12 in the case of manufactured exports, which was a clear sign of industrial progress, that is to say, of a greater utilization of the raw products for industrial use in the country itself. In the second period also, i.e., from 1893-94 to 1907-08, the annual percentage of increase in raw exports was only 4 as against 9 in the case of manufactured exports, which was also an indication of progress. Only in the period now examined herein, i.e. from 1908-09 to 1924-25 the annual percentage of increase in raw exports far from being less

than the percentage of increase in manufactured exports was actually a little more than the latter. Further, this position would appear to be still more serious when it is considered that the increase in the price of raw produce during the period was not so high as in the case of manufactured goods. Roughly, while the price of manufactured goods is now about 150 per cent. higher than in 1913-14, the pre-war year, the price of raw produce has risen only by about 30 to 40 percent, which means that if it were possible to compare these percentages quantitatively by reducing the various kinds of goods to one uniform standard as is possible in the case of values there would be found to be a very serious disproportion between the percentage of increase in raw exports and the percentage of increase in manufactured exports, showing the latter in an exceedingly unfavourable relief.

Thus the first two tests have not given us satisfactory results as to the state of industrial progress in India, so far at least as trade figures can interpret it. Let us see if the third test applied by Mr. Ranade gives any indication of progress in manufactures. This third test is the percentage of increase in the imports of manufactured goods, which if found to be less than the percentage of increase in the exports of manufactured goods, may be taken as an indication of progress in indigenous manufacture. In the first period examined by Mr. Ranade, the annual percentage of increase in the imports of manufactured goods into India was 2.8 only as against 15 in the exports of manufactured goods. In the second period, this percentage worked out to 0.2 as against 9 in the case of manufactured exports. But in the third period now under examination, the imports of manufactures rose absolutely by 264 per cent. during the period, or by an annual percentage of $15\frac{1}{2}$ per cent., while the percentage of the increase in the exports of manufactured goods was only $12\frac{1}{2}$ per cent. How can this be explained unless by supposing that India has in fact suffered a set-back in her industrial advance during the period? There is no question here of the differing increases in the level of prices, since it may be taken for granted that the comparison being between manufactured goods on both sides, the prices were almost the same in both cases. One explanation of this increase in the imports of manufactured goods is surely to be found in the fact that the

standard of living in India has increased in recent years very considerably, that is to say, the average Indian to day is consuming more goods than he used to do formerly. This does not necessarily mean that he has grown richer, but it certainly means that he has become a seeker after modern comforts and it is possible his standard of decency has in recent years increased in a larger proportion than his earning capacity. It may also be that a larger proportion of Indian manufactured goods is being consumed in the country, leaving a comparatively small surplus for exports. It deserves to be mentioned in this connection that it was during this period from 1903-09 to 1924-25 that the Swadeshi movement was in energetic operation. And besides India being a very extensive country, with a wide market of her own, the increase or decrease in the exports of manufactured goods does not apply to her as a test of her industrial progress to the same extent that it may apply to another country which has largely to depend upon foreign markets for the manufactured goods. Therefore, the larger percentage of increase in the imports of manufactured goods as compared with the percentage of increase in the exports of manufactured goods can be explained to some extent by other hypotheses than a mere set-back in the industrial progress. Nevertheless on the basis of the figures the set back theory would still seem to hold good.

As if to corroborate this theory the fourth test applied by Mr Ranade points to the same conclusion. The imports of raw produce into a country may form a test of its industrial progress, especially in the case of a country situated as India is, *i.e.* where food stuffs are ample and therefore the raw produce imported would be as a rule of the kind necessary for industrial production. The imports of raw produce in India in the period examined by Mr Ranade increased by 6 per cent. annually, and in the second period also increased by $8\frac{1}{2}$ per cent. annually, but in the third period herein examined, not only did they not increase but absolutely declined by 5 per cent. or say by an annual percentage of 0.3. Thus this test provides further indication of a decline in industrial activity.

There remains now the fifth test, which we shall now apply. This test consists in the first place in the proportion which manufactured imports bear to the total imports and secondly in the proportion which manufactured exports bear to the total exports.

Mr Ranade, during the period which he examined found that in 1878-79 manufactured articles formed 65 per cent. of the total imports, but in 1892-93, they formed only 57 per cent. of the total imports, showing a proportional decline in manufactured imports or an indication of a proportional increase in indigenous manufactures. This satisfactory state of things, so far as was apparent from the interpretation of trade figures, continued to exist in the second period also, though the process seemed to be slower, for while the manufactured imports formed 57 per cent. of the import trade in 1892-93 they formed only 53 per cent. of the total imports in 1907-08. In the period under review, however, *i.e.* in the third period from 1908-09 to 1924-25, manufactured articles formed 75 per cent. of the total imports. Thus the process visible in the former two periods, of a steady decline in the proportion of manufactured articles to the total imports, completely disappeared, and on the other hand things seemed to be pushed back to what they were even before 1878-79. However if we take into consideration the fact that there has been a high disproportion between the rise in the prices of manufactures and the rise in the prices of raw produce the former having risen to about 150 per cent. above the pre-war year, and the latter to only about 40 per cent., the rise in the proportion of manufactured articles to the total import trade may not prove to be as great as at first sight it appears to be. This much, however we can say with certainty that the encouraging process visible in the previous two periods, which we regard as an indication of industrial progress, has not continued and that if anything there has been a set-back.

That the process has come to a stand still during the period under examination, is further evidenced by the fact that the proportion of the manufactured exports to the total exports has also not shown any improvement during the period. During the first period manufactured goods forming 8 per cent. of the export trade in the beginning, reached a percentage of 16 in 1892-93, in the latter period this percentage still further improved to 22. But in the period from 1908-09 to 1924-25, in spite of the extraordinarily high rise in the prices of manufactured goods as compared with raw produce, the percentage did not improve but stood at 22 only.

Thus after applying all the five tests which Mr Ranade himself used we come to the painful conclusion that while the first period (1878-79 to 1892-93) examined by Mr Ranade disclosed extremely satisfactory progress and the second period (1893-94 to 1907-08) examined by Prof Hale also showed continuation of the same process though at a slower pace the third period which has now been examined herein does not yield results which we can by any means call satisfactory. On the other hand there is every indication of a set back in progress. We shall however sum up the results of our examination in a tabular form before discussing them at length. The tables would appear as follows—

TABLE I

1907-08 1924-25 Percentage of increase
Total Annual

	Rs. crores	Rs. crores		
Manufactured exports	39	84	215	12½
Raw exports	134	297	221	13
Manufactured imports	70	180	164	15½
Raw imports	60	57	Decreased	5 p c

TABLE No II

Percentage of the annual increase

	First period 18 78-79 to 1892-93	Second period 1893-94 to 1907-08	Third period 1908-09 to 1924-25
Manufactured exports	15	19½	12½
Raw exports	3	4	14
Manufactured imports	28	62	15½
Raw imports	6½	8	Decreased by about 03 p c.

TABLE No III

Proportion of manu-
factured imports to
total imports

Proportion of manu-
factured exports to
total exports.

18 78-79	6	8
1892-93	57	16
1907-08	53	2
1924-25	5	2

The tables above show clearly so far as trade figures are capable of showing that during the last 17 years from 1907-08 to 1924-25 India has not shown any progress as a manufacturing country and if anything there has been a set back. This result, which

our examination has yielded is rather astounding because it was unexpected. For it was during this period that we expected considerable progress. The Swadeshi movement was particularly active. The war has given a material impetus to industrial enterprise. Enquiries into industrial matters were undertaken and Government showed special anxiety for the development of Indian industries. Industries Departments were created in most of the provinces and the reasoned impression came to exist that a new industrial era was at hand. How then are things to be explained?

In the first place we have to note that the method of our examination does not give unflinching results and does not necessarily lead to unchallengeable conclusions. Trade figures can only give us indications and do not necessarily form proofs and demonstrations, especially when they are handled to interpret the manufacturing progress of a country. To arrive even at an approximately correct conclusion statistics of production would seem to be necessary and these in present circumstances do not exist. Therefore though the trade statistics give us results pointing to a decline in Indian manufactures the results may not necessarily be correct. Next, we have to remember that a considerable part of the imports of manufactured goods consists of machinery which in itself is a sign of industrial growth in a country. These imports of machinery have been on an increasing scale in recent years and therefore there is reason to think that India is being steadily industrialised. As regards the imports of electrical goods and motor cars and omnibuses it will be a long time before India will be able to manufacture these kinds of goods. The most important imports are textile manufactures and iron and steel goods. The imports of the latter have indeed increased considerably during the period but this is to be explained by the fact that large development works were undertaken in India and the Indian demand for steel and iron increased somewhat abnormally. As regards textile manufactures their imports to day are certainly much less than what they were in the pre-war period. On all these grounds the results arrived at in our examination can only be accepted with substantial qualifications.

With regard to the textile and iron industries, which are to day beyond doubt our great national industries something more

may be said here, for these industries have given definite proofs of material advance during the period. Let us take the cotton mill industry, of which statistics of production are available. It has been calculated that the average pre-war consumption of cloth (excluding hand loom production) in India was 116 yards per head, which declined to 86 yards in war years but improved to 111 yards in 1924-25. Of the pre-war consumption of 116 yards 3-4 yards per head were supplied by Indian production. In 1924-25 out of an average consumption of 111 yards per head, 5-6 yards were of Indian production. Thus within the course of about a decade, from meeting rather less than one third of her requirements with her own mills, India now meets more than half. That is surely solid progress of which we may well be proud. And this dispels to some extent the pessimism created by the results that we obtained in our examination of Indian industrial progress as reflected in trade figures. We feel somewhat heartened by the trembling hope that those results may not be correct.

Further, we have not taken into our calculation the hand loom production at all, contrary to the general impression our hand-loom weaving industry is an important asset to India, and is by no means of less importance than the mill industry. The industry has shown considerable revival during recent years. Mr R D Bell I C S, who was Secretary to the Indian Industrial Commission which reported in 1910 and thereafter as the Director of Industries in Bombay has recently prepared an exhaustive memorandum on the hand-weaving industry in India. By a careful handling of statistics Mr Bell shows, that the hand weaving industry has shown steady progress in production since 1896 that it was particularly prosperous during the quinquennium 1911-12 to 1915-16 and that though during the next five years it somewhat declined owing to the effects of war, the recovery after the armistice was rapid and in 1922-23 the production reached a much higher figure than in 1915-16.

We next turn to the iron and steel industry, and we have no doubt whatsoever that during the 1907-08 to 1924-25 period there has been a very remarkable progress. It would even be more correct to say that a great industry has come into new existence. In 1907-08 Indian production of iron and steel was inconsiderable. In 1924, the year for which statistics are available in a recent publication of the Geological Survey Department, the production of pig iron altogether reached 872,500 tons the production of steel amounted to 218,500 tons and even ferro-manganese, in the production of which India is regarded to be at a disadvantage, reached a production of well nigh 9,000 tons. This is of course very recent progress but it controverts the indications given by the results of our previous examination that industrial progress in India in the period from 1907-08 to 1924-25 has been nil. I do not propose to examine the state of other industries for the very reason that reliable statistics regarding their production are not available. But I think I have given sufficient evidence to show that the results that we got in our examination of industrial progress as reflected in trade figures, require to be qualified a great deal.

However, after all is said and done, a solid substratum remains as food for thought. Our mind is not entirely at ease. There must be something wrong somewhere. It may be that we have progressed in some directions and lost in other directions, so that the total result is what is indicated by the examination. Though it is difficult to arrive at any definite conclusion one thing at least seems to be certain that whatever industrial progress there was in India during the period from 1907-08 to 1924-25 was much slower than what it was during the period from 1873-79 to 1892-93 the period examined by Mr Ranade, as also in the period thereafter to 1907-08. I do not desire to put it above that and yet it would appear the position is sufficiently grave.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses etc will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book reviews and notices will be published—Editor, M R.]

ENGLISH

DRavidian GODS IN MODERN HINDUISM—A STUDY OF THE LOCAL AND VILLAGE DEITIES OF SOUTHERN INDIA. By Walter Theodore Elmore. Ph D. Reprinted from the University Studies of the University of Nebraska Vol. XI No. 1 1915 and published by the Christian Literature Society of India Madras etc. pp 163 1925

The interest of the work is mainly ethnological. It is one of the two convenient books on the ideas and practices of what may be called the lower religion in the Dravidian country, the other book being Bishop Whitehead's *Village Gods of South India* (Oxford University Press 1916). Bishop Whitehead wrote on the same subject in a *Madras Government Bulletin* several years earlier. Bishop Whitehead may be said to have inaugurated a systematic study of this subject in the Telugu, Kanarese and Tamil lands. Dr Elmores own enquiries have been almost exclusively confined to the Telugu people, mostly in Nellore District. A great deal of material, naturally enough, is common to both these writers, but Bishop Whitehead's seems to be the more original work, wider in its scope and much better arranged and with a title which properly indicates the subject of enquiry. The title of Dr Elmores book, *Dravidian Gods in Modern Hinduism*, it must be confessed is a little too far reaching and even a trifle sensationalistic. Dr Elmores speaks of the political conquest of the Dravidians by the Aryans in the second chapter of his book. This is somewhat problematic, if we consider the whole of India, and specially the present-day Dravidian lands of the South. He describes in some detail the typical deities of this lower religion as prevalent in the South like the Seven Sisters, the Saktis, the Perantulu and Kanaka Durgamma and Poshamma, and gives the legends connected with them and with other deities as well as the ritual of worship and practices like exorcism connected with this religion. He also discusses the general features and the fundamental conceptions of this religion, the local origin of the deities and the inter-relation of the South Indian village cults and those of the gods of Puranic Hinduism. The descriptive part will be useful in so far as it supplements the work of Bishop Whitehead and others, and the chapter on the fundamental conceptions of Dravidian worship views the subject from the standpoint of primitive faith, religion and ritual and makes some pertinent suggestions about the basic ideas underlying this

worship—e.g. the village deities which are mostly the spirits of departed people have originated from the primitive belief in ghosts and the reason of the village deities being mostly female is also discussed as well as the nature of the animal sacrifice. The book has partly the same value for South India as Crookes's *Religion and Folklore in Northern India* (Oxford University Press 1926), a much more detailed and scientifically conceived work has for Northern India.

The use of the term *Dravidian* to mean all non-Brahmanical or non-Puranic elements in South Indian popular religion is open to question. This use is due to the old idea that the white Aryans originated everything that is noble in Indian religion and culture and all that is dark and vile, cruel and superstitious like much that we find in the popular cults of the South (and also of the North) and even in Puranic and in Tantric Hinduism must come from the dark-skinned aboriginal non-Aryans. We need not go into the psychology underlying this idea, whether among Europeans or among high-caste Hindus. The popular religion of the country side in India with its crude notions and its primitive rites has been frequently contrasted with the philosophy of the Brahman and the Buddhist and with the nobler faiths of Vishnu and Siva and compared with the beliefs and practices obtaining among the wild tribes of India. There is certainly a great deal in this comparison and contrast but we should not yield to the temptation to theorise by associating cults and practices with races about whose origins and early culture and thought we know nothing. Bishop Whitehead does not label the worship of the village gods of South India as specifically Dravidian, while contrasting it with that of Vishnu and Siva—with Hinduism as a scriptural religion in a word. But Dr Elmores does that, and herein he is not fully warranted. He is of course awake of the fact that 'Hinduism' itself is a compound of the old Vedic religion and the ideas and cults of the non-Aryans—the Dravidians and others. The Aryans when they came into India brought their anthropomorphic religion, their worship of gods like Indra, Agni, Varuna, Surya, the Asvins, Ushas and the rest and their religious ceremonies like the fire-sacrifice and when they were settled in India, in the North Indian plains, gradually imposing their language on the original inhabitants of the land who were far superior numerically (and as recent excavations in Sindh and the Panjab have shown were certainly not inferior in material culture either) they could not help being

influenced by the religion and the mentality—in fact by the *culture as a whole*—of these. In course of time by the fusion of the culture and religion of the Aryans and of the non Aryans—the Kols and the Dravidians—in Northern India a new culture and religion arose—complex in its origin but synthesised into something, like a well ordered whole through the attempts of the best intelligence of India for over a thousand years and this new culture and religion we call Hindu! If the ritual of the *yajna* a beautiful and bloodless rite with a deep philosophy behind it, in which flowers and libations of water or milk and incense and the produce of the earth—fruits and leaves and grain—feature as offerings, and in which music plays its part, is really Dravidian in origin and is to be contrasted with the Aryan rite of *homa* with its animal slaughter and burnt offering and its butter and *soma* libations into the fire (vide M. Collins in *Madras University Dravidic Studies No III* 1913 pp 961) if the conception of Siva and Vishnu and of the Great Mother as cosmic powers which also have a personal relationship with the worshippers as deities of grace and mercy is also originally Dravidian as it is conjectured by many, in contrast to the nature gods of the Veda with much more limited powers and grandeur if in fact the fervour of the Tamil devotional poetry as in Manikkavasakar and in the Sittar and the Azhvars is characteristic of the Dravidian temperament—and in all likelihood it is essentially of the South since the North Indian *bhakti* and *sant marg* poetry has a distinct type of glow or fragrance of its own if the basis of the transmigration and *larva* speculations is non Aryan (Dravidian or Kol) animism, and not the vague belief in a dark abode of the dead which is Indo-European and Aryan, if in all the above points Hinduism is indebted to the non Aryan, at least as much as to the Aryan, then one would be hardly justified in labelling categorically as *Dravidian* all the religious superstition and the silly and often cruel rites originating in the fear of ghosts which obtain in the South as well as in the North. The history of Indian Culture, of the development of Hinduism is not the simple matter it has seemed it is not exactly a case of black savages conquered and civilised by an enlightened white race which itself succumbed to the influence of environment and of a fusion of cults and culture resulting from an inevitable mixture in which all the better elements were contributed by the white race and the bad things are due to the mentality of the black barbarian which could not be suppressed. It is in fact far more complex. The pre-Aryan peoples of India were no savages but, as the recent Mohenjo-daro and Harappa excavations have shown were a highly cultured people at least in some tracts possessing well built cities long before the wandering Aryans came a great many of the characteristic Hindu or Brahmanical beliefs and cults were pre-Aryan probably Dravidian probably also Kol and the Aryans themselves after all were a barbarian people when we first find them emerging into history—barbarian but virile and well-organised under their military aristocracies and although culturally on a far lower level than the civilised peoples of the Near East with whom they first came in touch they were able to subjugate some of these latter by their drive and their line, and by their possessing the horse. So

that the Aryan's advent into India did not mean the bringing in of a higher type of culture or religion. The Aryan religion which is best preserved in the Vedic Samhitas cannot be said to be superior as a repository of high culture and philosophy and faith to the later Puranic Hinduism which is the obvious result of a contamination with the religious world of the non Aryan the Dravidian and the Kol. The possibility of survivals from the pre-Dravidian and pre-Kol records of Southern India—the *Nagas* of Old Tamil literature (vide Kanakasabharu Pillai's *The Tamils 1600 Years Ago*)—of their animistic cults and their rites is not precluded. We should take into consideration the fact that the Dravidians are not an aboriginal people of India, but, according to some recent opinions have their affinities with peoples elsewhere outside India,—the Eastern Mediterranean tracts, for instance.

From the above point of view, the second title of Dr F. Mores's book *A Study of the Local and Village Deities of Southern India* would suit it far better than the other one and the remarks about Dravidian gods and Dravidian religion should consequently be modified. With these reservations, Dr F. Mores's book gives a good survey of the animistic and fetishistic cults which are still living things in Southern India, and as mentioned above, forms, with Bishop Whitehead's work a valuable contribution to the study of popular religion folk lore and ethnology of the Dravidian country.

NAN VERIAN.

SWINBURNE *By Harold Nicolson (English Men of Letters Series) MacMillan 5s*

For this generation of students of English literature there have been no handbooks more helpful than the works in the famous series edited by John Morley and it was a happy idea on the part of the publishers to continue the series by adding volumes on authors who had not previously been included. Yet on going through the four new volumes—on Melville, Meredith, Swinburne and Whitman—one has a feeling that the application of the old name is perhaps a misnomer. Ideals of literature and literary criticism are never static and in 1926 they are materially different from what they were in 1837 when the first volumes of Morley's series were published. The aim of those earlier volumes was to subordinate literary criticism to biography proper and details of the author's life occupied the greater portion of the works. Now one feels that while the materials of the lives of our authors have been investigated with thoroughness by one official biographer or other there is ample room for a new interpretation of the author's genius and an interpretation based on what we consider the sane and balanced canons of literary criticism devoid of all suspicion of bardolatry.

So Mr Nicolson with all his experience of biographical work as evidenced in his volumes on Tennyson, Verlaine and Byron does not want to supply a rival to or an understudy of the official Life of Swinburne by Edmund Gosse whose intimate friendship with the poet undoubtedly equipped him for the task. The main details of Swinburne's life must be enumerated and Mr Nicolson hurries over them as quickly as he can busying himself more with a truer understanding of the

author's work. He has to offer an explanation for the disfavour into which Swinburne has fallen for the fact that Swinburne who to his contemporaries was the most exciting thing that ever happened appears to our later generations as almost utterly dull. It may even be said that the poet fell into disfavour long before he died. The older critics of the present-day recall the excitement of their undergraduate days on the publication of the "Poems and Ballads" or "Heplalugia" and how "almost suddenly all this enthusiasm died down" and while Swinburne went on writing writing of stars and love and waves and flames that were deathless or breathless, or battered or shattered none of them mattered none of them contained any longer any hope all were galvanic-reflex action of genius after death.

Mr Nicolson finds an explanation for this attitude towards Swinburne's work in the narcotic effects of his melody "the lack of co-ordinated meaning in his images and the absence in his poetry of any wide basis of common experience. But to Mr Nicolson the examination of Swinburne's unreality is far less interesting than that of his essential reality the discovery of what constituted his internal centre. This internal centre he is convinced, was "composed of two dominant and conflicting impulses namely the impulse towards revolt and the impulse towards submission. The essence of his genius as seen in his best works is his exquisite adjustment to the tens on between these two impulses between "the instinct of self-assertion and the instinct of self-abasement. This is the main thesis of Mr Nicolson's study and it is fully developed in the four important chapters of his book—those on "Atalanta, the "Poems and Ballads" first series "Songs before Sunrise and Poems and Ballads" second series. The examination of the classicism of "Atalanta" brings out the success of Swinburne's attempt to "reproduce for English readers the likeness of a great tragedy with something more of true poetic life and charm than what is found in Catactacus or Merope." The Phidian symmetry of the scheme as also the melody of the lyrical passages are properly pruned and Mr Nicolson finds here a solution of an almost intolerable problem of emotional adjustment bringing intense emotional relief, an attitude of liberation an attitude of acquired balance.

In the "Poems and Ballads" of 1866 John Morley found only the feverish carnality of a school boy over the dirtiest passages in Lemperre the carnality of the libidinous laureate of a rack of satyrs. The present-day critic does not base his objections to the seventeen poems of passion in the volume on any excessive prudery but rather on intellectual considerations. As subjective lyrical poems their fault is that they are based on an experience which is neither permanent nor general. The supreme crises of physical sensation are too fugitive to provoke more than a superficial and temporary response. The experience is generally blurred and its subsequent evocation can produce no fine emotional vibration and no permanent appeal. The interest of the volume is however in the "savour of a tideless sea," in the sense of utter weariness as brought out in "the Garden of Preserpiné," in the note of wounded dignity of sorrowful forgiveness of "total reserve" in "The Triumph of Time" and "A Leave-taking."

The Song Before Sunrise bring out Swinburne's Passion for Liberty to him the symbol of youth and health and light and the Thesis is most explicit in Genesis the Hymn of Man and Hertha, the last named being perhaps the best

organised of Swinburne's poems. In the "Poems and Ballads" of 1878 one finds a certain tremulous lethargy a certain lightened wistfulness the most noteworthy compositions being "A vision of spring in winter Ex voto A Forsaken Garden and Ave atque vale. The last thirty years of the poet's life occupy but two short chapters and however interesting they might have been to Watts Dinton or Mr Gosse, Mr Nicolson and ourselves are inclined to slur over them. One may come across delightful pieces like Thalassius or Pan and Thalassius one may like to pause for a while over "Tristram of Lyonesse" but Mr Nicolson has brought out the salient points of Swinburne's genius in the preceding four chapters and this is only an epilogue.

If the task of the literary critic is to point out to us beauties that we could not have discovered for ourselves to enable us to appreciate an author more truly than before then Mr Nicolson has succeeded as few critics can and we leave the book convinced that all students of literature in general and of Swinburne in particular will regard it as one of the greatest achievements of recent literary criticism.

N K. SIKHANT

RURAL ECONOMY OF INDIA By Radhakamal Mukerjee
M 1 Ph. D. Longmans Green & Co Ltd 1926
1p 249 or octavo Price Rs 3 12

This is a remarkable publication the right thing at the right time. We are glad to find Dr Mukerjee again in the realm of realistic study of India. The humble Pali Seval has presented the various facts about Indian village life and agriculture with great ability and in a style at once attractive and thorough. Agriculture in India ranges from burning or brand cultivation to the elaborate system of rotation of crops and garden cultivation and consequently the physical and social background of rural life are highly varying. Dr Mukerjee has dealt with types of village organization as diverse as the compact villages of the Indo-gangetic plain or the scattered hamlets of the Central Provinces or the terraced settlements of the mountain regions. Some of the chapters are mere reprints from the same author's book on Ground Work of Economics. Yet every page of it is full of information. Although we have not always seen eye to eye with the author throughout the book and particularly when he draws up the Balance sheet of the Bengal Economic holding yet we are entirely at one with him when he says that the problem of population growth is the problem of the use of land and the organisation of agriculture and the solution of the agricultural problem can be provided chiefly by the combination of scientific peasant farming and the spread of agricultural co-operation. The form of land tenure and the law of inheritance require also to be modified and above all there is need of comprehensive policy of education.

The study of Indian Economics at our colleges or in the University will be incomplete without a knowledge of the contents of this instructive little book.

N S

KEATS *By* H W Garrod *Oxford at the Clarendon Press 1926 Pp 167 2s*

This new presentation of Keats poetic life and genius is one more valuable addition to a number of excellent studies on the same subject that have appeared one after another during a comparatively short period of time. Prof Garrod the author of the present volume is an eminent scholar and a keen student of English poetry; his reputation as a critic has been already established by his book on Wordsworth. In this book on Keats he has brought a ripe scholarship vitalised by a fine affectivity to bear upon the achievements of one of the greatest of English Romantics. The task the author has set himself in this study is it would seem to extricate Keats's personality and poetry from all doubts and misconceptions regarding his place among the great poets and the exact value of his poetic gift particularly from that over-emphasis, to which some of his critics have been too much prone on his being next only to Shakespeare by reason not only of what he had achieved but what he would have achieved in the maturity of his genius. Prof Garrod dissociates himself from this view and what with a masterly sifting of evidence both internal and external he appears to have been able to establish in this that the real effectiveness of Keats lies in the exercise of the five senses and that though *par excellence* the poet of exquisite sense impressions he is never at peace with himself being continually tormented by shadows of thought, scheming himself out of his world of sheer poetry into that of un-realizable ideas. This vacillation between sense and thought a divorce between imagination and experience is the source of his weakness and makes him the pure Romantic poet that he is. He lacks that robustness of conception and serenity of vision without which no poetry can satisfy the demands of a complete humanity. His genius has found its fullest blossoming in the Odes and nowhere else in his poetry has he attained that perfect poise of expression and mastery of form which is exclusively his own. In the course of his study the author has also furnished a very lucid exposition of the process by which Keats evolved the structure of his Odes out of the sonnet forms. Though it is difficult, perhaps not to agree with some of his conclusions (for the critical apparatus employed is as delicate as it is firm) yet, in confining Keats's gift to a mere luxury of sensuous impression the author betrays, in spite of himself a certain intellectual bias in his appreciation of poetry. For who will deny to the consciousness of Keats that miraculous faculty of perception where thought and sense are one and which in a poem like the Ode on a Grecian Urn seizes on the immutable amid the flux of forms, making the Cold Pastoral bloom like a flower on the loftiest peak of the mind? Still we are grateful to the author for this little but not slight, book on Keats in that he has fully demonstrated what he said in the beginning that to read poetry with full pleasure and profit one should come to it after a spiritual preparation and with a method of scholarship somewhat more rigorous perhaps than custom prescribes.

M M

ABOUT SHAKESPEARE AND HIS PLAYS *By* G F Bradley *Lo don Oxford University Press Humphrey Milford 1926 Pp 92 2s 6d*

We Bengalees have an age of Shakespeare as well as the English. It was when Derozio and Colonel Richardson lectured in the Hindu College. Every man who called himself educated knew his Shakespeare intimately if not by heart. To-day things are not what they were. I believe not one among the innumerable graduates who are compelled to read Shakespeare at College, reads him again for pleasure. The loss of course is theirs. I think no one will seriously argue that translations of Scandinavian fiction is quite an adequate substitute for England's finest contribution to human civilisation.

Here is a small and inexpensive book which will rekindle the interest of the man whose knowledge of Shakespeare has grown rusty. It is an epitome of Shakespeare criticism. In the short compass of ninety pages the author manages to touch upon all the important aspects of Shakespeare's life and work. The appendix gives chronological tables of events and the plays some very interesting contemporary references to Shakespeare and a short bibliography. It will be of great use to students as an introduction to a more profound study of Shakespeare being more manageable than Raleigh's book and more up-to-date than Dowden's Primer.

N C C

HINDI

KAMALA KUSUM *By the late Girjadasi Published by the Ganga Pustakmala office Lucknow 1925 Pp 162*

A domestic novel with quite a simple plot. There are a few illustrations.

LAKSHMI *By Mr Girjakhumar Ghosh Published by the Ganga Pustakmala office Lucknow Pp 6*

A social novel written for instructing young girls there are several coloured pictures.

MAHILA MOTI *By Pundit Mahabir Prasad Dwivedi. Published by the Ganga Pustakmala office Lucknow 1925 Pp 61*

Some important topics in connection with feminine life are touched upon in this work.

AROGYA PRADIPA *Translated by Mr Gulab Chand Jain. Published by the Rashtriya Hindi Mandir Jubbulpur 1925 Pp 30*

The interesting subject of natural cure is dealt with in this work which is translated from a Marathi book compiled from various sources. From very simple facts of health and hygiene the subject matter is elaborated up to Auto-suggestion and suggestive Therapeutics.

MANGAL PRADIPAT *By Mr Chand Prasad Hridaya B A Editor The Chand Allahabad 1925 Pp 724*

This original social fiction will be hailed by the lovers of creative literature which is so rare in Hindi. The vast panorama of incidents, the variety of characters and the style of the work will commend themselves to the readers. Catering to the Indian taste the author like other Hindi

who prefers comedy' to tragedy, and so the motto is 'All's well that ends well'

MAY RANJAK KAHANIAN *By Professor Zahur Zahur Published by the Chand office Allahabad 1925 Pp 208*

These charming tales are intended for the boys and girls and are written in a very simple style

MASOUM ATTHASIA KAHANIAN *By Professor Zahur Zahur Published by the Chand office Allahabad 1925 Pp 235*

These interesting historical tales from the various parts of the world numbering 107 are sure to catch the imagination of the juvenile readers. We strongly recommend this book which is calculated to acquaint our boys and girls with what is good and beautiful in other nations of the world

RAMS BASU

URDU

1. TAFSEEL E LITFAAN *By Mr Gopi Nath Singh Varma B.A.L.T. Pp 344 Price Rs. 1.8 Publishers—The author Mohalla Qanungwan Bareilly (U.P.)*

A students' hand book of the English history condense yet it omits no essential details written in a simple and popular language. Though not thorough it is nationalistic in term yet much better than the average textbook written by foreigners. Also contains some maps and charts. Get up poor

2. BUDH AUR US KA MAT *By Mr Shua Naeem Shaukat Parts I and II Pp 234 Publisher The author Lahore*

Mr Strass in American Buddhist recently wrote an interesting and comprehensive treatise on Buddhism and his teachings. This is a free Urdu translation of that English treatise. The translator seems to be an ardent Buddhist himself so his work has been a labour of love and in sublime disregard of filthy lucre he distributes his valuable book gratis. The only recompense he asks for from the readers of his book is its careful perusal. To the book proper the translator adds a very interesting introduction of his own. The style is throughout charming. The book contains almost all that is worth knowing in respect of the history of Buddha and Buddhism.

3. SILAHAN E MALWA *By Maulvi Amir Ahmed Wali Pp 129 Price Rs. 1. Publisher Mohammad Hasan Anwar-ul-Matabe Victoria Street Lucknow*

A short narrative of the rulers of Malwa and Gujarat for the period between 504 A.D. and 965 A.D. written in a most attractive style. A model of clear exposition and beautiful language.

4. SALOON *By Mynum Pp 83 Price 12 Annas Published by the author Kaqur Khurd Gorakhpur (U.P.)*

Osar Wilde a world famous French drama & drama rendered into Urdu. The translator has fairly well succeeded in his double attempt to be faithful to the original and to be interesting to the Urdu-knowing public.

5. KHUTUT SHIH *Compiled by M. Mohi Amin and Syed Mahi Yu uf Qarwar Pp 122 Price Rs. 1. Publisher Zillur Sultan Book Agency Bhopal State*

A collection of Maulana Shih's letters addressed to his two lady friends of Jangira (Bombay) with an introduction by Maulvi Abdul Haque. The late Maulana was one of the best known Urdu men of letters. This collection though small is from the literary point of view an acquisition to Urdu literature.

6. ISLAMI GAU RUKSHA *By Syed Nazir Ahmed Valid Pp 26 Price not given Publisher The author Sitapur (Oudh)*

A pamphlet written in the interest of cow protection by a Muslim. The author though well meaning has defeated or at least weakened his good cases by over doing his propositions.

7. MIRAT USH SHEER *By Maulvi Ameer Rahman of St. Stephen's College Delhi Pp 203 Price Rs. 3.50 Publisher The author*

A reprint revised and enlarged of the authors' lectures on Arabic poetry in the Delhi St. Stephen's College. The book is a veritable mine of information dealing not only with Arabic poetry but also with Persian poetry. Urdu poetry and poetry in general. It includes long and learned chapters or metaphor similes poetical figures rhyme meter criticism and many kindred subjects and has immense value both for the student and the lay reader. The only defect is that the style is rather pedantic and at places too heavy.

A.M.

GUJARATI

THE POEMS OF VIR BHAKTAMAR AND NEMI BHAKTAMAR *By the two Jain poets—Padhyas Shri Dharmavardhan Gani and Shri Bhairavprabhu Suri with an appendix consisting of the Bhaktamar Sloka and Shri Gurnar—Gurnshwar Kalpa with a translation into Gujarati and explanatory notes by Prof. Hiralal R. Kapadia M.A. Printed at the Anantilal Printing Press Bombay Cloth Cover Pp 197 Price Rs. 3.1266*

These poems are written by way of Padpuri to some verses of the Bhaktamar Sloka of Shri Manjunath Suri. Prof. Kapadia has collated, translated and annotated them and produced a scholarly work. These are but two out of such six Padpuri poems.

ATLIYA JO KUNO ABHAYO *By Jagdevandas Trikamji Kothari B.A. LL.B. printed at the Sorathi Printing Press Junagadh Thick board cover Pp 279 Price Rs. 2.8 (1926) (With pictures).*

This is a collection of Mr. Kothari's humorous articles and skits contributed by him to various periodicals and the assumed name of Auliya Jadhvi (the simple-minded Astrologer). He has an established place amongst the very thin ranks of humorous writers in Gujarat and his contributions are gobbled up with avidity by the middle class reader with whom he has become very popular.

as his skits touch their every-day life in its various phases—literary religious social and domestic. He hits out boldly and his close study of our various institutions gives a spiciness to his statements which inspite of their concealed sarcasm are uniformly relished.

LIFE OF SHRIMAD DEVCHANDRAJI By *Shrimad Buddha Sagar Shrivacharya*, printed at the *Prana Hitartha Press Ahmedabad*, Cloth Cover Pp Lxlv 100 51 Price Rs. 0-12 0 (1926)

Devchandraj (S Y 1746 1812) was a very learned Jain ascetic, responsible for many acts of charity and known as a writer. An introduction of great value by Mr Mohanlal Desai adds to the utility of the book which contains striking extracts from his works.

PIRANA SATPANTHA NI POL By *Patel Naranji Ramyubhai Contractor of Cutch* Printed at the *Iditya Press Ahmedabad*, Cloth Cover Pp 332 with photos Price Rs 4 (1926)

In various parts of Gujarat Cutch and Kathiawad there are followers (mostly Kunbis) of a creed called the Pirana Panth which in its tenets is an amalgam of Hindu and Mahomedan religions. It stands so to speak midway between them. As to how Hindus came to be converted to this creed and as to how strong is its hold over its followers is very interesting history. Its present tendency is to make its followers lean towards non Hindu tendencies. This is asserted by those who have deserted it and want to save others from its influence, and for a long time a controversy has been going on between its followers and opponents. The present substantial volume is from the pen of one who has seceded. He calls it the "Pol or Hollowness of the creed" and has marshalled in it all facts which go to show that it is a concealed form of a non Hindu creed. The book is written with great vigor and feeling.

K M J

MARATHI

PRANAVASANA FOR MEDITATION OF THE SUPREME BEING By *Dr S. M. Vaidya I M S* Islampur Publisher—He author himself Pages 120×16 Price Rs two

In the minds of a vast majority of our English educated countrymen there lies a deep-rooted prejudice that Upasana is a business of those who have nothing better to do or who are idlers and the ecstatic states are only intended to impose upon a simple and gullible public. The existence of pseudo-Sadhus has undoubtedly contributed not a little to deepen this prejudice, but intellectual honesty and canons of critical scholarship require that the vast mass of Vedic literature should be carefully explored before judgment is given for or against the claim of the subject to rank as a science. Considered in this light the book under notice deserves a hearty welcome inasmuch as it gives very briefly and concisely the main principles of this solemn subject.

The book is divided into ten chapters and the topics treated in these chapters range from the necessity for Upasana, Japa, Dhjuna, the Chakras etc., to the practice of Bathing, Yoga, and Pranayama

etc. Manu and other law givers have strictly enjoined upon every Dwija (or twice-born) the utterance of Gayatri mantra at least no matter if he does not perform Sandhya. It is commonly believed by religious minded orthodox Hindus that the Gayatri mantra leads to the Turja or the fourth or the highest stage of the soul in which it becomes one with the Supreme Spirit, whereas other Mantras do not take us so far. The author has further mentioned some rules which have to be observed in the practice of meditation and the difficulties coming in the way. The seven Chakras or plexuses in the human body the author confidently asserts are not creations of imagination but are realities. The author being himself a medical man is competent to give his opinion on the subject especially when he says it from his own experience and the authority of the late Mahatma, Shri Datta Maharaj though sceptics would like to have a fuller treatment of the subject with a corroboration from the researches of Western Scientists. Similarly while describing the several stages of Sandhya wandan and their consequent advantages should have been scientifically demonstrated to carry conviction to lay minds. This is exactly what the author has failed to do and has simply described the several processes of performing Upasana. This is a serious defect in the book and it considerably detracts from its value, though otherwise the book is highly valuable to those who are already initiated in the mysteries of the subject and deserves a careful study by those who desire to be enlightened on the subject of meditation and to desire practical benefits in the realm of spiritual ecstasies.

V G AITE.

KANARESE

UPANISHAT PRANASH PART II with an introduction. Price annas 12 Author and publisher, R. R. Dwarakar M A LL B Editor Karmarcar Dharwar

As promised the author has presented in pretty good time the second part of his book. This part also bears all the features of the first part and also contains a long introduction discussing the source greatness and purpose of Hindu Philosophy.

In the introduction the author refrains from entering into the controversial matter regarding the stages of moksha—final liberation—and also the theory of creation and dissolution or absorption. As all systems of philosophy derive their existence and importance on the views over these topics the author has inspite of himself, to say something on them.

It is certain that Mr Diwarkar's views on the Upanishadic Thought militate against every one of the existing sectarian interpretations of it but at the same time it must be said of them that as far as they go they are evident and consistent. He holds that All is One and that that All is true as the manifestation of that One gross or subtle though they may be. He further explains that the good of all these manifestations is eternal bliss. Mr Diwarkar stops at this point—as per perhaps he intended—and desists from describing the relation of the One with the All at this stage of evolution of the latter i. e. eternal bliss. Therefore,

as only defect in his attempt to give a new, yet and consistent theory—of course, based on the Upanishads—of creation and dissolution or absorption is that he has not explained, as he ought to have done, the finale of God's work. We hope he will remove this defect in the next edition. After all, Divine knowledge is certainly as abstruse as the creation is limitless.

Except in these abstruse points which though supremely important in the development of collateral religious thoughts, are still too far above practical philosophy, the author has been eminently successful in creating interest and love for Hindu Philosophy. His style is vigorous and penetrating, none can escape its bewitching, and at times, its masterful influence. It is equally superb in respect of clarity—his thoughts are never couched in untrue verbiage. The language of his explanation of the harmony between philosophy and action, superiority of soul happiness to worldly or object-pleasure and the true meaning of Moksha as eternal Bliss is incomparably impressive. He tries to bring within easy comprehension the knotty ideas with regard to the Source of Evil and those on the origin and nature of the Vedas and the Upanishads. He has characteristically exalted every human being into "a lover of moksha" and has shown him the way and also the nature of his moksha.

It may not be deemed a grievous offence in a Hindu by his fellow Hindus if he maintains that Upanishads lend thought to the philosophy of all time and country, if he maintains that the Vedas are the repository of all esoteric knowledge hardly realised by any in modern times and that foreign scholars hardened with a sense of the greatness of their own civilization are only content with a superficial survey of these scriptures and if he opines that his mother-country is in a hellish condition of slavery and nescience due to our negligence of Brahma Vidya or Divine knowledge.

There is no manner of doubt that Mr Diwakar's book will be welcomed by all Kananara people as a treasure of knowledge and invaluable argument feelingly presented for the study of our sacred

books. We earnestly wish that the author should engage himself further in similar exegetical pursuits of permanent interest and importance and give Kananara, in his incomparable Kananara, the torch to our ancient religion.

A. S. HANSMALLI

ORISSA

The Sahitya Prachar Sangha which has been the fruit of the energy of one man Babu Laxmi Narayan Pattanayak B.A., munsiff of Puri has during the short period of its existence of one year published several books of importance. We have received four books for review. These belong to three different series. Of the first series of the LIVES of Heroes we have received the LIFE of MAHADEV GOVINDA RAJAD (3 Rs) By S. Alekh Prasad Das which is the first book of its series. The second is the LIFE of THE LATE MOHARAJA SHRIRAMCHANDRA BHANJ DEO (6 Rs) By Dr. B. S. Dhyana Dhyasingha Panigrahi B.L. Both the books are well written. There is a Board of the Sangha, who examine the manuscripts presented to them for publication and they select the best of all manuscripts that may be available on any subject or if none of the manuscripts are found suitable some other fit person is entrusted with the work of writing a new manuscript and it is published.

The second is the Literature series for Boys and of it ARABIA KALAN containing stories of Sindbad ALLADIN'S WONDERFUL LAMP, ALI BABA etc. By Prof. Ananthan Mohanty M.A. (5 Rs) is the first production.

The third is the Science Series of which KRAI TATVA By Babu Brijmohan Senapati L. Ag of the Ravenshaw College (Price Rs 1 Rs) is the first production. This book has been written with great pains and the author has spent the best and several years of his youthful energy over it.

All these books are well printed and fairly cheap in price. We congratulate the Sahitya Prachar Sangha of Orissa on the good work it has been doing.

A. B. C.

TOLSTOY AND THE ORIENT

By PAUL BIRUKOFF

[Mr Paul Birukoff is one of the leading Russian biographers of Leo Tolstoy and the constant companion of the Russian sage during the last few years of his life. Like a true disciple Mr Birukoff has dedicated his life to illumine the different chapters of Tolstoy's life by preserving and publishing letters studies and other valuable documents which are deposited in the Tolstoy Archive and Museum of Moscow. His latest book, *Tolstoy und der Orient*, published by Rotapfel verlag, Zurich and Leipzig shows how from his very youth Tolstoy was drawn towards the East and how he continued to adore the Orient down to the last days of his life. The following article is a translation of the foreword to this book made with Mr Birukoff's consent.]

AFTER finishing my extensive work, the Biography of Leo Nikolaevitch Tolstoy, which gives in outline the picture of the great man, I think, it will be proper to make exhaustive researches with reference to some particular sides of his life. Firstly I wish to confine myself only to that region on which Tolstoy has spoken with particular clearness, and which contains some of the burning questions for men of to-day.

The enormous biographical materials to the study of which I have devoted more than

twenty years of my life, will I think, lend me ample support.

We know the charges brought against our civilisation from all sides. The accusers mostly refer to the East as a region in which the evil of civilisation has not yet developed to the full extent, which may be saved from the western pest and where might be received fresh strength for the rejuvenation of the world. And Tolstoy turned his eyes often to the East.

We hold it to be important to get a more or less complete picture of the connections of Tolstoy with the Orient by compiling original documents, letters, diaries and remarks as well as his correspondence.

Further, we also take it to be necessary to give this review a historical biographical outline which would explain to us Tolstoy's active interest in and his predilection for the East.

Such a predilection for the East may be seen in Tolstoy even in his childhood. In the memories of his young age he speaks of how he was gripped by the fables of the Thousand and One Nights, the varied adventures of which were told by a blind man every evening in the sleeping room of his grand mother in a mysterious tone in the faint glimmer of the night light till the old lady fell a sleep. The memory of these fables left a deep impression on the soul of Tolstoy for the whole of his life and a certain horror which seized the susceptible mind of the later genial artist.

When he joined the university of Kazan he took up the reason of it is unknown to us, oriental language and literature as the subject of his study. But he was not successful. He changed it for jurisprudence but here too he was unsuccessful and after two years left the university altogether.

In the first pages of his diary he speaks of how he passed a few days in the hospital of Kazan on account of a trifling illness. It was in the year 1847. In his conversations with myself Leo Nikolaievitch told me that beside him a Buryat Lama lay in that hospital, who had fallen in with a highwayman on the road and had been wounded by him. On questioning him Tolstoy learnt from him to his astonishment that as a Buddhist the Lama did not try to stand on defence against the robber but awaited his death with closed eyes and prayers. This incident left a deep impression upon the young mind of Tolstoy and produced in him

a deep regard for the wisdom of the Orientals.

After a few years of lawless life, Leo Nikolaievitch was prevailed upon by his eldest brother to go to the Caucasus. This afforded him the opportunity of frequent contact with the peoples and the culture of the East, particularly the Mohammedans.

Tolstoy was astonished at the resignation and temperance of the religious Mohammedans. And he reproduced these impressions in artistic works such as *The Prisoner in the Caucasus*, *'Haji Murad'* and others. After the year 1856, when he quitted his military service, he passed a few years without any connection with the Orient, but rather in constant connection with the Occidental nations and this connection, it must be emphasized, in no wise gave him peace.

When in the year 1862 his health was shattered he gave up his occupation with the question of schools and travelled to the Bashkirs in the steppes of Samara for the restoration of his health by *Kumys* treatment. [*Kumys* fermented horse milk]. There he lived in the tent with the nomads, Bashkirs, and Mohammedan Tatars, made friendship with many of them learnt their customs and usages and represented them in numerous artistic works.

In the seventies during the pause between the writing of the novels *'War and Peace'* and *Anna Karenina*, Tolstoy compiled a whole series of readers and put in them legends and fables of various nationalities among them a number of Indian and Arabian legends. He must therefore have been familiar with the literature of the East already at that time.

In that part of his life which preceded his religious crisis, he stood in almost unbroken spiritual communication with the Orient. And this communication left its trace in the heart and world outlook of Tolstoy.

In his confessions Tolstoy tells the oriental legend of the wanderer, the dragon, the tiger and the mice, to characterise human life generally and particularly his life, without guide and without the understanding of the meaning of life. So we see him in the most important crisis of his life seeking for ideas among the orientals to illustrate the condition of his soul.

Now however he had at last found the meaning of existence and for himself a new Christian doctrine free from the prejudices of the church. With his stentorian voice he

turned upon the world and called the people to practise self-denial and was the first to set foot on the path pointed out by himself. The Christian theories did not give him enough peace and he fell to studying the religions of the Orient. In them he found new sources of strength for the perfection of mankind.

At first he occupies himself with the Chinese philosophy. He reads the 'Sacred Books of the East' and writes down many remarks in his diaries in this connection. In 1884 it is once written —

"Confucius' doctrine of the middle path—wonderful the same as in Lao-Tse the fulfilment of the law of nature, it is,—wisdom, strength, life. And this law is fulfilled quietly incomprehensible to the senses. It is Tao when it creeps, imperceptibly without coercion develops itself and then it is of powerful influence. I do not know what is still to come out of my study of the doctrine of Confucius, but already it has done me a great deal of good. Its distinguishing feature is veracity, unity, not discordance. He says, Heaven acts always with veracity."

After he had thoroughly investigated the religion of ancient China he occupies himself with the study of Indian wisdom. He reads the works of Burnouf, Max Mueller, Rhys David, Subhadra Bhikshu and others and projected a sketch of the life of the Buddha, though he does not finish it being occupied with more pressing duties.

But the thought of making the wisdom of the Orient accessible to the Russian people never left him. He projects a short compendium of the most important religions and points out their essential unity. This work too he cannot finish and finally contents himself with 'The Thoughts of the Sages,' in which first appear the Gospel, beside the ideas of Socrates, Buddha, Krishna, Lao Tse, Pascal and others.

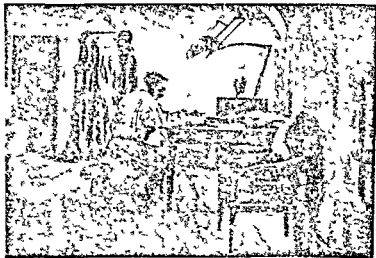
At that time, i.e., at the end of the former and the beginning of the present century, Tolstoy comes to be regarded as an international genius in the whole world in all its five parts, and his personality becomes the

centre of all the exertions connected with him.

He receives the works of authors and thinkers from all sides of the earth and exchanges letters with them. Always, however, his attention is riveted on the East and the Orient receives his sympathy above all.

He reads the works of Swami Vivekananda about the philosophy of Yoga which appealed to him extraordinarily. He reads Baba Bharati's book about Krishna, the works of Shri Shankara Acharya about the philosophy of Vedanta and others.

Finally he comes into immediate epistolary communications with the Japanese, Chinese, Indians, Brahmans, Mohammedans, with revolutionists and with those who



Count Tolstoy at work in his study at Yasnaya Polyana
(From the Painting by Repin)

condemn force of every kind. India, ancient and modern, attracts him above all. He earnestly asks these Orientals to keep before their eyes the value of their precious ancient wisdom and warns them against the dangers of the West, and points out to them what the light of Christianity might give them undistorted by the priests whom the State has bought up.

Such communications and considerations caused Tolstoy to augment the collection of doctrines of wisdom and to edit the so-called 'reading circle.' He passed the last years of his life by working upon it, and gradually this collection develops into a basis of the future international human religion, without distinc-

tion of races and creeds. He died over this work, which in the meantime had sufficiently increased to be able to be published. Therewith he bequeathed his spiritual legacy, an oblation for the brotherly unification of all mankind.

He himself had peace from this work, he said. I think that all my artistic works are unimportant and will be forgotten. This work however will remain, because it will be of service to mankind."

In the development of his religious ideas we can clearly follow his gradual liberation from all forms and outer distinctions where from mankind is divided in its search after the truth.

In his answer to the Synod which had excommunicated him out of the orthodox church, he speaks of these ideas very clearly in these words—animated by egoistic impulses he had originally adopted a national faith, then however he received a singular pure, universal truth through the cosmopolitan teachings of Christianity.

In the diary of his last year Tolstoy has written down in short that his religion is free from every kind of narrowness as it gives expression to a universal truth and therefore must have an international character.

We hope that this collection of original documents about the connections of this great occidental thinker with the Orient would pave the way for universal peace and lay the foundation of the reign of true peace and prosperity of the earth and bring about a synthesis of the truths prevalent in the two worlds.

The great Indian poet and thinker Tagore has said "The great contribution of India consists in the unification of Hinduism, Muhammadanism, Buddhism and Christianity, a unity neither by coercion nor as the result of apathetic self denial but in the harmony of activity in co operation."

We hope our book will contribute to the realisation of such an idea.

Another great Indian Mahatma Gandhi, came in immediate correspondence with Tolstoy out of the works of the Russian poet he received strength for his struggle and expressed his admiration. And Tolstoy answered him in touching and loving manner.

Yes India in particular was that country with which Tolstoy had most in common, and to this people in suffering and to its great leader we dedicate our book.

Translated from the German by

BATA KRISHNA GHOSH.

TOLSTOY—GANDHI CORRESPONDENCE

[The letters given below have been translated by Mr. Batakrisna Ghosh from the same book from which the Foreword has been translated by him. With Mr. Paul Burukoff's consent Mr. M. K. Gandhi's letter to which Count Tolstoy's first letter is a reply has been lost.]

To M. K. Gandhi Transvaal

I have just received your highly interesting letter which gave me great pleasure. May God help our dear brothers and co-workers in the Transvaal. This battle of mildness against roughness of humility and love against arrogance and violence, is becoming more and more perceptible among us, particularly in the conflict of the religious sense of duty with the laws of the State, in consequence of the refusal to do military service. These refusals are becoming more and more frequent.

The letter "To an Indian" I have written, and the translation has thoroughly satisfied me. The title of the book about Krishna may be communicated to you from Moscow. As regards 'Rebirth', I would not omit anything for my part for as it appears to me, the belief in rebirth will never be able to gain so firm a footing as that the immortality of the soul and the divine truth and love. Still I give you permission to leave out the passage if you wish it. I should be very much pleased to benefit by your publication. The translation and dissemination of my writings in Indian language can only be agreeable to me.

The question of compensation, i.e., of payment in money, should not, in my opinion, be raised in connection with a religious matter.

I greet you as a brother and am glad to come in contact with you

LEO TOLSTOY

Johannesburg, 4. April '10.

To the Count Leo Tolstoy, Yasnaya Polyana,
Russia.

Dear Sir,

You will remember that I wrote to you from London where I was staying for a short time. As your most devoted follower, I send you along with this letter a booklet which I have written. I have translated in it my own writing from the language of Gujarat. It is remarkable that the original was confiscated by the Indian government. Therefore I hastened to publish this translation. I am afraid of troubling you, but if your health permits and you can find time I need not express how highly I would value your criticism. I send you along with it a few specimens of your letters to an Indian which you gave me permission to publish. It was likewise translated into an Indian dialect.

Your devoted servant

M K GANDHI

[The following note is by Mr. Birukoff] Attached to this letter was a brochure of Gandhi "Indian Home Rule". It made a deep impression upon Tolstoy and confirmed the fruitful relation between these two men, so different in exterior.

At once after reading that booklet Tolstoy wrote to Gandhi.]

To Mahatma Gandhi

Yasnaya Polyana
8, May, 1910

Dear friend,

I have just received your letter and your book "Indian Home Rule".

I have read your book with great interest. For I think the question, which you have dealt with in it, passive resistance is a question of great importance, not only for India but for all mankind.

I cannot find your first letter, but searching after it I came across Dole's biography, which captivated me and gave me opportunity to know you better and to understand you.

At present I am not quite well and therefore I cannot write to you about all that I have in my heart on reading your book and about your activity generally, which I value very highly. I shall do it however as soon as I recover.

Your friend and brother
LEO TOLSTOY

[After some time as soon as he recovered from his illness, he fulfilled his promise and addressed

a letter to Gandhi which gave this remarkable man called Mahatma¹ i.e. 'great soul', it may be said the basis for his further social activities—Birukoff.]

To Gandhi, Johannesburg, Transvaal, South
Africa 7, Sept., 1910, Kotschety

I have received your journal "Indian Opinion" and am glad to know what has been written there about the followers of the renunciation of all resistance by violence. All at once the desire came over me to express to you the thoughts which rose in my mind on reading it.

The longer I live—and particularly now, when I clearly perceive the approach of death—the stronger it presses upon me to express what I feel to be more luminous than everything else and which in my opinion is of enormous importance. It is about what is called the renunciation of all resistance by violence, in which however, in the last analysis is expressed nothing but the law of love not yet corrupted by fraud. That love in other words, the effort of the human souls for unity and the attitude towards one another arising out of it, represents the highest and the only law of life and in the depth of his heart everybody knows it and feels it (as we see in the clearest manner among children) he knows it, so long as he is not entangled in the net of falsehood. This law was proclaimed by all the sages of the world, Indian as well as Chinese and Jewish, Greek and Roman. I think it has been most clearly expressed by Christ who directly said that therein are included all the law and the prophets. Still it is not sufficient. In view of the distortion which happens to this doctrine and may happen to it any time he expressly refers to the danger of a misrepresentation, as is possible for people who are not free from worldly interests, namely, that such a person could take upon himself the right of safeguarding his interests by violence, or, as he expresses it, to retaliate a blow with a blow, to fetch back his stolen property by force, etc., etc. He knew, as every sensible man must know, that every use of force is irreconcilable with love as the highest law of life, and that as soon as force seems permissible even only in a single case, thereby the law is at once denied. The whole Christian civilisation, so dazzling externally, grew up out of this evident and curious, partly intentional but for the most part unconscious, misunderstanding and contradiction. At bottom, however, the law of love no more

exercised influence and could not do so, according as beside it was placed the defence by force—and as soon as the law of love did not succeed, there was no other law but that of "might is right." So Christianity lived through nineteen centuries. At all events peoples of all ages permitted themselves to be guided by force as the highest law of their society. The difference between Christian and other nations lies in that in Christianity the law of love was proclaimed so clearly and in so fixed a form as in no other religion * and that its followers solemnly acknowledged it. In spite of everything, however they considered the application of force as permissible and established their life upon the basis of violence. Therefore the life of Christian nations in a singularly glaring contrast between what they profess and upon which they establish their existence a contrast between the love which is laid down as the law of conduct and the violence which is acknowledged under various forms as there are governments, courts of justice and the military, which are represented as necessary and are praised. This contrast became more and more glaring with the development of the spiritual life of Christianity and in recent times, it has developed to its greatest extent. The question now stands thus we must choose one of the two, either admit that we observe no religious principle and the conduct of life is determined for us only by the law of 'might is right,' or require that all raising of taxes by force should be discontinued and all our institutions of law and police should be given up.

In this spring, in a girls institute in Moscow, at the religion examination at first the religion teacher and then the archbishop, who was likewise present, examined the girls about the ten commandments and particularly about the fifth. After the correct recital of the commandment, the archbishop raised the question is it always and in all cases forbidden to kill? And the unfortunate girls, corrupted by their teacher, had to answer and answered too not always, for, in war and in execution, killing is permissible. When however to one of these poor creatures (what I say is not an anecdote but what actually happened and was reported to me by an eyewitness) the customary question was put whether it was always a sin to kill, the girl

turned red and replied angrily with decision, 'always!' And she clung to it tenaciously in spite of all the sophisms of the archbishop: "to kill is forbidden on all occasions, even in the Old Testament, Christ has forbidden not only to kill but generally to do wrong to the neighbour." The archbishop in all his majesty and eloquence was silent and the girl gained the day.

Yes, we may write in our newspapers about our progress made to gain mastery over the air, about complicated diplomatic connections about various clubs, about discoveries and all sorts of alliances and we may overlook what that girl replied but we cannot hush it up while a single Christian feels it, however imperfectly it may be. Socialism, Communism, Anarchism, Salvation Army increase of crime, unemployment, the abnormal luxury of the rich and the distress of the poor, the fearful increase in the number of suicides,—all these are the result of that internal contradiction, which must be solved and will be solved. And of course, solved in such a way that the law of love would be recognised and every kind of force would be rejected. Therefore, your activity in the Transvaal, which for us lies at the other end of the world is nevertheless of the highest interest to us and represents the most important work in which the world may take part at once and in which not only the Christians but all the peoples of the world will take part.

I think you will be pleased to hear that among us too in Russia such an agitation is fast gaining ground, that the refusals to do military service are increasing from year to year. However small, the number of those with you who renounce all resistance by violence, and with us the number of people who refuse the army service—they can both say to themselves God is with us. And God is more powerful than man.

In the profession of Christianity, although disfigured in such a manner as it is taught to us, and at the same time in the belief in the necessity of armies, there is such a glaring and revolting contrast that it must be exposed in all its nakedness, sooner or later, probably very soon, either it will destroy the Christian religion, which is indispensable for the maintenance of the power of the State, or it will sweep out the military and all kinds of violence connected with it, which are none the less necessary for the State. All governments feel this contradiction.

*This assertion will be challenged by the followers of some other religions.—Editor, M. R.

your British as well as our Russian and therefore its experience is energetically pursued as any other activity detrimental to the State, as we have lived to see in Russia and came to notice from the headings of your journal The governments know

from where the greatest danger threatens them and watch with careful eyes not only their interests in this respect but engage here directly in a life and death struggle

With eminent regard

LEO TOLSTOY

MEXICO AND THE UNITED STATES *

By DR. SUDHINDRA BOSE

Lecturer in Political Science State University of Iowa

I visited Mexico a few months ago when the fight between the government and the church was at its hottest. Mexico was then in a swirl of excitement. The immediate cause of the trouble was the determination of the Mexican government to enforce the provisions of the law prohibiting clergymen and churches from interfering in political affairs or maintaining institutions proscribed by the Constitution. The church was joyfully branding the government as immoral, atheistic and hell bound. It was cheerfully predicting a dreadful smash up for Mexico. Anything to this pious uproar? Nothing but camouflage pure bunk.

I came away with the impression that Mexico inspite of all clerical hullabaloo is at bottom sound. It is now going through a period of transition. It is in the process of becoming a unified nation. Mexico at the present time is very much alive and kicking. It will not die. This country like the United States is a land of the future.

MAKING A NATION

Mexico is officially called Estados Unidos Mexicanos and Republica Mexicana. It has an area of 767 290 square miles.

That is to say Mexico has one third the area of the United States but it is larger than Japan Italy Germany, France and England combined.

Mexico is a Federal Republic with centralized executive powers. Its political divisions

include 28 States having independent local governments, 2 Territories, and 1 Federal District in which is located the National Capital.

The population of Mexico totals about 16 000 000 including a foreign population of 600 000 representing 40 different countries. Of these 600 000 foreigners, 60 000 are Americans who are principally engaged in oil and mining industries and in the liberal professions.

The population of Mexico is not homogeneous. Less than one-fifth of the population is classed as whites, 33 per cent is Mexican Indians, and 43 per cent is Mestizos or offsprings of mixed Spanish and Indian parentage. Then too the Mexican Indians are anything but homogeneous among themselves. They are split into some 150 different tribes speaking many dialects and practising different customs. These internal divisions have been one of the greatest curses of Mexico.

The political history of Mexico is much older and in some respects more stormy and picturesque than that of the United States. The Spanish colonial history in Mexico began a century earlier than the English colonial period in America. The Spanish invaders under the bloody Cortez overthrew the empire of the Montezumas and destroyed the ancient Aztec civilization in 1519. And it was exactly a hundred years after this that the Pilgrim Fathers landed at Plymouth Rock Massachusetts. The Spanish domination of Mexico lasted 300 years. Mexico won its independence in 1821.

* This is the outline of an address recently delivered before the Des Moines Women's Club.

It is sometimes asserted that Mexico is a land of perpetual disorder and violence. That is not exactly true. If a man keeps his wits about him, he is no more in real danger in Mexico than in Brooklyn or Chicago, which is the crime capital of Christendom. There is perhaps more banditry in the United States in a single week than in Mexico in a whole year. By what



PLUTARCO ELÍAS CALLES
President of the Mexican Republic for the
term of six years commencing
Dec 1 1911

other words the trade between these two countries was conducted at the rate of three million rupees a day. The importance of trade between Mexico and the United States can be further understood when one remembers that Mexico leads all Latin American continental countries in this respect. At any rate Mexico is not all a sink of crime or a den of vice as some have pictured it. The fact that the two neighbors across the Rio Grande can talk in economic terms means that they have common business language that they have common interests and that they should arrive at a better understanding.

Another fact of capital importance in regard to Mexico is that the present regime is an extension of the revolution began ten years ago. The present Constitution adopted in 1917 had never been put into full operation. The former governments since the revolution were either too occupied with the problems of military pacification or too busy enacting reconstructive measures to fully enforce the constitution. It is only with president Calles that Mexico has now started upon the path of technically legal administration. What he is attempting to do is to enforce every clause of the 1917 Constitution. In this connection it should be observed that the three most recent Mexican governments which were recognized by the United States, have all been founded upon this Constitution born of the revolution.

One of the most direct results of the Mexican revolution is the growth of nationalism. Mexico for Mexicans is the cry of the day. Self respect, self help, self development and self determination are the watchwords of the Mexico of to day. The Mexican nationalists want their fatherland to be independent, religiously, politically as well as economically. Foreigners may come in Mexico but they must not dominate it. Mexico is awakened.

The Mexican nationalistic movement is of tremendous dynamic force and is packed with thrills and human interest. The nationalistic tendencies are specially noticeable in their church laws, petroleum laws, and in their various other attempts to protect and conserve their national resources from unjust foreign exploitation.

Throughout the greater part of four centuries of Mexican church history, the ecclesiastical authorities have been fanatically intolerant. The present conflict is nothing but the continuation of a state of affairs existing since 1521. Writes Senor Jose Miguel Beja and the well known Mexican publicist,

"The Mexicans then had their own religion, their highly developed arts, their gods, and their temples, and although some time elapsed before a Pope decided that the conquered people were human beings and had a soul, the first act of the Spanish soldiers and the Spanish priests upon taking possession of the land was to demolish the magnificent places of worship in the Mexican towns and to erect upon the debris Roman churches. The idols and icons were destroyed, the religious monuments razed to their foundations, and the Mexicans baptized en masse.

The church in Mexico was an instrument of fanaticism and bigotry. Only fifty years after the Spanish occupation the Holy Inquisition with its fiendish fire and torture was introduced into Mexico to hunt out the heretics. No one lived at ease. Fear swept over the country like plague. History records that in one day alone, on April 11 1614, one hundred and seven persons were burned alive or tortured to death by the Inquisition in Mexico.

The church whose sole duty was supposed to be to teach the self denying doctrine of the humble Nazarine Carpenter became the extractor of most of the gold and silver that went to Rome and to Spain. It took Rs 71,000,000 in gold in one year. In three centuries it has been estimated that the church grabbed nine billion rupees worth of silver and other metals.

"Ten per cent of the product of the land was for the church, the ground had to be blessed by a priest before sowing, processions and religious services were organized to pray for rain in times of drought. Even domestic animals had to be taken to the church once a year to be blessed. The priest was pastor, physician, chief of police, school teacher and judge.

In the past the church was an instrument of conquest. It is now frequently a hand maid of the exploiting class. Many a rich manufacturer desiring to safeguard against sabotage, finds it profitable to hire Catholic priests in order to bless the machine with 'holy water and prayers before they are used! The idea seems to be that when a priest has mumbled a few Latin words and sprinkled a few drops of Jordan water over a machine it becomes holy, and that the ignorant workmen would not injure it during labor troubles.

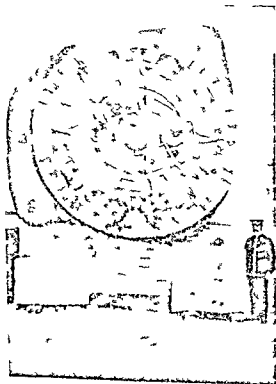
To the pleas of intelligent, educated, patriotic Mexicans that they are starved, robbed and degraded the Christian divines have just one answer. Get Jesus in your hearts, and these questions will take care of themselves. 'Church a mighty helper indeed! Is it any wonder that religion is already headed for the refrigerator?



Typical Mexican Indians

The Roman Catholic church in Mexico has accumulated vast property. Professor Ross of the University of Wisconsin states that by the middle of the nineteenth century two-thirds of the productive wealth of the country was in the hands of the church. The government has now nationalized all religious property as regards ownership and control. In its attempts to deliver the country from the dominance of a clerical medievalism, Mexico is inspired by the examples of France, Russia and other progressive nations. Mexican leaders note that even the Asiatic Turkey has disestablished the Islamic ecclesiastical organization.

From a historical and administrative point of view the church in Mexico is a foreign institution imposed upon the country from outside largely by force of arms. It has not built up a strong native priesthood. The church not only controls large areas of Mexican lands but its foreign priesthood practically control the Mexican system of education and encourages the ignorant masses to disobey land laws. The claim is made that the natives are exploited—economically and politically—by foreign bishops and priests especially Spanish and Italian. The



An Aztec calendar carved on a huge
monolith in stone centuries before Christ

making decree as summarized by the American Foreign Policy Association provides

1 No foreigner may exercise the religious profession in Mexico

2 Education must be given in official schools and be secular. No religious corporation or minister of any creed may establish or direct schools of primary instruction

3 Religious orders, convents and monasteries will be dissolved

4 Any minister who incites the public to refuse to acknowledge public institutions or to obey the laws will be severely punished

5 No publication either religious or merely showing marked tendencies in favor of religion, may comment on national political affairs

6 No organization may be formed whose title has any word or any indication that it is connected with religious ideas

7 Political meetings may not be held in churches

8 All religious acts must be held within the walls of a church

9 No religious order of any creed may possess or administer property or capital

10 The churches are the property of the nation. Other ecclesiastical properties such as bishops' palaces, houses, seminaries, asylums, colleges, convents and all buildings constructed for religious purposes pass into the possession of the nation, the use to which they are to be put to be determined by the Government.

11 Heavy penalties may be imposed upon ministerial or other authorities who fail to enforce the above provisions.

The church authorities instead of submitting to the laws of the country have openly defied the government by resorting to their ancient weapons of excommunication, the interdict, the boycott and the terrorizing of people of weak conscience. This is flat rebellion. Religious bigotry has gone to seed. The Mexican government was compelled under the circumstances to expel some twenty foreign ecclesiastics. Who shall say that a nation has no right to throw out undesirable aliens in self defense?

The leading Roman Catholics in the United States have been urging the Washington government for some form of interference. They would doubtless be pleased if America would intervene and gobble up the southern neighbor by annexation. Fortunately there is not yet a substantial body of public sentiment favoring annexation. And unless the government in Mexico City weakens under pressure all undesirable "sky pilots" will have to get out and keep out of Mexico.

LAND LAWS

Mexico possesses a very limited amount of productive land at present. Only about

one-fourth of the land is arable. Americans and other foreigners own millions and millions of acres of this land. The new Constitution prohibits any foreigner whatever from acquiring possession of real estate within sixty two miles of the boundary lines and thirty one miles of the sea coasts. This is a measure of national defense against possible military and naval aggression.

Aliens who already own land in the prohibited zone, are permitted to hold it throughout their life time. Their heirs also may inherit it, but they must dispose of it within a period of five years or become naturalized Mexican citizens. Failure to comply with the law will result in the sale of the land at public auction.

Outside of this forbidden zone foreigners may acquire ownership of lands or acquire concession to develop natural resources, if they sign a pledge that in any question affecting the ownership of such property they will forego the privilege of appealing to their own government. Aliens must submit their claims, in so far as they affect the property to the laws and courts of Mexico. Violation of the pledge will result in the forfeiture of their property rights to the Mexican government. Foreigners already owning property in Mexico will not be required to sign this pledge, but their heirs must either sign it or dispose of the property within five years. Failure to comply will result in the sale of the property at public auction, the proceeds of which will be turned over to the Mexican government.

Another provision of the Alien Land Act requires that fifty percent or more of the stock of any company owning land shall not be acquired by foreigners. However a foreigner already holding stock in excess of that percentage may keep it until death and a corporation owning such excess shall have ten years in which to dispose of it. The purpose of this clause is to ensure to Mexican citizens an adequate supply of agricultural land.*

PETROLEUM LAWS

Nearly everybody knows that Mexico is the largest producer of silver in the world, but it is not so generally known that in the

production of petroleum Mexico is only second to the United States. Now in view of the fact that much of this petroleum is in the hands of the foreigners the Petroleum Act provides that the ownership of all minerals including oil is vested in the nation. This provision is intended to keep the control of such natural resources out of the hands of the foreigners. In granting concession to develop resources the Mexican government will doubtless favor Mexicans over foreigners. Moreover, the law prohibits monopolies and requires the foreign concessionaires to pay taxes.

High pressure diplomats have asserted that these laws are confiscatory and retroactive. Indeed the State Department at Washington has protested against them. The Mexican government, however, takes the ground that as a sovereign power it has undisputed right to legislate concerning land and natural resources within its jurisdiction. All lands and properties within the limits of the national territory belong originally to the nation. It has the right to transfer their ownership to individuals or corporations and may determine the requirements for such transference. These rights are inherent in Mexico as a sovereign nation.

The Mexican Ambassador to the United States has recently pointed out that the Mexican land laws are not, in their essence very different from those of America. In several of the United States foreigners are not allowed to own real estate under any conditions.

* This is notably true of the District of Columbia as also of Kentucky, Missouri, Oklahoma, Washington, Texas, and other States. An exception is made of foreigners who first announce their intention to become naturalized citizens of the United States. In Oklahoma, if an alien acquires property by inheritance, he must either become a citizen within five years or forfeit the holding to the State.

Then again in most of the States on the Pacific Coast discrimination is made out right against the Oriental people as a class. The Alien Land Act of California for instance rigidly forbids Japanese, Indians and Chinese, not only from owning agricultural land but also from leasing it, even for a single year. The law also forbids their purchase of stock in any company or corporation that is entitled to possess or acquire agricultural land. How can the United States having such anti alien land laws on its own statute books bawl against those of Mexico?

* For a thorough study of the Mexican agrarian situation consult *Land Systems of Mexico* by G. M. McBride.

LABOR MOVEMENT

It is interesting to note that the policies of the Calles administration are backed and supported by the Mexican labor movement. Indeed it has assumed responsibility for the acts of the government. The Mexican Federation of Labor has a membership of a million and a half, and it is estimated that at the end of the present year the membership of the Federation will be 2 000 000. It is a powerful political force.

In the last labor convention President Calles expressed his determination to make life easier and more attractive for the workers. His government is exerting every effort to build a better and a newer country where there will be more social justice and where the poor will not be ground down by the rich. He is the friend of the oppressed and the toiling masses. It is not therefore surprising that he should be described by his critics as socialistic and radical in his views.

The interest of the present government in the welfare of the laborers is not merely academic. Senor Calles is right on the job at all times fighting for the best interests of the laboring class. The Mexican Congress now in session has a bill before it which is designed to make employers share profits with their employees or to pay them a fixed bonus. There are also other measures pending such as a minimum wage requirement, eight hour day, workmen's compensation for injuries and preference to Mexican citizens.

Are these measures too radical? Are they too revolutionary? Perhaps. But are they singular? Are they without their counterparts in the advanced countries of the world? Most of these measures are already in force in America. In the United States observes the Boston *Christian Science Monitor*, which can never be accused of sympathy for any radical expedient,

are found statutes creating employer's liability. The eight hour day is not unknown in American industries, and is actually enforced by statute in many cases. Wages are fixed by government mediators and the wage scales in a great many instances have been determined upon the earning power of the companies involved. The bonus system is not unknown and is a matter of fact all those measures spoken of in Mexico as radical labor reforms have their counterpart in the United States, if not as laws, at least rules fixed by custom.

The fact is that President Calles and his supporters are convinced that the revolution can be preserved and made to move forward

only by progressive reforms. Life is progress. Progress is change. Progress demands a break with the dead past, and Mexico is striving to make that break peacefully, if it can, but break it must.

The Mexican labor leaders have been severely criticized in the United States for their extreme nationalistic policy. They seem to have acquired the reputation of being Xenophobic. One should remember, however, that Mexico for many years was subjected to a series of measures actually designed to favor the foreigner at the expense of the native American. English, and other foreign capitalists vied with one another in controlling Mexican natural resources and Mexican economic enterprises. 'Industrial development was fostered by concessions to foreigners under special legislation', writes an authority on Mexican affairs 'often granting monopoly privileges, exemption from taxes and from duties on imported machinery, etc. Bankers were established with exclusive rights of currency issue, to the amount of two or three times their currency reserve, exemption from federal and municipal taxes, and the right to foreclose on mortgage securities by private action of bank officials without judicial procedure. These banks were controlled by small groups of capitalists who lent large sums of money to their friends and rendered small land holders helpless.' It is only natural that the labor unions, which are the only organized force in the country excepting the army, should resist economic exploitation vigorously, henceforth no one shall prey upon Mexico.

Moreover the Mexican labor movement is an important social influence in improving the standard of living among the working people. In twelve years the labor unions have raised according to the General Secretary of the Mexican Federation of Labor, wages an average of eighty five per cent.

AGRICULTURAL DEVELOPMENT

The agricultural resources of Mexico are large and unusually varied but the methods of farming are as primitive as those of India. The present government is endeavouring to modernize farming and improve the conditions of the lowly farmers.

The Federal government, the State govern

* A comprehensive treatment of the subject is to be found in *Mexican People and Their Detractors* by E. Gonzales Roa.

ments and the various municipalities have been in some cases selling, but in most cases distributing free among the new farmers seed, implements, and agricultural machinery. Mexico has recently bought in America and sold to Mexican peasants 8000 sets of modern plows and harnesses, at a cost of Rs. 75 per set and on three years' credit. This same equipment costs Rs 375 per outfit through private channels.

As a necessary step in the development of agriculture, the government has opened the National Agricultural Loan Bank in Mexico City. It lends money at a reasonable rate of interest to the peasants, who are fleeced by private money lenders. The loan-sharks charge an interest rate from 24 per cent. to 48 per cent.

The government does not intend to stop with one agricultural bank. It is planned to start regional agricultural banks under the supervision of the central bank in Mexico City. Moreover, it is proposed that in each community where a bank is opened a co-operative society of farmers will be formed and this co-operative society will have an interest in the bank. What these banks, which will bring the much needed credit within the reach of the starved peasantry, will mean for the development of Mexico requires no great powers of divination to foresee. They will stabilize agriculture and ensure increased prosperity for the nation.

SPREAD OF EDUCATION

Mexico is confronted with a gigantic task in changing from a sixteenth century serfdom to a twentieth century democracy. In order to bring about the desired transformation, Mexico is turning more and more to education.

The majority of the people, estimated at from 60 to 80 per cent., are illiterate. This does not, of course, imply that Mexicans are stupid or of a low order of intelligence. The great mass of the people in Mexico, as in India, have not enough educational opportunities. Popular education is, however, being introduced with splendid success. Already Mexico has a fine nucleus of an educational system. The National University in Mexico City, which lacks only about quarter century

of being 400 years old, is a flourishing institution. It is attended by 13,000 students, a large number of them being women. With the spread of education, the spirit of narrow sectionalism is waning. The rising tide of nationalism is sweeping all classes of people into unification.

Elementary education of all children between the ages of six and sixteen is compulsory. In actual practice, the law is not enforced. This is due to the fact that there are not as yet enough schools to meet the requirements of the compulsory law. The schools are, however, rapidly increasing. Calles has stated that new schools are being built and opened at the rate of 1,000 a year and the government will continue this building program until the nation is provided with school room for every child.

Mexico has at last awakened from its lethargy. We are today witnessing in that country a colossal struggle—a struggle for religious, political, and economic emancipation. The ideals of Mexican nationalists are those of liberty and enlightenment. The dream of Young Mexicans is the dream of a greater and happier Mexico. They hope to conquer a better material existence here upon this planet Earth before reaching Heaven. The hungry Mexican peons like the starving Egyptian fellahs and Russian muziks, have no desire to chant

You will eat, bye and bye
In the glorious land above the sky,
Work and pray ye on hay
You'll get pie in the sky when you die!

The present administration may not be all that is desired, but it is a long and important step forward. President Plutarco Elias Calles is a man of high character, unselfishness and rare executive ability. Life stands before him an adventure of service not yet lived. His clean-cut program of nation building, which has earned him popularity in his native country, may well serve as a guide to Indian leaders.

Mexico by fighting for its rights is fighting for all oppressed peoples in all other countries. The question that Mexico is facing is this: Can a poor, oppressed, exploited people have the right—to quote the words of the American Declaration of Independence—to "life, liberty and the pursuit of happiness" when threatened by the wealthy and mighty?

BINDU'S SON

By SARAT CHANDRA CHATTERJEE

THAT Jadab Mukherjee and Madhab Mukherjee were not born of the same mother was history which they themselves had forgotten, so had all outsiders. Jadab who was poor, had at great sacrifice, trained up his younger brother Madhab in law and after much trouble had secured Bindubashini, only child of a rich landowner as the latter's bride. Bindubashini was possessed of uncommon beauty. On the day that she came to live in their house with her matchless beauty and ten thousand rupees in Government promissory notes, the elder brother's wife Annapurna shed tears of joy. The family had no mother or daughters. She was the head of the show. She held up the young bride's face and said proudly to the admiring neighbours "This is what one should bring home, when looking for a bride." She is like a statue of the goddess Lakshmi." But she was disillusioned in about a couple of days. She discovered very soon that the young bride had brought, along with her share of charms and cash mountains of vanity and an undue sensitiveness. One day the elder lady of the house called her husband aside and said "Dear, you have no doubt secured a sack full of grace and gold for a bride for your brother, but my goodness, she is a real jungle cobra."

Jadab did not believe her. He scratched his head and said, 'so then', 'really', is that so? a few times and went to the Zemindar's Office.

Jadab was a quiet and peace loving sort of a man. He used to work as a rent collector at the Zemindar's Collectorate and spent his time at home in religious duties. Madhab was ten or twelve years his brother's younger. He had just commenced to practise as a lawyer after passing his examination.

He came and said, "Bou than* Did dadaji find money to be greater than all else? If he had waited a few days, I could have earned enough to satisfy him†."

Annapurna kept silent.

There was an additional danger which prevented anybody from attempting to discipline Bindubashini. She suffered from hysteria and had fits. She could make such scenes that it made one's head reel even to look at her and it generally required medical help to bring things to the normal. It was, therefore, that everybody believed the much-coveted *alliance* to have been a great mistake. Only Jadab stuck to his faith. He stood alone against everyone and said, "No, no, you will see later on. The little mother (meaning Bindubashini) is beautiful as the Goddess Jagatdhatrī, could she be a failure? It is absurd."

One day, after a little exchange of words, Bindubashini was sitting silently with a dark cloud on her face. Annapurna was put into a panic when she saw these symptoms. She suddenly had an inspiration. Rushing into her room she brought out her little eighteen month old son Amulya, who was fast asleep, and dumping him on Bindu's lap, she disappeared.

Amulya began to howl as a mark of protest against this rude interruption to his unfinished sleep.

Bindu struggled with all her might to save herself from the clutches of hysteria, won, and went into the room with the baby.

Annapurna saw this from a corner and felt extremely elated to have discovered such a miraculous cure for her sister in law's fits.

Annapurna had to do all the house-hold work of supervision and management and found little time to look after her little son. It made her sick if she got no sleep at night after the fatiguing duties of the day. So, Bindu took up the work of looking after the baby.

About a month after the incident referred to above, Bindu entered the kitchen one day with the baby in her arms and asked, "Didi* where is Amulyadhone's† milk?"

Annapurna left the work in hand and said

* The form of address used in Bengal to address one's elder brother's wife.

† Form of address used to address an elder brother.

* Form of address used to address an elder sister or sister in law.

† Amulya's full name.



MOTHER

Artist—S/ Promodekumar Chattopadhyaya
Kalabhavan Baroda

(2)

in a frightened voice, "Just a minute, sister, I am warming it for you."

Bindu had already seen that the milk was not ready. She lost her temper and said sharply, "I told you also yesterday that I wanted the milk before eight but it must be nine before I get it. If you find the work so heavy, why don't you tell me so? I can manage it in some other way. And you," (now addressing the cook), "O daughter of a Brahmin, have you too lost your senses? Would it turn creation upside down if you cooked the pindi* for the whole house a few minutes later?"

The Brahmin woman kept quiet.

Annapurna answered "We could have retained our senses if all that we had to do consisted, as in your case, of dressing and undressing the baby. Couldn't you wait even one minute?" Bindu said in answer, "You will have a curse on you, Didi, if you ever again touch Amulya's milk! I, too, may I have a curse on me if I ever asked you for his milk!"

So saying, she thumped Amulya down on the floor and taking hold of the milk pan, placed it on the stove. Amulya began to shriek as a result of these extraordinary happenings. Bindu pressed him hard on the cheeks and shouted, "Shut up at once, you son of a pig, shut up, or I will strangle you!" Kadam, the maid of the household, rushed up seeing how Bindu was going on and attempted to take the baby in her arms. Bindu stormed at her, "Get out, leave my presence at this very moment, do you hear!"

She stood where she was, as if petrified with fright, and did not come a step nearer.

Bindu did not say another word to anybody and engaged in warming the milk with the little boy in her arms.

Annapurna stood still. When, after a little while Bindu had left the place, she said, addressing the cook, "You heard her, didn't you? I had told her one day in joke to take Amulya. Now, on the strength of that, she places a curse, on me!"

However, it was thus that Annapurna's son began to be nurtured into manhood by Bindubashini, and the result was that he learned to call his aunt "mother" and his mother "didi."

*Food offered to the dead. Here used to signify Bindu's angry desire that the other members of the house, died rather than deprive the baby of his timely supply of milk.

About four years after this Amulya had his *hate khari** with great festivity. The day after the ceremony, Annapurna was busy in the kitchen when Bindubashini called her from outside, "Didi, Amulya has come to give you his *pranam*†, just come out for a minute."

Annapurna came out and was staggered by the make-up of Amulya. His eyes were nicely painted with *Kajal*,§ he had been given a beauty spot on his forehead and his hair was gathered up and tied on the crown of his head. A yellow-dyed dress, an earthen ink-pot slung from a string in one hand and a few palm leaves (for writing purposes) wrapped in a small mat under his arm, completed his equipment.

Bindu said, Do your *pranam* to Didi, dear!"

Amulya prostrated himself before his mother. He had no shoes, no socks, no burden of a variety of foreign clothes—Annapurna smiled at these eccentricities and said "Oh, you have a head for ideas, Chhota Bau** Is your son going to school?"

Bindu smilingly answered, "Yes, I am sending him to Ganga Pandit's Pathshala (village school). Bless him this day that he may realise his highest destiny." Turning to the servant, she said, "Tell Bhairab Pandit Mahashaya, in my name, to see that no one bullies or beats my son! Didi, take these five rupees, prepare a nice *sadha* (a present of food-stuffs), and send it to the Pathshala by Kadam." So saying she kissed her son, picked him up in her arms and went away.

Annapurna's eyes overflowed with tears of joy. She said to the cook, "She is all engrossed in that boy! Yet, she did not bear him—had she done so, I do not know what she would have done!"

The cook opined, "It is probably due to that that God has not given her any of her own—she would be eighteen or nineteen—"

Before the cook could fully unburden herself of her wisdom, Chhota Bau came back, alone this time and said, "Didi, couldn't you

*A ceremony inaugurating the student life of a child.

†Prostrating oneself before an elder as a mark of respect.

§Preparation of lamp black made from vegetable oil flame.

** Meaning the younger bride of the family

ask Bar'thahur * to arrange to open a Pathshala in front of our house? I shall pay all expenses'

Annapurna laughed out. She said, 'Good gracious, he hasn't even gone two steps away from you and you have already lost your determination' Why not go to the Pathshala with him and keep watch there''

Bindu was disconcerted and said 'No, no, I have not lost my determination' But I am thinking that it is one thing for him to be within my sight and another to be out of it. The other students are all wicked boys. Suppose they thrashed him. He is so small''

Annapurna answered "And if they did, what of it? Boys will be boys and will fight. Moreover, all children are the same in their parents' eyes. If they could send their children to school why couldn't you?"

Bindu thoroughly disliked comparison with others. So she said probably a bit displeased inwardly 'You have a way of talking' Suppose some one poked him in the eye with a pen or something—what then?

Annapurna understood her feeling, smiled and said 'Take him to a doctor, no doubt. But I tell you that even if I had spent days over it I could never have thought of that poke in the eye' So many boys go to school, but I have never heard of any one being poked in the eye''

Bindu said 'Lots of things may happen of which you have no idea or knowledge. Who can make sure of accidents? Never mind all that, why not ask him once and let things follow their natural course after that.'

Annapurna said gravely 'I know what will happen. When you have set your heart on it once, it must come about. But I shall not be able to say such unheard of things. You speak to him don't you? Then why not suggest it yourself'

Bindu was now angry. She said, 'Yes I will. I shall not send my son so far every day—it does not matter if it displeases any one, nor even if it stopped his education altogether. Hadn't I asked you to take the *Sidha* to the Pathshala? Then why are you standing and gaping?'

Annapurna hurriedly said, 'I am arranging the *Sidha*. Don't let such little things upset you so much' Really, is not your son going to grow up? Do you expect to keep him under your wings for ever? Why don't you think?

Chhota Bau did not answer her question. Instead she addressed the maid servant, Kadam, 'Go with the *Sidha*, and bring back the boy after he has taken the dust of the Gurumahashaya's feet. Request him also to come this way some time in the evening. It is impossible to persuade one who will not be persuaded. I am telling her that a little boy may be thrashed and bullied and I am told that I could not keep him under my wings for ever. I have not come for anybody's advice regarding what I could and what I could not do.' So saying she walked away at great speed.

Annapurna was dumb-founded and stood still. Kadam said, 'Don't stand there any longer mother*', she might come again. When she has set her heart on something, even God almighty will be powerless to keep her from it''

That evening when the oldest member of the family after taking his daily dose of opium, was reclining on the bed with the hubble-bubble pipe in his mouth and attempting to whip up his sweet hallucinations there was a sudden knock at the door.

Jadab opened his eyes after great effort and said, 'Who is it?'

Annapurna entered the room and announced, 'Chhota Bau has come to say something to you, just listen to her''

Jadab hurriedly sat up and said 'Who, the little mother†? Why, what's wrong, mother?'

He had great affection for the chhotabau (Bindu). As Bindu did not answer, Annapurna said, 'She fears that the boys at the school will be poking at her boy's eyes with their pens, so she wants to have a pathshala started within the house.'

Jadab looked very much upset, dropped his pipe and asked, 'Who, who has poked into his eyes? Let me see what has happened.'

Annapurna lifted the pipe back to his hand and said with a smile 'No one has done so yet. We are discussing probabilities.' Jadab was mightily relieved. He said, 'Oh, probabilities' I thought—'

Bindu was standing out of sight and wriggling inwardly with rage. She said, however, in an undertone, 'Didi weren't you absolutely incapable of uttering unheard of things—then why are you talking?'

* In Bengal servants address the lady of the house as mother.

† Affectionate way of referring to one's younger brother's wife.

Annapurna also was realising that her way of putting the thing had not been very happy and was spoiling the case. She understood the full implication of Bindu's undertone and got frightened. Her passion was vented on the poor inoffensive husband, to whom she said, "I did not know that opium shut one's ears also, I thought its effects were restricted to shutting the eyes alone. What have I been telling you? And what have you heard?" "Let me see, what has happened?" Did I say that some one had put Amulya's eyes out? It seems that I must suffer for every thing!" The poor, harmless Jadab felt his dreams crumbling away, he lost control of his senses and said, "Why my dear, what has happened?"

Annapurna got furious. She cried, "Every thing and nothing! It is sinful and stupid to talk to such persons." Then she swept angrily out of the room.

Jadab asked, "Tell me everything little mother."

Bindu stood by the door and said softly, "If we could have a pathshala outside, near the store-room—"

Jadab said, "That is nothing much. But who will teach?"

Bindu said, "The Pandit mahashaya has been here. If he could get ten rupees per month, he would gladly bring over the pathshala. I think we could pay the expenses from the interest of my money."

Jadab was satisfied. He said, "Certainly, I shall set men to work from to-morrow. If Gangaram brings over his pathshala here, it would solve the problem very nicely indeed."

As soon as Madhab gave his consent to her plan, Bindu lost all her anger. She went into the kitchen with a smiling face and found Kadam expounding something with great flourishes of her arms to cheerless Annapurna. Kadam choked off all of a sudden at the advent of Bindu and could only manage a "Goodness, here is—" as a finishing touch. Bindu knew that she herself was the subject and asked, "Goodness, here is, what? Let us hear the rest of it."

Kadam swallowed and stammered with a dry palate, "No, didi, it was—Bara ma* said—let us see—suppose it—"

Bindu said harshly, "Yes, I have supposed. You go off and finish your work."

Kadam cleared out without another word.

Then Bindu said to Annapurna, "Our lady of the house has excellent advisers! They should get an increment of pay; why not ask Bara thakur*?"

Bindu addressed Annapurna as didi when she was in a good mood. Otherwise she called her the lady of the house (Bara ginni).

Annapurna flared up, "Go and tell him," she cried, "He would cut my head off, would he? And your Bara thakur! He will at once whine, 'Oh yes, little mother, perfectly right mother!' I have seen lots of fortunate persons, but none to beat you, chhota bou! What a luck you were born with! Everybody is simply living in terror of you!"

Bindu was in a temper, but the way Annapurna talked made her laugh out. She asked, "Well, you do not seem to be frightened of me?"

Annapurna answered, "Don't I! She who does not go cold with fear when you behave like one of the Furies, is still unborn! But you know, chhota bou so much of anger does no good! You are no longer a child, are you? Had you borne children, you would have had a good few by now. But what is the use of my blaming you! It is that old simpleton who spoils you!"

Bindu said, "I agree that I was born with a portion of good fortune. But I must say one thing. Lots of people get riches and social status in this life, but few get such a godlike bhasur* as I have! One has to do hard tapasya† to deserve such a one. It is my luck, didi. What is the good of your being jealous? But, if any one has spoilt me, it is not he, it is you!" Annapurna waved her arms and exclaimed, "I? Nobody could say that! I am a hard disciplinarian—but I am unfortunate, no one fears me—even the maids and servants quarrel in front of me and cheek me, as if they were the master and I their underling. It is because it is I that such things go unpunished, otherwise—"

Her contradictory ramble brought forth a giggle from Bindu. She said, "Didi, you belong to the golden age! Why on earth were you born now? But no one cheeks or quarrels with me!" She then suddenly knelt down in front of Annapurna, put her arms round her neck and said, "Do tell me a story!"

*Bara ma—elder mother. When there are many ladies in a joint family, the wife of the eldest member is called Bara ma, and Bara thakur means one's husband's eldest brother. In this case, Jadab,

*One's husband's elder brother.
†Penance, performed to please the gods for a boon.

Annapurna got furious and said, "Let me go 'Goaway'!"

Kadam came rushing up and said 'Didi, Amulya has cut himself with the betelnut-cutter' Bindu at once stood up, letting Annapurna go and said, "Where did he get the betelnut-cutter? What were you doing?"

"I was making the bed when he went into Bara ma's room and—"

"Yes, yes I have understood, clear out from here." So saying Bindu went in search of Amulya. After some time she reappeared with Amulya whose finger was bandaged with a wet rag, and remarked 'Well didi how many times have I asked you not to keep your cutters and things within reach of children, but—"

Annapurna got still more angry and said, "Your talk is absolutely without any sense! Must I lock up all house-hold utensils in the safe to keep your son from mischief?"

Bindu said, "No I shall chain him up from to-morrow," and went out. Annapurna addressed the maid "Did you hear Kadam? Do people keep betelnut cutters in the iron safe?"

Kadam attempted to say something but left it unsaid.

Bindu came back and said, "If I again catch you discussing our affairs with servants for opinion and arbitration, I shall go away with my son to my father's house." Annapurna replied, "Why don't you go? But remember, once you go, I shall not ask you to come back even if you knocked your head on the door and died!"

Bindu said, "I should not think of coming back," and left the room with a glum face.

About two hours later Annapurna marched into Bindu's room with steps that resounded all over the house. Madhab was examining his briefs at one corner and Bindu was lying with Amulya on the bed, telling him a story. Annapurna said, 'Come and have your meal.'

Bindu said, 'I am not feeling hungry.'

Amulya said, 'Go and eat a little, mother.'

Annapurna scolded him, 'You keep quiet! This boy is at the root of all mischief! What a spoilt child you are making of him, chhotu! You will realise when it is too late. Then you will weep and say, 'yes, didi told me so!'

Bindu whispered something into Amulya's ear and he shouted, "Why don't you go away, didi! mother is telling me a fairy tale?"

Annapurna repeated threateningly, 'If you desire peace and welfare, come away chhotu! Or, if I don't send you both away to-morrow, let people call me by a name different from Annapurna!' She then marched out as heavily as she had come.

Madhab asked, "What's up? What have you two been up to?"

Bindu answered, "What always happens when didi loses her temper. I had only asked her to keep her betelnut cutters and things away from the baby—and she has kicked up a terrible row."

Madhab said, "All right, go and finish it now. The way Bouthan is marching about! She will soon wake up dada!"

Bindu picked up Amulya and went to the kitchen with a smile on her face.

(To be continued)

Translated from the original Bengali by Ashoke Chatterjee

*Elder brother

RAISON DETRE OF "THE LEAGUE OF NATIONS"

By KAZI MAHABBAT ALI

IT is now about six years that the League of Nations came into being and the time has come that its activities and work may be surveyed and criticised. The work of the League during the past six years will give enough materials for the study of its real design, which has been manifest on many occasions in the past. An attempt will be

made to expose the League in its true colours through its various phases and I shall try to show that the League—the so called saviour of the world peace and prosperity, is more or less a hoax. To a serious and critical observer of the League's activities, the pomp and show so lavishly displayed at Geneva every year, the courtesy and mutual good wish

so profusely expressed during the Assembly sitting at the secretariat will appear to be a piece of meaningless performance so far as the League's avowed objects are concerned. The fact, however, that it may possess a great potential power none will dispute. But my analysis of the situation will show what the League professes to do, what its covenant allows it to do and how far it has practically been successful in its mission which it so loudly advertises throughout the world. From this analysis I hope I shall be able to convince my reader that the League deserves the epithet I have given it.

Before going into the actual activities of the League it is desirable to give a very brief history of its origin. The League of Nations officially came into being on January 10, 1920 when the treaty of Versailles concluded on January 28, 1919 between Germany on the one side and the allied and the associated powers on the other, came into force. The League as all know, was the outcome of the last great European war that broke out on July 28, 1914 and ended by an armistice on November 11, 1918.

The establishment of the League was due to the efforts of the late President Wilson (U S A) whose intention of creating such a body was embodied in one of his famous fourteen points, and the 14th point of Mr Wilson runs thus.

"A general association of Nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike."

Mr Wilson as an arbitrator offered these fourteen points to all the nations then at war and asked them to cease further operations on acceptance of these conditions. The allies then in hopeless confusion as to the result, of the war readily accepted these terms and assured the world that they would act up to them. An armistice was signed after this. After giving a little further history of the League I shall try to show how these 14 points which were to be made the basis of the League have been honoured more in the breach than in their observance by the League.

The first draft of the covenant of the League of Nations was published on February 14, 1919, and accepted after modifications by the representatives of the allied and associated powers, in the plenary conference held at Paris on April 28, 1919.

A few words are also necessary to explain the constitution of the League. The League has three main organs, namely, the assembly, the council and the secretariat. Under the League there are as many as six departments. The secretariat has been permanently established at Geneva in Switzerland which became conspicuous by its perfect neutrality during the war. The secretariat consists of the Secretary general of the League and his staff—the first Secretary general being Sir James Eric Drummond.

England, France, Italy and Japan shall be the permanent members of the League council which is acting as the chief executive of the League. Germany, which has been admitted into the League in September, 1926, has also been given a permanent seat in the council after protracted negotiations. The council practically speaking, is the most important body since all international conflicts referred to or undertaken by the League are decided by this body and the formal approval of the assembly to its decisions is obtained by a simple majority. America, although she was the initiator in this matter, is not a member of the League, since she could not accept in toto the covenant framed by the allied powers.

The first and foremost objects of the League are to restore peace and prevent war all over the world. But my contention will be that the League by its very covenant is incapable of yielding such results, because article 5 of the covenant states that except where otherwise provided decision at any meeting of the assembly or of the council shall require the agreement of all the members of the League represented at the meeting. I should say that such a unanimity of agreement is not possible even in the council when matters of conflicting interests among the members are to be decided. As an instance of this it may be pointed out that Germany could not be admitted into the League in the beginning of the session, 1926, simply because Brazil retained its intention of veto to Germany's obtaining a permanent seat in the council. The possibility of such unanimity in the council may be admitted in cases of minor and non controversial character. But the difficulty of unanimity has now all the more been aggravated by the raising of the number of non permanent seats in the council from five to nine.

It is ridiculous to suppose that fourteen members, representing fourteen nations who

will now be composing the League council, would be of one mind regarding questions of extremely controversial nature.

In the second place, it is an observed fact, as will be soon illustrated, that decisions in the League council are not influenced by legal and moral convictions, but mainly by political considerations that serve best the interests of different members that sit as judges. In the face of this fact, which is indeed painful, the decisions of the council, even when they could be unanimously arrived at cannot rouse the sympathy and obtain moral support of the unbiased people outside.

The next point is that a member according to the covenant, "may, with a previous notice to the League" if his purpose is well served by doing so. It may be taken for granted that any member when it finds its position or interests shaken within the League will at once withdraw and thus get out of the clutch of the League. But the most serious defect of the League is its total incapacity to enforce its decrees or decisions even if they could be unanimously reached. Now the whole thing becomes a farce. Just imagine a case in which a judge can sentence a man to imprisonment but there is no executive to put that man into jail. So until this so called confederation can interfere with the sovereignty of a state its decision in the true sense of the term has no meaning at all. It may be argued that the League has settled some European disputes. But the answer to this is that the League has been successful on very few occasions with respect to some minor disputes concerning very petty states of Europe—chief of which being the Bulgarian dispute over the boundary line and the Aaland island dispute between Finland and Norway. But the League's dealings with a great power have been confined to mere appealing to its good sense and it is helpless in that case. Some instances of the kind are necessary at this stage.

It may be recalled that there was a dispute over upper Silesia in 1921 between Germany and Poland. The treaty of Versailles provided that in the eastern part of the German provinces of Upper Silesia a plebiscite should be held and whether this province ought to go to Poland or to remain with Germany should be decided by the majority of votes of the people of Upper Silesia. A special committee was appointed by the allied powers to report to them the result of voting. The voting was, however, in favour of Germany, the ratio

being seven to four, and Germany now claimed the Government of that province according to the terms of the treaty. But France rejected the claim and the League, which was ultimately invoked, divided the province between Germany and Poland since it did not want to incur the displeasure of France. But what was a matter of pleasure to France was a vital question for Germany, and she then under too much economic distress and pressure of the allies, was compelled to obey the decree, however unjust it might be. This is the first piece of justice done by the League.

The same year the League made itself ridiculous by handling the dispute between Poland and Lithuania over the city and province of Vilna. It wanted in vain to enforce such a decision as was rejected by both the parties. It made itself still more ridiculous by deciding military action against the powers concerned to enforce its decrees and abandoning the idea at the last moment.

Some time after the treaty of Versailles, which reduced Germany to an insignificant state France under M. Poincaré's regime all on a sudden attacked Ruhr, purely a German possession, and occupied it on the plea that Germany was not duly paying her war debts to France.

But the League maintained a prudent silence over the matter since it could not do anything against France, though the French action was declared by the British Government a "disorderly" one and "others to be absolutely illegal," meaning that the spirit of the previous treaty and every one knows that France evacuated Ruhr only when her economic and financial stringency would not allow her to do so. Such is the dealing of the League with its powerful members.

Another instance is afforded by Italy in her duel with Greece in the Corfu matter in 1923. Despite the League's warning and orders Italy under proud Mussolini occupied Corfu by force of arms and the matter ended there, since Greece had not the power to measure her strength with Italy. It was on this occasion that Lord Cecil in a statement regarding the activities of the League admitted that the authority of the League had been practically repudiated by a great power. Representatives of many governments even in the League council held that the Italian contention during the Corfu crisis constituted a deliberate challenge to the authority of the League. Now the common

tary on article 17 "of the League's covenant that any act of war is henceforward a breach of the peace of the League which will exact due reparation" becomes a downright mockery in the face of the fact that the League did nothing against France and Italy for such breaches of the peace in defiance of the League's authority

Above all, the dealing of the League with Egypt, comes to the forefront. It is to be recalled that Egypt, while she was being racked by British soldiers after the murder of Sir Lee Stack, appealed to the League requesting its intervention for the cause of peace and justice. But thanks to European diplomacy, this fervent appeal could not move the hard-hearted Geneva Secretariat, since acceptance of such appeal might result in incurring the displeasure of the British lion and the ultimate decision might be favourable to a non-European Muslim country, and the hesitancy of the League Secretariat was totally removed by the bold announcement of the British Foreign Office that it was a domestic affair and that it would not tolerate outside intervention. This rendered the League quite helpless and inactive. But the answer to the British contention to which the League acquiesced, may be found in article 3 of its covenant which says that the League may deal with any matter affecting the peace of the world. Moreover there is no mention in the covenant that any country which is not a state in the true political sense is not competent to lodge a complaint with the League and to get proper redress.

The same applies to Morocco and Syria. When one reads article 3 and particularly the main objects (stated previously) of the League one fails to realise why it should maintain such a dead silence over the two bloody and ruinous wars that are still devastating Morocco and Syria where two Moslem countries are endeavouring heart and soul to shake off the European yoke. But the League knows it well that these two small Moslem countries cannot hold out long against two of the strongest powers of Europe such as France and Spain. It is for this indifference and apathy of the League towards these two small countries, that Sir Abdur Rahim in his famous Aligarh speech gave the League a mild rebuke.

It is now necessary to describe the treatment and nature of justice that Turkey has received from the League. What was the

League council's verdict with regard to the Mosul question? The council had to admit with much pain that from documentary and legal points of view Mosul belongs to Turkey, but strange to say the award goes to Britain. The decision had to be unanimous and the Swedish delegate to the council, M. Unden one of the three members of the League's commission to the Iraq Frontier who had intimated his intention after thorough enquiry to support the claim of Turkey, had been prevailed upon only at the eleventh hour to vote against the Turkish contention. He would have certainly voted in favour of Turkey as he had announced, but for the pressure brought upon him by England and other interested members to keep the prestige and integrity of the League by giving unanimous decision in favour of England. This is how unanimity was arrived at. From these facts it may be realised how far the Mosul decision was just and fair. France had however a large share behind the screen in this matter. Anxious to get Britain's support in Morocco and Syria, where her position had been very much shaken at the time she too eagerly lent her support to the British claim over Mosul. It has already been stated that judgments in the council are influenced mainly by political considerations and self interest of the members that sit as judges and not by legal and moral convictions, and the French behaviour in the Mosul question is an instance in point. Mosul as all know had been a Turkish possession till the last great war and is part and parcel of Turkey and a great injury has been done to her in this respect. Turkey has justly pointed out that she cannot expect justice from the League executive composed then entirely of the Christian powers of the European countries with the solitary exception of Japan. Although a treaty regarding Mosul and its oil fields has been concluded between the Turkish and the British governments to the considerable advantage of the latter and much loss to the former, Turkey cannot forget that England made this timely but immoral bargain when she (Turkey) was threatened with an impending attack by Italy. She also suspects some dark hands to have worked behind this threatened attack and her feeling of recentment may burst out at any moment.

A few words should be said about China, which is groaning under foreign exploitation

and oppression although she is an independent nation and a member of the League. It may be known to many that China had been forced to sign the Washington treaty according to which the ports of China shall be in the hands of England, America and Japan and it is they who will realise and have the customs duty and direct the policy of opium. The Chinese seas are also under foreign control. All the bloody fights that are being waged for a long time specially against the lust of these imperial powers have their roots in those unequal unjust and humiliating treaty terms. China is not a domestic concern of anybody and why is the League which is so very forward and eager to settle disputes among the Christian nations of Europe now so prudently silent? China is the just cause and she deserves the sympathy and support of the League. But alas! what is the League after all? It is nothing but a mere tool in the hands of the powers now opposed to China and another fact should not be lost sight of that China is a weak nation professing a religion which is not Christian and that she is unfortunately not within the boundary of Europe. Her position might have been quite different had she not occupied the much accursed land of Asia.

The League has thus become an extraordinary and effective weapon to enhance the aggressive policies of Britain, France and Italy in whose hands it is certainly a tool. It is a mischievous scientific institution calculated to obliterate and ruin powers other than European but veiled under a hypocritical seal of benevolence. In the September session of 1926 of the League when the Persian delegate expressed the opinion that two out of the nine non permanent seats ought to go to Asiatic powers it provoked only a good humoured laughter in the Assembly. A careful study of the comments of the whole European press on Germany's admission to the League with a permanent seat in the council will reveal the real motive of European nations. They all in one voice emphasised the only fact that Europe's stability and unity would now be complete, as if the League were a concern of Europe alone. The confusion is unconscious but it is a fact. After extending their fire throughout the whole world and juggling many other nations it is natural for European powers in this age of general blinding of dependent nations, should now be

anxious to consolidate and retain their power in other parts of the world by mutual bond of friendship amongst themselves. The League is the best instrument for that purpose and this is the real spirit behind the Locarno pact and the subsequent admission of Germany into the League. People could understand the League better if it were termed an European clique and not a popular body for the good of the world at large.

A word or two should now be said in connection with Disarmament for the considerable reduction of which article 8 of the covenant makes provision as a necessary step for the maintenance of peace. Disarmament, so far as Germany who had been so long outside the League, is concerned is complete to a great extent under the constant pressure of the allied powers. But as regards other advocates of disarmament namely Britain, France and Italy it has remained merely a mere expression. Italy on the contrary has answered this pledge by increasing her armaments and naval establishments. This is how they are disarming themselves.

Another important function of the League relates to its mandatory system. It is scarcely necessary to say that the mandatory system of the League has been vitiated beyond repair. Not to speak of the principal allied powers even Australia so long purely a British protegee has been given a mandate over New Guinea. Some time back a very high Australian officer serving in New Guinea described how the womanhood of that area is being molested by European soldiers and other European officers. These soldiers, as he says send their boy servants to fine-looking women for their satisfaction.

Let us now examine the work of France as mandatory over Syria and Palestine. It may not be out of place to describe here in a few words how Syria and Palestine became mandated territories in utter disregard of the pledge given by the allies before the signing of the armistice. The 19th point of President Wilson to which all the allied powers then under fear of defeat, readily agreed was that the Turkish portion of the Ottoman Empire should be assured a secure sovereignty. But the mischievous 12th article of the League covenant which makes provision for a mandatory over some Turkish territories is a counter answer to the above pledge. The League, on the strength of this

article has thus entrusted the mandates of Syria and Palestine—countries snatched from Turkey after the war—to the French who have raised there nothing but hatred and discontent,—nay, they have committed massacres and sheer vandalism perpetrated at Bagdad and other parts of Syria. These are but a few of the many instances with regard to the mandated territories.

Now the question is what is the League's responsibility in this matter? According to its covenant the League is bound to enquire and demand reports of management of all mandated territories. It must see that good government is carried on in all these countries and that peace is maintained everywhere. But up till now the League has scarcely demanded such reports. The few that have been submitted to the League are merely nominal and formal. The League council, on the other hand will resent any criticism made by any mandates commission appointed by the League. Thus in the September session of 1926 of the League Sir Austen Chamberlain strongly objected to the proposal of the commission headed by H. Lunden (Sweden) to address a questionnaire to the mandatory powers dealing with the administration of mandated territories. He also opposed the commission's hearing verbal petitions from the inhabitants of the mandated territories without first hearing the mandatory's observation on the subject. It was also suggested that the mandates commission was exceeding its powers as regards supervising the administration of the mandated territories. It is needless to say that other members joined in a chorus with Sir Austen Chamberlain and the report of the mandates commission had to be materially changed. The fun however lies in the fact that

members of the council are almost all mandatory powers who sit as judges to decide their own cases. This explains the silence and negligence of the League as regards massacres and vandalism perpetrated in Bagdad and other places. One may reasonably ask if the mandates were entrusted to these nations for doing nothing towards developing those territories save and except committing notorious deeds in them. Let any supporter of the League's mandatory system answer if Syria and Palestine are now more happy under the League's mandate than they were under Turkey.

In conclusion it will rather be an act of uncharity not even to hazard a prediction of hope about the future activities of the League. Let us hope that the League in future will give a better account of what it stands for since in hoping so we do not lose anything but we gain some consolation that the energy and activities of such an influential gathering which on most occasions have been so lamentably misdirected in the past, may ultimately change their phase and lead to the happiness, peace and progress of the world. It has been hinted at the outset that the League possesses great potential powers and so it is reasonable to expect that good results conducive to the happiness of the world at large are bound to come out of it only if the mentality of its European members in particular is changed and their policy rightly and unselfishly directed. Let us have consolation in the hope—be it hoping against hope—that the malignant spirit and shrewd diplomacy of the League's exponents may change for the better and a new era of peace and brotherhood may dawn upon the world.

ANTHROPOLOGY AND ADMINISTRATION*

By J. H. HUTTON, C. I. L., M. A., D. SC.

As I am not the first district officer to have had the honour of occupying this place there is perhaps no need of an apology for the anomalous usurpation of a pandit

throne by a man of affairs. If any justification were needed I should look for it in the fact that a district officer who is also an anthropologist is in the fortunate position of having as it were a footing in two opposing camps. For it must be admitted that in anthropology as in other directions, the bond between Science and the State

* Presidential Address delivered before Anthropological Section of the All India Congress, Lahore 1927.

is not so close as reason and expediency would seem to demand. The state has always distrusted science and under the banal conditions of latter day politics the proletariat dislikes the genuine intellectual as much as the tyrant and the oligarch have done in their day. Napoleon could not bear what he called *ideologues* though he did not actually persecute them but Russia makes pogroms of her intelligent *sia*, while even the U S A prosecutes theirs. Indeed, this is perhaps but part of a general world movement for even psychology nowadays tends to exalt *kinaesthesia* to a level with the recognized methods of intellectual activity. * Of course this attitude is not without some justification.

It was said of the Athenian the cream of Greek intellectuals that he was *proshapan xunetos epi pan argos*—In everything enlightened and at everything ineffectual. Many of us will recall from undergraduate days a certain almost contemptuous distrust of dons as a class whatever our feelings for particular individuals, and this I take it is merely another symptom of the same general idea. A recent writer has stated that in France intellectual influence was at its strongest in politics from 1875 and that those thirty years witnessed a shrinkage in political virtue, a lowering of the national pulse, a gathering indifference to national name and heritage, and that if France awoke again it was because she has listened not to the intellectual, but to those who have rebelled against their doctrines.

Still there is a great deal to be said on the other side for the scientist. He is at least the first man to reach the Socratic stage of knowing enough to be aware that he knows nothing and even if it be objected that the mental attitude of a man of science will lead to a doctrinaire and academical spirit useless for practical administration as engendering weakness and indecision it can at least be claimed that one of the leaders among recent anthropologists, the late Dr. Rivers, recognized the danger, and would have been the first to condemn any course that created such an attitude. †

It cannot be denied, I think, that both Governments and Missionaries, who must, at any rate for the purposes of this discussion, be reckoned with administrators rather than scientists, have not infrequently pressed their side of the case much too far, their outlook is too apt to be obscured by ideas of efficiency, philanthropy, 'civilization and progress', not to mention religion, they have their minds already occupied to quote Rivers again, with an organised body of knowledge, the fruit of the gradually acquired experience of those who have been concerned in the work of Government in the past. It is in the satisfaction of rulers with this knowledge and their failure to recognize its incompleteness and even its too frequent falsity, that there lies the chief obstacle to the recognition of the value of science in their work. ** When truths which clash with the methods based on such a body of knowledge are brought to notice, they are perhaps too ready to say that the necessities of administration, or Ministration as the case may be, are in conflict with the anthropologists' view and that the latter must go to the wall. Barth on the eyes of Oran †† is really their cry. It is so much simpler not to know that you are wrong.

Let it be granted however, that everyone distrusts a professor, and none more so than other professors, let it be granted that all scientists are suspect do they not foolishly ensue knowledge for its own sake regardless whether it be of any practical value or no? Nevertheless, some knowledge of anthropology is in truth very necessary for all those branches of administration which entail the control by a highly civilized race of another race whose culture is what is commonly called primitive.

Damage enough has been caused to subject races by deliberate cruelty and hostility arising from a complete divergence of ideas and a conflict of material interests. The pitiable cases of the Tasmanians, the Bushmen, the Hereros, the Easter Islanders occur to one at once and the list could unhappily be considerably extended. But it has not been by blood and thunder alone that primitive races have been exterminated. Ignorant and arrogant attempts to improve have probably done almost as much to destroy native races as the cupidity and prejudice of amateur boanerges possibly

* See T. H. Pear, *Remembering and Forgetting*, in *The Respectability of Muscular Skill*.

† See W. H. R. Rivers, *The Government of Subject Peoples*, in *SCIENCE AND THE NATION* (p. 3.4), Cambridge 1917.

even more. After the last Tasmanian war everything that could be thought of for the welfare of those who had survived extermination was attempted but it took the remnant only forty-five years to become extinct under the aegis of civilization. Rivers examination of the causes of the depopulation of Melanesia is well known, and as a result of their contact with more civilized races of both east and west the Marquesans and the Caroline Islanders have likewise almost died out. And we read of the Fokims "the intrusion of the white man has brought with it the usual blight—poverty, sickness, selfishness and loss of self respect." Nor can the Indian expect to escape the same censure as the European since from the point of view of the bottom grades of society he has been a greater enemy of self respect than colour or wealth.

A race adapts itself through many generations to its environment then comes a civilized intruder and finds its customs strange uncouth repulsive perhaps. Regarding such customs as bad from its own point of view it conceives of them as bad in themselves, and promptly starts a policy of destruction in the belief that it substituting higher and better ways. The destructive programme is easy enough the customs and their sanctions that held society together are obviously powerless to bind the intruders their value is not realized and they are too lightly cast away. The construction of substitutes is however quite another thing and the far too frequent result is a rapid moral and physical decline following on a decay of the bonds which have kept the community solid and healthy in the past. Civilization is as it were a drug, which however harmless or even beneficial to the hardened and immune, is a rapid poison to those unaccustomed to its use. It is no less destructive than opium or alcohol, and like them needs to be controlled and that straitly in the interests of the weak. Unhappily the poisonous nature of the drug has been far too little realized and philanthropists of all sorts have combined to administer the biggest dose that the often too willing victim could be persuaded to swallow with lamentable results. In India and Burma there are still several remote corners where the inaccessibility of the country or the intractability of its inhabitants has left islands of primitive culture almost

untouched by the surrounding waves of progress, and it must for long remain a problem to administer these areas in such a manner that the touch of civilization shall not destroy their inhabitants as the brass pot in the fable destroyed the earthen pot that swam with it on the flood. It is here that anthropology has her part and I propose to indicate briefly a few of the ways in which she serves this end.

Now the first necessity for any man in dealing with a race of so-called primitive culture is to understand its point of view and such an understanding depends on a particular sense of sympathy by which I do not mean the feeling of compassion experienced by the philanthropist for the underdog or by one of those who have found salvation for the unregenerate. That sort of sympathy sometimes does even more harm than good. But I mean the attitude of a man who can divest himself entirely of his own outlook on life who can ignore the values which he himself places on the things of this world and of the next, and who can regard everything from the point of view of the members of the other race as they exist for themselves in their own scheme of life. A sympathy of this sort presupposes an intimate knowledge of the general conditions to meet which that scheme of life has through untold generations been built up of the details of the scheme itself and of the conduct of the individual within that scheme. But it requires more than that. It requires ability to appraise (not excluding the appraiser himself and all his works) from the point of view of one living in the scheme referred to and with reference to the details of that scheme alone thus giving values often entirely at variance with those which the sympathizer feels in the light of his own society and of the circumstances of his own life to be the values satisfactory to himself. He must be able in fact to think at will in terms of thought and value entirely other than his own. It may be that this goal is never wholly attainable but any progress that is to be made towards it is facilitated in an almost unbelievable degree by familiarity with the science of anthropology.

I have in mind an instance in which an official who was sitting to interview some unsophisticated villagers was angry because they squatted before him instead of standing in his presence but as a matter of fact no disrespect was intended. On the contrary it

would have been highly disrespectful for them to have elevated their less worthy heads above his head the sacred part of his person the seat of his soul This of course he did not know but had he cared to know both sides would have understood each other and gained accordingly And I would here reiterate that to the anthropologist all customs are natural and even head hunting human sacrifice and cannibalism however necessary it may be to suppress them are not revolting and atrocious crimes but reasonable and meritable acts resulting from beliefs and ideas logically applied to circumstances and environment Seen in this light measures taken to put an end to them are much more likely to be humane and effectual than more prohibitions and punishments enforced on people who know perfectly well that the point of view is unappreciated unconsidered and ignored People in this frame of mind can not appreciate the motives which lead to interference with their customs and will distrust accordingly those who interfere. Probably all the rebellions which have taken place in Assam for instance since its occupation by the British have taken place as a result of ignorance or misunderstanding both of the rulers by the ruled and of the ruled by their rulers I do not suggest for a moment that this particular ignorance or misunderstanding could have been avoided but merely that any knowledge which tends to prevent or to remove its existence is of great administrative value But while mutual ignorance may sometimes lead to rebellion or disturbance it must, in the end lead to apathy depression and degeneracy and I suggest that this is one reason why so many primitive tribes decay under administration Even in Assam where in general the hill tribes have been well looked after such decay is frequently apparent. Thus the Mikirs are related to have been once a virile and warlike race but to have been deprived of their arms by the Ahoms The rather wretched opium eaters who are their descendants show little signs of having ever been a power in the land The Khamtis when we first came into contact with them were a vigorous martial and energetic race but they are now described as inconspicuous and opium sodden

I have taken sympathy in an anthropological sense as the first necessity in the administration of wild men but there are a number of ways in which an anthropologist's knowledge of custom enters directly into the

daily life of administration and the most obvious of these is in the administration of justice An application of intricate codes of law and elaborate juridical systems with their delays their formalities and their nice distinctions are probably necessary in civilized life but they are likely to operate very hardly upon a primitive community to cause much injustice and to give little satisfaction to anyone In the first place such communities though often following intricate and difficult customary rules have generally speaking entirely different standards from those to which we are ourselves accustomed Torts for instance are everywhere recognized but crime as such hardly at all If it is recognized it is in the breach of some taboo likely to bring disaster on the community and punished by some sort of action taken to avert that disaster, whether by sacrifices at the expense of the offender or by his expulsion from the community in order that the latter may escape the consequences of his act Thus in a case which recently came into my court, a man whose small daughter had committed some fault, probably not for the first time, succeeded to frighten her into good behaviour by tying her up and putting her on the swinging shelf that hangs over every Naga hearth to prevent sparks rising to the thatched roof and to receive meat and fish placed on it to be smoke dried When his wife's mother interfered to release the child he struck her Being a man of more than usual truculence he refused to pay the compensation assessed by the village headmen who brought him to me I dealt with the case as between the man and his mother in law's relatives and then asked the headman what ought to be done to a man who thus illtreated his daughter what was the village custom? The answer was Nothing The daughter was his own If anything happened to her the loss was his who would have cause to complain? If Government regarded his action as an offence to be punished let Government see to it it was nothing to do with them I therefore saw to it, but the offender and his friends considered that he was treated with injustice on account of the mild punishment accorded On the other hand in cases of homicide even if accidental the culprit is banished from the village probably because his presence is likely to entail a serious blood feud and more killings and so to disturb and weaken the community Offences

such as incest, though regarded with aversion and even horror are allowed by most tribes to go unpunished by man

Detailed knowledge of custom is often of great value as when guilty intention was proved in a case of homicide by the precise manner in which the killer subsequently washed his hands but acquaintance with beliefs and ideas which are usually unexpressed in words and are often unexpressible in words in languages lacking in any means of conveying an abstraction is much more valuable still. This is particularly the case in dealing with the obscure and rather indefinite workings of the mind obsessed by witchcraft. Often the magistrate or judge has to reckon with the fact that the person accused of witchcraft genuinely believes in his or her own powers even if they are exercised involuntarily as in the case of a woman who admitted to me that it was quite true that a child had died merely because she had handled it. How could she help it, she said, there was no ill intention on her part, but she had the misfortune to have a poisonous hand. Which being so of course she had no business at all to touch anyone so susceptible to evil influences as a small child and knew it.

In anything of this nature belief has obviously a very important influence over the actions of primitives, but they are so incoherent and obscure when it comes to trying to put that belief into language that it is often only the knowledge of what the mental process is likely to be that makes it possible to follow the thought and to deal with the case in a manner which is at least comprehensible and may with luck be satisfactory to the people concerned. And it is in cases of this sort that it is probably hardest of all to give satisfaction. It would never be regarded as just merely to dismiss accusations of witchcraft as mere superstition nor would it do anything to solve the difficulty which has led to the complaint in court. Those accused of witchcraft do believe in many cases that they possess supernatural powers and in all cases that if they do not themselves, others do. They therefore consider perfectly just forms of procedure and punishments which appear to us unreasonable and iniquitous or at any rate inequitable but to which they are surely entitled as long as their point of view remains unchanged. All sorts of other similar cases occur. For instance, an old

Sema who had come to the conclusion that his bad health was caused by the absence of his soul from his body a frequent cause of illness according to Semas went down to the fields where he thought he might have lost it killed a chicken for it and called it. He went home calling to his soul by his own name of course from time to time to make sure that it was following. A personal enemy aware of what he was doing took a stick and hid by the path. As the old man went by calling over his shoulder to the invisible soul his enemy leaped out of the grass suddenly and brought his stick down with a thwack on the ground just behind the old man's heels. The timid soul was frightened and fled and the old man died on the third day and his relatives rightly accused his enemy of murder. Now this business of calling back the soul may appear to us to be a farrago of foolishness, but it is very real indeed to those that believe in it, and though it may be said that what actually killed the old man was the unaccustomed effort of going down to the fields and climbing back again it is equally likely that he died as the result of auto suggestion thinking that he could never more recover his soul which was scared away for good. That at any rate is what all the Semas concerned thought and it may be taken as certain that even if it was not the sole cause this idea largely contributed to his death. The enemy got off as he denied the act entirely and on oath and there was no evidence beyond the dead man's statement to his friends but had there been enough evidence he would probably have been convicted under the penal code and rightly convicted of causing death and his fellow villagers would have held this to be entirely just and proper.

Nor is it merely judicially that anthropological knowledge is useful. It was recently suggested to me that some system of memory training was urgently required in primary schools in the Naga Hills district. This on the face of it might sound absurd as generally speaking the Naga has an amazing memory and an interpreter can take out, say thirty processes on a fortnight's trip and serve them all correctly explaining the wherefore of each without being able to read one of them. But it is well known to anthropologists that the acquisition of a knowledge of reading and writing is only too apt to kill out all folk memory and that

traditional lore which is handed on from generation to generation by word of mouth, and to kill it out so quickly that it is lost before it can be recorded

But the greatest importance of anthropology to administrators is in informing them and warning them of the evil effects which follow universally the contact between a lower and a higher culture. Much information has now been amassed, which makes it more possible to gauge the probable results of impact generally, and both the immediate and remoter effects of measures taken. That it is necessary to take action and that the old policy of *laissez faire* will not do, has been brought out very emphatically at the recent meeting of the British Association at Oxford. The Revd Edwin Smith speaking on this subject in regard to Africa, stated that the decrease in population in French Equatorial Africa as a result of contact with civilization was three millions in fifteen years, and that in most of East Africa the deaths exceeded the births inspite of the abolition of intertribal warfare, human sacrifice and the smelting out of witches, and Dr Schwartz, a leading Belgian authority, put European civilization in the forefront of the causes of African depopulation. * Captain Pitt Rivers had also much to say on similar results of racial contacts both in the Pacific and in Africa. The problem inevitably varies according to local conditions but general lines of action can be determined with reference to the science of anthropology and no administration has the right to balk the question.

No less a responsibility lies with the missionaries. Captain Pitt Rivers has recently described their activities as 'an irrelevant hobby', and there is thus much to be said for his view, that their work from its very nature, is fraught with the peril of doing more harm than good. *Non mores sine legibus*, perhaps, but *non leges sine moribus* for certain. For the generality of men morality depends for its sanction on religion, so that religion is the cement of society. When that cement crumbles and is loosened the danger is that the whole building may collapse. This is what is to be feared from any proselytism which ignores the dangers with which it is involved. If we 'treat as contemptible', says Frobenius, † "what to another is sacred we ruin him", and

this has too often proved to be true. Thus Professor Smith, himself at one time a missionary, writes of the Ao Nagas "Boys in Christian families are refusing to serve at the young men's house. This was an important educational institution for boys. There were regular ranks through which the boys passed until they attained to adulthood and were admitted to full membership. Each order had to perform some distinctive service for the men who belonged in the bachelors' house. The break from this destroys a valuable disciplinary agency, and causes the boys to lose respect for the authority of their elders" * So, again, the Census Report for Assam of 1921 says that Ao girls educated by missionaries neglect work in the fields, for which their newly adopted long skirts are quite unsuitable, and idle in the village instead. So, too Mr J P Mills says of "civilized" Nagas that they "almost invariably become parasitic on the community, and are content to wait for 'suitable appointments' entailing no manual labour." The model to which the Naga is being assimilated is a civilized type that in Naga surroundings "must either be fed by others or perish" and it is this type of civilized Naga that the missions tend to produce. † "The mere fact," writes Cooley, of discrediting noted beliefs and habits, in order to substitute something unfamiliar, is almost inevitably destructive. Many individuals may be really Christianized while at the same time the overthrow of the native institutions is causing another class, possibly much larger, to become irresponsible and dissolute." § So serious is this danger, that the Royal Anthropological Institute has formed a special committee with the purpose of allying missionaries and anthropologists in the investigation of the means by which the evil effects of racial contact may be studied, counteracted and avoided.

I do not therefore suggest that missions cannot play a useful part in aiding the accommodation of primitive tribes to fresh contacts, but I do suggest, from my own experience, that they are apt to destroy more than they create, and in so far as they do

Smith, *Ao Naga Tribe of Assam* p 193. More same effect will be found in Mr Mills' *The Nagas*, recently published. *San in India* III 222. See Social Progress p 189 quoted by Smith

* *The Times* Aug 6th 1926 Report on the proceedings of the British Association (p 8)
† *Childhood of Man*

that they do more harm than good* Mau at any rate the average man cannot live by religion alone In the case of the Naga a very important part is played in village life by feasts and dances. These are not essentially religious, though as into the festal life of any civilized community religion inevitably does enter It is to these occasions that all the village looks forward for a break in the monotony of life for an opportunity to give free rein to the artistic senses whether in colour or in motion or in song The gala dress of almost any wild Naga shows an admirable taste expressed in white and scarlet and black in a most pleasing accord with the reddish skin that wears it An Angami festival is a feast of gorgeous and harmonious colouring and in some tribes the dancing is of a very high standard indeed. Yet of these only singing in the form of hymns is allowed to survive conversion to Christianity Bright clothes and gay dances are heathenish and therefore taboo The Lhota Christian may wear only plain cloths, and a sanctimonious countenance; laughter savours of pagan levity † This is assuredly all wrong I can see no reason (but I speak as a heathen) why a sense of colour and a sense of rhythm no less than a sense of song should not redound to the glory of God who gave them And I suggest that to deprive simple men of their use in the name of religion is a sin Not thus did the fathers of the ancient Church who incorporated the heathen feasts of Europe into the Christian calendar as Easter, Whitsuntide St John's Day Michaelmas, Halloween, Christmas and many others If there is one thing more than another which suggests that there is something wrong with Christianity as practised and preached to-day, it is its apparent inability to shed the incidentals and while retaining the essentials, to adapt itself to the life and needs of those to whom it is newly preached. I should be sorry however to suggest that missionaries alone adopt this attitude. The Commissioner for Indian Affairs in the United States of America has forbidden dancing by the Indians of that country He apparently considers that valuable time is given to dancing that might be devoted to industry and that it encourages

a religious disposition which induces an uneconomic generosity in the individual. Could any materialism be grosser?

To turn from the moral effects of contact to the purely physical side the apparent rapid deterioration of physique on the part of a primitive tribe is often remarkable The Nagas living on the south border of the Lakhimpur District of Assam probably afford as good an example of this as any but occasional observers in the Naga Hills district, in particular I may mention the name of Mr Henry Balfour have commented on the fact that the independent Nagas across the frontier are of finer physique than those of the administered district Mr Balfour went further and said that it struck him that the Nagas of the more recently administered parts were again finer in physique than the inhabitants of areas long taken over* If this is so it is a serious reflection on the evil effects of administration and a short enquiry into the facts and their causes may perhaps not be out of place The question is complicated by the varying physique and appearance of tribes which naturally differ as a result of racial composition and by the inevitable climatic effects of different habitats The Lhota living in the lower and hotter ranges near the plains is likely to be of poorer physique than the tribes living in the high hills and the Ao living inside the frontier is of inferior physique to the Chang living alongside him but just across it, owing probably to racial difference the Ao appearing to be of superior physique to the Phom also his transfrontier neighbour and the neighbour of the Chang as well On the other hand the administered Semas are unquestionably I think of poorer physique on the whole than those across the frontier and Angamis of the village of Khonoma once told me that they have deteriorated in stature and stamina since being administered Generally speaking however I doubt if the Angami tribe now all administered has suffered much in that way The deterioration in Khonoma has probably been due partly to distilling and consequent drunkenness in the village and partly to the importation of malaria and other diseases by traders as Khonoma has replaced raiding and war as the primary interest in life by long trading expeditions, men of that village

* cf Buxton, *Depopulation of the New Hebrides*, Transactions of the Royal Society of Tropical Medicine and Hygiene, vol. XLIX (1905-6) p. 4

† See J. P. Mills, *The Lhota Nagas*, p. xiv. *The 10 Nagas*, p. 410, cf also Brownster, *Tribes of Fun*, p. 66, Buxton, *loc. cit.* p. 43.

* Presidential address to the Folk Lore Society Folk-Lore March 1923 p. 21

visiting Calcutta and even Karachi and Madras to buy beads and wandering all over Burma to sell them. This practice, (as that of distilling) is of course consequent on administration, but supplies a badly needed outlet for the energies formerly spent on war. In most Angami villages the practice of intensive cultivation and the preservation unimpaired of village festivals and feasts for the acquisition for social status by individuals seem to have been successful in maintaining the interest in life which is necessary if the tribe is not to deteriorate. In addition to which the Angami is conscious of not being dependent on administration for his survival, whereas the Ao and to some extent all the neighbours of the Angami except perhaps the Sema tend to regard Government as a source of protection. The Angami on the other hand as also the Konyak in the north are probably still inclined to regard the British Government as a temporary evil which will pass in due season, and the Angami like Konyak again, is far more conservative than the other tribes and much less receptive of new beliefs, the fact being that he has confidence in his own view of the nature of things and has not yet had that view undermined and exploded. His real religion is rather ancestor-worship than anything else and it is not nearly so easily undermined as are the vague beliefs of other tribes already shattered by migrations and invasions among themselves. The Angami in fact has been able to retain his belief that he is a better fellow than anyone else at all, and his excellent system of cultivation has prevented his suffering like the Sema from scarcity of food. The Tengima Angami probably thinks that if he could only get hold of suitable weapons he could drive the sahibs out of his country—and long may he continue to think so, for there is nothing so stimulating as a good opinion of oneself. To return to the case of the Semas, a tribe whose country is overpopulated and whose food supply is always on the scarcity margin, the effect of administration has been to restrict expansion at the cost of less warlike tribes and thus to cause inevitable deterioration as a result of shortage of land and an inadequate food supply. The tribes across the frontier have naturally suffered less, and until quite recently at any rate, the transfrontier Semas have been expanding at the expense of their neighbours.

As regards all the administered tribes the prevention of head-hunting and war have, of course, had a detrimental effect in some ways. Across the frontier there is more competition and a harder life, more need for vigilance, resource and address. Personal efficiency is the primary standard and wealth secondary, whereas under administration wealth stands first and the tribe suffers by the change. Also it is true that across the frontier the hills are higher and colder and the land inhospitable, and it takes a tougher digestion to live on *coix* *lachryma* than on rice. Still, I think, the vital factor is that under the conditions obtaining before administration it is necessary for everyone to live on the alert, a state of things undoubtedly contributing to active habits of mind and body, while under administration the partial loss of these habits is inevitable. But there are other effects which can be checked if not prevented. Perhaps the most important of these is the spread of disease. Under the old conditions in the Naga Hills many diseases now common appear to have been practically unknown, and it is safe to say that one of the first effects of administration is to spread epidemics which cause far more loss of life in a short time than head hunting ever did in a long one. Small pox, measles, influenza and syphilis are probably all new in these hills. Tuberculosis which seems to have been unknown 20 years ago is now common. I remember, a medical missionary telling me 14 years ago that in his experience there was practically no tuberculosis in this district. A few years later he commented on having had to treat several cases, and now the disease is of comparatively common occurrence. Two at any rate of my interpreters have died of it in recent years.

As in Melanesia the introduction of European clothing and its misuse are probably responsible for certain amount of disease. We read of Melanesia that decrease in population is in progress since the administration of the white man owing to changed conditions of life, among which preference is given to the injudicious use of unsuitable clothing which is a fruitful cause of disease and the introduction of new diseases."* I think there is a very serious danger of a similar result in the Naga Hills.

* Woodford in *Depopulation of Melanesia*, p. Buxton loc. cit., p. 437.

and probably the process is already actually in operation. So too, a change in the method of building houses, leading to the adoption of a type new to the environment may be dangerous. It has been pointed out that in the Cook Islands the indigenous type of house is ventilated throughout as a result of its method of construction, and overcrowding is immaterial. People sleep as many as a dozen together in a small room shut up at night for fear of ghosts. When however this practice is followed in the modern houses built on lines taught by missionaries, it results in a very unhealthy atmosphere indeed and the practice immediately becomes favourable to the spread of disease.*

Another cause of the decline of population in certain localities of the district is probably to be found in an undue amount of compulsory load carrying. Of course without a certain amount of such carrying work the administration of the district could not be carried on and it is necessary to call villages to supply carriers but it will be found that in the hot climate of the lower hills where work of all kinds is much more trying than the high ranges there is noticeable decay in the population of all villages lying near a Government road. That this is not merely due to the climate is suggested by the fact that such decay is much less noticeable in villages further from such routes. Thus villages on the outer range such as Kamsang Toluba, Aonokpo, Yamho, Yantha, Yamho seem to have suffered considerably less from loss of population than villages actually on the road like Changchang, Lakhuni, Bbaudiri and Yimbarasa. So too in the Angami country the villages on the original route to the plains are much decayed though this may be due to disease imported by strangers after the opening of a cart track as well as to too much carrying before that. I believe there is a similar scarcity of population along the Manipur Cachar bridle path. That this decay really is due to excessive exertion is suggested by the extraordinarily high death rate among the Lhota coolies who went to France with the Labour Corps or who carried loads during the Kuki Operations in 1918-19. A noticeable point about the Lhota coolies who were found to have died when their belted medals came to be issued was that although

most had married very few left children. Apparently their fertility had been affected by the strain they had undergone.

An entirely unexpected result followed the introduction of monogamy in the New Hebrides. Instead of reducing as might have been expected the extent of the practice of abortion it increased it, as husbands of one wife found that pregnancy caused an inconvenient interference with the daily routine which was not experienced in the former polygamous households and abortion was more freely resorted to in consequence.*

I have referred to one or two aspects of the contact question in the area with which I am familiar as examples. There the most important need appears to me to be to control the contact between civilization and the wild tribes so that progress is very slow and that the wild man may have time to accommodate himself gradually to new conditions. The greater danger is in introducing change too fast. It is considerations of this sort that will cause serious misgivings in the minds of many anthropologists at such news as that of the simultaneous release of all slaves in the Hukong Valley by money payments. Such a proceeding must inevitably disturb the whole of the economic and social life of the people affected. The system of slavery in that part of the world is generally speaking a very mild one and it could surely have been put an end to gradually by prohibiting transfer of ownership redeeming all children in the present and for the future or by some similar method which would have allowed the change to take place gradually. It would have given a chance to the people affected to accommodate themselves to the new conditions of life in a way that must be denied them by a sudden and sweeping change. Cash is no substitute for labour in the wilds; it is no substitute for crops and where there are no banks or investments it may soon be spent. To effect the change gradually would probably have been cheaper and would certainly have been more humane but of course it would not have been spectacular.

However different areas will have their differing problems and there is no one remedy for all but I think that many of you will agree with me that the present position is unsatisfactory and could be much improved. Among other things much greater freedom

* McKenzie—*Observations on Filariasis etc. in the Cook Islands* Transactions of the Society of Tropical Medicine and Hygiene XIX (1922-26) p. 133

* Buxton *loc cit* p. 425

is needed in regulating the communications between primitive tribes and the more civilised world. Enlightened countries like Australia have gone so far as to prohibit the entry of any persons whatsoever into their native reserve except occasional scientists and the administrator of the tribe. Even schools and missions have been barred, as this appears the only way at present of protecting the remnant of their aborigines from extermination. There is no reason why legislation on somewhat similar lines should not be applied to these primitive areas of India and Burma and it would vastly improve the present position with regard to the acculturation of aborigines if the entry of civilized foreigners and of their trade goods into such areas was put under very much severer control than it is at present. As I have said before civilization is a drug and its consumption needs very careful regulation and supervision. Primitive man is perfectly capable of a gradual

accommodation to changes which will kill him if introduced suddenly, and it is probably wrong that he should be killed. At any rate it is inimical to the acquisition of knowledge. Another measure that I would advocate would be to make examinations in anthropology—Physical, Social and Cultural, carrying effective marks compulsory for entrance to all the public services on which the administration depends. Anthropologists know that haste in civilizing, educating, and acculturating is likely to do more harm than good. The difficulty is that other people do not believe it. The facts are at variance with political and philanthropic tradition, and therefore unwelcome. It is not an easy thing to induce a large number of persons to discard the familiar and comfortable ideas of a lifetime in reluctant exchange for new and unaccustomed views, but it is our duty to keep trying even though we feel, as I so often do myself, like a sparrow disconsolate on the house top or a voice crying in the wilderness.

LETTERS FROM THE EDITOR

V

AS in my previous letters so in this, I shall not mention or describe all that I have seen, but shall only make a few observations on some of them. Had my intention been different from what it is it would have been impossible to describe London thoroughly in the course even of a good many letters, not to speak of one or two. The administrative County of London comprises 116½ square miles with a population of 4 483 249. Greater London is 699 square miles in extent and comprises about 7 000 miles of streets and nearly a million inhabited houses, with a total population of 7½ millions. Needless, therefore to say that, during the few days at my disposal I did not attempt the hopeless task of seeing even all the most important sights of the great metropolis. I saw only a few of them.

At the time of my visit, Parliament was not sitting. The edifice where the two houses of Parliament hold their sessions is the richest Gothic style and has a somewhat

cathedral like appearance. It looks quite imposing. The still frequent allusions to St. Stephen's are due to the fact that St. Stephen's Chapel built by Edward III, was for centuries the meeting place of the House of Commons. The old building having been destroyed by fire in 1834 the new building was commenced in 1840 and completed in 1857. It occupies an area of eight acres and contains eleven quadrangles. It cost 3 000 000.

The magnificent Westminster Abbey has been the growth of centuries. Its north transept is generally known as the Statesmen's Aisle. Here are either the graves or the monuments of the elder and the younger Pitt and of Fox, Castlereagh, Grattan, Palmerston, Peel, the three Cannings, Disraeli, W. E. Gladstone, Lord Salisbury and many others. The south transept or 'Poets' Corner' is famous throughout the English speaking world because of the memorials of all the greatest English poets and other writers, from Chaucer to Tennyson and Ruskin, which it

contains These memorials in Westminster Abbey of British statesmen and authors cannot but fill patriotic British hearts with pride and an earnest desire to follow their example The National Portrait Gallery serves the same purpose, besides gratifying the aesthetic sense, as the memorials in Westminster Abbey The collection comprises about 1900 portraits of eminent men and women of all ranks and ages Royal personages, statesmen, poets judges, writers scientists, warriors, actors all who have played a part in British history are represented here All the paintings and drawings bronzes, marbles, medals, specimens of hand writing autographs and other personal relics, have been kept here well arranged and with the greatest care Wherever I have been in Europe I have found scrupulous attention paid to cleanliness in public places and buildings, which we cannot boast of in India, though our frequent baths and washings make for personal cleanliness

While on the subject of national memorials, I should mention the grave of the Unknown British Warrior in Westminster Abbey The latter part of the inscription on it runs as follows —

Thus are commemorated the many multitudes who, during the great war of 1914-1918 gave the most that man can give—life itself for God for King and Country for loved ones Home and Empire for the sacred cause of justice and the freedom of the world. They buried him among the kings, because he had done good toward God and toward his house

We cannot be so presumptuous as to assert dogmatically that nobody fought in the great war for God, for the sacred cause of justice and the freedom of the world But the more one comes to know the motives, causes and objects of the war as well as its real direct results so far at any rate as these results concern the non European peoples of the earth, the more one becomes convinced that to connect God and the sacred causes of justice and freedom of the world with it is nothing short of blasphemy One can only hope that the great wrongs done or perpetuated during or after the war will rouse the subject peoples of the earth to obtain justice and win freedom

Opposite the National Portrait Gallery stands the Nurse Cavell Memorial with a fine symbolic figure of Humanity She was a nurse in a Red Cross Hospital in Brussels where wounded Belgian German French and English soldiers were nursed after the

outbreak of the world war Brussels was then (1915) under German military occupation Nurse Edith Cavell was instrumental in conveying about 60 English and 15 French derelict soldiers and about 100 French and Belgians of military age to the neutral Dutch frontier and had sheltered the greater number in her house The German Court martial which tried her, held that as a Red Cross Hospital nurse she ought not to have done this and sentenced her to death She was shot on October 11 1915 The British people considered her a great patriot, which she undoubtedly was and removed her body to Norwich cathedral on May 15 1919 The memorial originally bore only an inscription to the effect that she died for God king and country—I do not remember the exact words. In 1924 when the Labour Government was in power were added Nurse Cavell's memorable words shortly before her execution

"Patriotism is not enough, I must have no hatred or bitterness for anyone"

An Indian student who was with me when I stood in front of the Cavell Memorial told me that this addition to the inscription was made in the course of a single night, because it was apprehended that people under the influence of fanatical patriotism might possibly try to prevent the addition

Lovers of humanity as a whole cannot but derive strength from the thought that one who risked and lost her life for her countrymen and their allies had realised before her death that there is a greater entity than one's country which includes it and that one should not hate or harbour bitter thoughts against any one

The Nelson Monument stands in Trafalgar Square so named in commemoration of Nelson's victory The monument is a granite column 185 feet high surmounted by a statue of Nelson over 17 feet high The column is no doubt imposing but the square is really a dreary waste as one critic has called it I have seen only a few places in England but perhaps the Nelson monument is the lofliest erected by the British people to any of their famous men I am not sure that as a man and judged according to even ordinary moral and intellectual standards Nelson can be said to stand in the front rank of British men of all ages or that he was the greatest benefactor of the British race But from a worldly point of view, he was no doubt a

saviour of British imperial interests at a very critical period of British history

A different kind of memorial of a different kind of man is the Bird Sanctuary in Hyde Park. In this sanctuary no bird may be killed or molested. It is in the form of a grove. I could wish that there were hundreds of such sanctuaries in India. The bird life of London is remarkably rich and varied, and that is due in great degree to the sanctuary provided by the many Parks in London, of which the area in the County of London alone is over 7000 acres. The Bird Sanctuary in Hyde Park forms a memorial of W. H. Hudson, well known as the author of *The Naturalist in La Plata*, *Green Mansions*, *British Birds*, *Birds and Man*, *Adventures among Birds*, etc. "The pretty bird bath is, in the opinion of many, marred by Epstein's Panel of Rima (see Hudson's *Green Mansions*)." I have seen this Panel. On it is sculptured in low relief the figure of a man with his head thrown back a little and his right hand stretched out in the gesture of protection. The palm of this hand is disproportionately large. It is perhaps this disproportion which is objected to. But, as I understand it, the artist probably wanted to make the idea of giving protection very prominent and so made the hand larger than anatomically it should have been. Art is not science—it is not anatomy. The Hindu goddess Durga is represented with ten hands to denote that she protects the eight points of the compass and also the regions above and below. Anatomically, no figure like that of a human being can have ten hands, nor can the point of attachment of the ten arms with the shoulder be made sufficiently thick if due regard be had to anatomy. But in iconography it is allowable to make a figure with ten hands to represent the idea noted above. Similarly, in my opinion, the sculptor was justified in making the hand in the Panel of Rima very large to emphasise the idea of giving protection. I was told when I saw the Panel that when the bird bath was constructed and this Panel put up, crowds assembled near it and there was much excitement and controversy.

Reference to this work of Epstein's reminds me that, during my short stay in London, I paid a visit to Epstein's residence and studio. I wanted to see his bust of Rabindranath Tagore. When I called he was engaged in modelling some new work—the plaster was still sticking to his fingers.

So he shook hands with me with some hesitation. Tagore's bust I could not praise. The likeness did not strike one at once. But what was worse, the face looked blank; there was no character, no expression, in it. The bust of Conrad, the novelist, appeared to me to be a true work of art. There was character in it. I saw there also a bust of James Ramsay Macdonald. I liked the bust of a Hindu boy made by the sculptor. I do not know who he is. I thanked the artist for courteously showing me his works and bade him goodbye.

It is meet that after mentioning the bird sanctuary in Hyde Park I should say something about the park itself. It is the largest of the public Parks in London proper and, with Kensington Gardens, covers an area of 638 acres. Hyde Park is very frequently used for public demonstrations of all sorts. Any agitator, idealist, faddist, etc., of any sort who wants to air his views is quite free to speak in the bare and flat open spaces here, and crowds, large or small, are sure to gather round him. The political meetings here often attain to huge proportions. When I entered the Park I had already become tired with long walks. So I sat down in a chair to take rest. Shortly after a man came and asked me to take a ticket for the use of the chair during the day for two pence, which I did. The most attractive feature of the Park is the Serpentine, an artificial sheet of water where bathing is allowed from 5 to 8 a.m., and on summer evenings during certain hours. "A few hardy enthusiasts have achieved a well-earned notoriety by taking their morning dip all the year round." Boating can also be enjoyed for 1s. to 1s. 6d. per hour. I saw many aquatic birds enjoying their life on the waters and in the small islands of the Serpentine. There were notices put up asking visitors not to pelt or molest them in any way.

Readers of English literature must have often come across the name of Rotten Row. When I entered it from Hyde Park corner I found the adjoining drive thronged with the motors and carriages of the aristocracy, and wondered why it was called "rotten." The fact is, the name is a corruption of *route du roi*, the path of royalty, it is a course of a mile and a half reserved for riders. The flower-beds which I saw on the Park Lane side and between the Serpentine and Hyde Park corner, were a blaze of colour. Wherever I have been in Europe, I have

found the love of beauty and order a feature in the character of the people. Perhaps the absence in Europe generally of the kind of destitution with which we are familiar everywhere in India, has enabled Europeans to develop and gratify their love of beauty.

The Royal Albert Hall, built 1867-1871 as a memorial of the Prince Consort, at a cost of £200 000, is one of the largest halls in the world, and will comfortably seat 8,000 people, with another 1,100 in the orchestra. Though frequently used for political demonstrations and other great gatherings, it is principally famous for musical performances on a large scale. Such use of the hall gives proof of the vigorous political life of the British people, as well as of their love of music, though they are not among the pre-eminently musical people of Europe.

It would be futile to attempt to describe even briefly what I saw in the British Museum. It would have required months to become acquainted with all its contents. But I could devote only the hours after breakfast one morning till midday to walking along the halls, rooms and galleries of this vast national storehouse. It is national only in the sense that it belongs to the British nation, but the objects kept here have been collected from all countries of the earth. It is one of the most extensive and valuable in Europe. Experts conduct parties round the galleries every week-day at 12 noon and 3 p.m. No charge is made. Particulars of each day's lectures can be gleaned from the notice boards. Private parties are conducted if application has been made four days in advance. To go round the halls and galleries and to listen to these lectures is in itself a liberal education. Our museums in India are much smaller. It should be easier therefore, to make arrangements for such lectures therein by experts and for conducting private parties. The facilities for education which we have in our midst are not at all sufficient, but even those we have are not properly utilised owing to the absence of suitable arrangements. There should be guide lecturers attached to all our museums.

Though I will not attempt any detailed description of the Museum I must try to give some idea of its library and reading room.

In 1850 in point of magnitude, the British Museum stood fourth in the list of European libraries. It now holds the second place, the Paris National Library ranking as first.

In foreign books the British Museum library is the finest in the world. In 1923 it contained nearly four million printed volumes, the number is certainly larger now. For since 1900 the annual additions from all quarters, exclusive of about 350,000 continuations, music, newspapers, etc., average about 30 000. Another account says that the annual increase is at the rate of 50 000. The length of shelving is 50 miles.

As I was only a visitor, not a ticket-holder, I could obtain permission to go into the reading room only as far as the doorway and see the room. It is a huge circular hall, accommodating between 450 and 500 readers, who sit at desks radiating like the spokes of a wheel from two concentric circles, in the inner of which sit the officials, while the printed catalogue, comprising about 1000 volumes, is ranged round the outer circle. The dome is 106 feet high and has a diameter of 140 feet, being second only to the Pantheon of Rome and that but by 2½ feet. About 20 000 volumes most in request, such as dictionaries, encyclopaedias, etc., are ranged in shelves round the Reading Room itself and may be consulted without filling up a form. Readers' average nearly 400 daily. The number of visitors to the reading room of the Imperial Library in Calcutta was 41,660 in 1925-26 and the number of requisitions for books not in the open shelf collection in the reading room was 25 664 in the same year. Considering that Calcutta is a much smaller city than London that it is less literate and that the Imperial Library is a much smaller library than the British Museum Library, Calcutta's record is not quite discouraging.

To return to the British Museum

From the doorway of the Reading Room I saw a few hundred readers studying and consulting books in perfect silence. One of the porters showed me the arrangement of the movable or 'sliding book cases'. Of course he expected a tip which was paid. Europe Great Britain not excepted, is considered a part and the principal part of Christendom, it might also be justly styled Tip dom, the payment of tips being the rule everywhere.

At present the contents of the museum are arranged under twelve departments—viz., *Bloomsbury*: Printed Books with printed music and maps, Manuscripts, Oriental Printed Books and Mss., Prints and Drawings (with the sub departments of Oriental Prints and

Drawings) Oriental Antiquities, Greek and Roman Antiquities, Coins and Medals, British and Mediaeval Antiquities, Ceramics and Ethnography, *South Kensington* Zoology, Entomology, Botany, Geology and Mineralogy

I can now only enumerate the galleries and rooms I saw. The Roman gallery, the three Graeco Roman rooms the gallery of casts the Archaic room the Ephesus room the Elgin room the Phigaleian room the Mausoleum room, the Nereid room the Assyrian saloon the six Egyptian rooms the Nineveh gallery the four Vase rooms the Bronze room the room of gold ornaments and gems the terra cotta antiquities room, the principal staircase on the walls of which are Buddhist sculptures, the Plaquette room, the coin and medal room the Roman Britain room, the Asiatic saloon containing specimens of Japanese and Chinese porcelain carvings and metal work the Indian religious room the Buddhist room the Iron Age gallery the Maudslay collection of Maya sculptures from Central America the ethnographic collection pottery glass and mediaeval antiquities the manuscript saloon newspaper room etc. The rooms are all large halls.

The Egyptian sculptures represent human and allegorical figures sometimes of colossal size. Some of these gigantic statues look as fresh today as when they were cut and chiselled. I saw the famous Rosetta Stone which furnished the key to the Egyptian hieroglyphics. Of very melancholy interest were the Egyptian mummies. They must have originated in a longing for immortality or rebirth—perhaps in immortality or rebirth in the original human body. One grave has been kept in an Egyptian room with its mummy reduced to skin and bones and the earthen vessels containing the food and drink (no longer to be found) placed in the grave by the relatives of the deceased for his use in the next world. And the object of all this solicitude of theirs is now one of the gruesome things to be seen in a museum!

The Assyrian antiquities mainly consist of sculptures in low relief the subjects being the exploits of the king whose palace walls they ornamented. The Hittite remains with hieroglyphic inscriptions as yet undeciphered are also here.

Some of the Maya sculptures from Central America were colossal. The inscriptions on

them are in an as yet undeciphered script or hieroglyphic.

I do not know whether I saw all the Indian antiquities but it struck me that the Indian sculptural collection was not as large as some of the others. This is rather fortunate. For the less we have to go to foreign countries to study even our own history, etc., the better. The sculptures from the Amaravati stupa which I found adorning the wall of a staircase were generously (!) donated by some former Secretary of State for India. As soon as I read the words to that effect, I was reminded of our proverbial expression, *parer dhane poddari* to be generous at others' expense. But is not might right?

The British Museum and other similar museums ought to give their visitors an adequate idea of the vastness variety and antiquity of human civilisation and cure them of narrow patriotic pride and vanity. I do not know whether the British Museum has contributed to any extent to make the British people broad minded and free from insular pride and vanity. Nor do I know whether they realise that this vast collection represents robbery and plunder to some extent at least. But howsoever the collection may have been made, let us hope that the British people will make not only an intellectual but also a moral use of it.

Such collections have many lessons for us, too. One is that we do not take a sufficient interest in the antiquities of even our own country, whereas the range of interest of European nations embraces the whole world. Many of them are authorities not only in subjects relating to their own national culture civilisation history, etc. but in those of foreign countries too. But in India, how few of us are authorities even in subjects relating to India? As for foreign countries, I cannot just now call to mind any Indian who is an authority on any subject relating to a foreign country.

Here I may also be allowed to observe that in Europe the number of men who try earnestly to tackle problems involving the weal or woe of the whole of humanity or at least of some foreign peoples, is much larger than in India. In fact, there are scarcely half a dozen outstanding Indian names among those who are trying to tackle problems affecting the whole of humanity. Some of the causes responsible for such a state of things we all know. Our political subjection is so depressing in so-

many directions and so much of the time and energy of so many of our educated men, and recently of women too, has to be devoted to the attainment of political freedom (the methods thereof I need not here discuss), that there are little inclination, time and energy left for paying attention to or even getting acquainted with wider problems. Political subjection has undoubtedly narrowed our mental horizon. The system of caste and the fact that most of us profess an ethnic religion, may also have had something to do with narrowing the sphere of our human interests. And then we must not forget that the vast majority of our countrymen are steeped in ignorance of which illiteracy is only one of the outward signs. I condemn the political and economic imperialism of European nations, and their habit of exploitation. I have more than once condemned their intellectual and spiritual imperialism and drawn attention to the fact that Europeans generally want to monopolise all scholarship, virtue and spirituality. Virtues are Christian virtues, scientific methods are European methods. But we should not be blind to the existence among Europeans of men however small in number who are sincerely interested in the solution of problems affecting the whole of humanity. Nor should we encourage in ourselves the habit of speaking sarcastically of the very few men among us who have a wide human outlook, as if humanitarianism were opposed to patriotism of the right kind. On the contrary we should look at even our national problems from a broad humanitarian point of view as a small number of Europeans do in the case of some of their own national problems.

I shall now mention some of the other things I saw in London. The India Office, I, of course saw. India has paid for its construction and also pays for its upkeep, including the salaries of its officials though India is governed mainly in British interests. The sight of this building, therefore, did not make me either proud or glad. I went there to obtain some information about the "Indian Delegation to the League of Nations," and wanted to do some sight-seeing also. Having gone there I thought it my duty to see our fellow countryman, Sri Surendranath Mallik, member of the India Council. But he was not in his room when I called. I wanted to know his private address, but the porter said it was against the rule of the office to tell it to anybody. He, however, agreed to

give my card to Mr. Mallik the next day. On thus coming to know of my presence in London, he kindly invited me to a tea party in Hotel Cecil which he was giving in honor of Lord Lytton. Fortunately I received the invitation too late, having gone out sight-seeing. I must nevertheless thank him for his courtesy. What, however, I appreciated was his invitation to tea at his own residence. When I reached it, he was not at home, but Mrs. Mallik, a *pardanashin* lady, very courteously received me, though I had never been introduced to her before. Mr. Mallik came in soon after and the guests enjoyed the delicious Indian sweets and other Indian refreshments which the gracious hostess had prepared with her own hands.

I saw also the hired buildings in which the Indian High Commissioner's offices are located having gone there twice to see Sir Atul Chandra Chatterjee, the High Commissioner for India at his request. The High Commissioner's office employs several hundred men. But only some 12 Indians have permanent clerkships there and some 18 more Indians similar temporary appointments.

At the time of my visit to London, the educational institutions were enjoying their vacation. So I could not see much of them. I however went into the Imperial College of Science and Technology partly because my eldest son was educated there. I saw the chemical laboratories of the college. On asking a young English assistant whether any Indian student was then getting his training there, I was told that an Indian young man was at that very time carrying on some research there. On my expressing a desire to see him he was called. His name is Jogendra Kumar Bardhan. He was then doing research work in vegetable dyes, and showed me some fabrics dyed therewith. It gave me much pleasure to see an Indian young man working hard even during a vacation.

I paid a visit to the famous Royal Botanical Gardens at Kew. I strolled over many of its parts and went inside the large palm house, kept always at a temperature of 80 degrees.

"Among other works of universal importance carried out at Kew was the raising from seeds specially brought from Brazil—at that time the world's sole source of rubber supply of the 1000 plants with which the rubber industry was introduced into the Malay Peninsula and Ceylon. Kew

was also instrumental in introducing the almost indispensable quinine plant from South America into India.

In going from one part of London to another I have used all the different kinds of conveyance available—motor taxi cabs, buses, tram cars, underground railways and the tube railways. And of course I did some sight seeing on foot also. Horse-drawn conveyances for men have entirely gone out of use in London at least I did not see any. There are, no doubt, big wagons drawn by big horses for carrying goods. Considering the high cost of living in London taxi cabs appeared to be cheap, the first mile or part of it costing only one shilling and each succeeding quarter of a mile or less three pence. Many people prefer travelling in the tops of the omnibuses to sitting inside because they have fresh air there and can also see sights better. In travelling by rail I found several Englishmen, railway officials and others

polite and helpful. They helped me quite unasked. I did not experience any rudeness or incivility anywhere. I mention this fact, because in India Anglo-Indians (old and new style) are not famous for politeness to Indians. Before going out to England I had heard much about the London policeman. I found him to be in reality a sort of walking directory and also polite and obliging. There are no tube railways in India. Nor are there escalators or moving stairways by means of which passengers get down to the tube railway platforms.

I did not see the slums of London. In the parts I saw and at the time I saw them, the streets were quite clean, there was no dust or mud in them. The modern buildings, not only in London but in the other cities of Europe, appeared to be generally characterised by dull uniformity, though the size and height of some of them were imposing.

INDIAN PERIODICALS

The Future Development of Asia

The Hon. Bertrand Russell writes in the *Hindu Annual* regarding the future economic development of Asia—

There can be no doubt that all Asia will be industrialized to the extent warranted by the natural resources. In Western Asia, the most important industrial asset is oil. I speak of it as an asset, though from any but an economic point of view its existence is a misfortune to Asia. Minor Persia and Iraq. It has enlisted all the great Powers, not excluding Russia and the United States in the great game of grab, and has made genuine independence very difficult for all the regions which are interesting to the oil magnates of the world. It is true that Turkey has achieved a greater measure of freedom than at any recent former period, though at the expense of a great loss of territory, in particular the territory containing oil. But in spite of Turkey it seems probable that the economic development of Western Asia will continue to be controlled by Europe and America until the rest of Asia is in a position of greater independence than at present.

In India, industrial development has already made great strides. So far as can be seen, there is only one cause that might retard it in the future, namely internal anarchy. If after achieving independence India were to fall into a condition of chronic civil war that might cause a reversion to

more primitive economic conditions. But this would be temporary, for unless a stable government were established, some foreign Power or Powers would again acquire control and reestablish industrialism. The maintenance of national freedom in the modern world demands a developed industry without which military defence is impossible and in the absence of national freedom foreigners will introduce modern economic methods. There is therefore no escape from these methods, whether we like them or not.

Regarding the future political development of Asia he says—

The domination of the white man, which characterised the 18th and 19th centuries, is not an eternal fact of nature. Indeed, there are abundant signs that it is already coming to an end.

In India, the dominion of Great Britain becomes more and more precarious and is likely to fall if Great Britain becomes involved in another first class war.

I fully expect that the bulk of the population of Asia will be freed from the domination of the Europeans within the lifetime of those who are now young.

Europe was saved by the invention of science and embarked upon centuries of conquest which ended at the battle of Mukden. The spread of science in Asiatic countries is giving them renewed strength and Europe's star is sinking—no doubt to rise again some day.

This see-saw conflict is devoid of serious significance it advances no human values and retards the progress of mankind. Will the time come when each continent will allow freedom to the other? I hope so but that time is still distant. Let no one fancy that the ideas which inspire the League of Nations are strong enough or will soon be strong enough to prevent great wars. There are causes of conflict between Europe and Asia which lie very deep. The standard of life is higher among Europeans the pressure of population is greater in Asia.

As regards cultural development he writes —

It would be ridiculous to speak of two cultures European and Asiatic. The division is rather (1) the Judeo-Christian (2) the Mahomedan (3) the Hindu (4) the Confucian Buddhist. I find things to admire in each of these four cultures and I shall not attempt to appraise their relative merits. All four have been superseded by the mechanico-scientific culture, invented by Galileo and Newton propagated by schools and bombs. This new culture has reached its most advanced point of practice in America, and of theory in Soviet Russia but Japan lags not far behind. For good or evil the new culture, which is an inevitable adjunct of industrialism must conquer the world before anything else can have a chance. The only road to future happiness lies through the victory of the machine and its subsequent subjugation to human welfare

The New Opium Policy

In his fourth article in *Welfare* (January) on the New Opium Policy of the Government of India Mr C F Andrews observes —

To every modern educated mother who has obtained a clear opinion about the harmfulness of the opium drug habit for little babies the very thought of this thing going on day after day for millions of babies in India must be intolerable. They know how they themselves would never for a moment allow it for their own children. If an ayah were ever found giving opium to their own babies to keep them quiet she would be dismissed at once. For they fully understand how the digestive system of the tiny babies may be injured for life and constipation become chronic even from infancy where such practices are allowed. All this very nearly goes without saying. Yet the way in which this crying evil is handled by Government appears to show that the loss of public revenue which would immediately ensue from any drastic dealing with the evil acts as a deterrent. Things that would not for a moment be tolerated in the West, simply because revenue has never been made out of opium in the West, are still tolerated in India, where important revenue has been made out of opium year after year. To say this, is not to blame Indian officials more than other ordinary mortals. For if revenue had been made for half a century in England out of opium it would have been no less difficult to register reforms quickly than it is in India.

If however this indictment of official India is vehemently denied then I would only ask one thing. Let the opium revenue be kept entirely apart from the ordinary public revenue for five years and let it only be used for the prevention of opium smuggling and for the instruction of the ignorant public against the opium vice. Let not a single anna of the opium revenue be used for ordinary education or for ordinary police, or other purposes then I would guarantee that opium reforms would take an immense bound forward and we should have no more lame apologies made by Government officials for the doping of little babies.

Mr Andrews describes at some length the results of scientific experiments in support of the following sentences in his article —

The Central Government had held up for an example of what they themselves admired the output of the Royal Commission Report of 1893. They commend its conclusions except with regard to the use of opium for malarial fever which they recognise to be antiquated and unsound. But they do not at all acknowledge as they ought certainly to do that other parts of the Report of 1893 are equally antiquated and other conclusions equally unsound. They appear to be strangely unaware of the fact that the use of opium as a prophylaxis against other diseases of an epidemic character such as cholera, dysentery, beriberi, kala-azar, and the like (for all of which opium has been indiscriminately used) has now been scientifically condemned. What is now made clear by Science is this that the use of opium in large quantities diminishes the resisting power in the blood and therefore makes the opium consumer more liable to catch the disease than the non consumer.

Laughing at Children

Lenora Bailey concludes a short article in *Welfare* thus —

You think then that children are affected in one or two ways by older persons laughing at them. Either they are made very timid—sometimes morbidly shy—or they immediately begin to perform all sorts of ridiculous actions upon the slightest notice.

Exactly right. Mary Both are equally harmful. Children need to be watched carefully but not laughed at. As I said before laugh with them all you wish. There's a great difference.

The Murder of Swami Shradhdhananda

The Islamic World condemns the murder of Swami Shradhdhananda and observes

Such cold blooded murders are absolutely against the teachings of our faith and can advance no cause. It is a matter of deep regret that in some quarters this tragedy is looked upon as something

communal Let us assure our Hindu fellow-countrymen that Islam has nothing to do with such black deeds and it stands for universal peace and toleration If there are any persons who think otherwise they are sadly mistaken

"There is no progress in Philosophy"

Mr H. N. Randle writes in the *Allahabad University Magazine*

Socrates claimed a special kind of knowledge, you will remember but at the same time he made profession of his ignorance It was in virtue of his knowledge that he was aware of his ignorance other men lacked his knowledge and therefore were not aware of their own ignorance Therefore the sense in which I denied progress in philosophy still holds good And it will now perhaps appear that it holds good in another sense, too that is to say even in the respect in which I have claimed that philosophy can offer certitude For this is a sort of certitude which every individual and every generation of men has to achieve anew for himself or themselves Philosophy is an individual achievement and one therefore which has to be repeated by every man for himself so that there is no such thing as *teaching* philosophy, and no such thing as learning it from books You can no more learn philosophy from lectures than you can learn morality from moral discourses The teacher here is not an impartor of information which the generations of his predecessors have gradually garnered, so that each generation starts where the last left off The teacher in philosophy (not of philosophy) is at best—to use the Socratic metaphor—a midwife to the birth of men's own thoughts For as Locke puts it, "so much as we ourselves consider and comprehend of truth and reason so much we possess of real and true knowledge The floating of other men's opinions in our brains makes us not one jot the more knowing though they happen to be true." And again speaking of the satisfaction to be derived from the search for truth He who has raised himself above the alms basket, and not content to live lazily on scraps of begged opinions, sets his own thoughts on work to find and follow truth will (whatever he lights on), not miss the hunter's satisfaction every moment of his pursuit will reward his pains with some delight, and he will have reason to think his time not ill spent—even when he cannot much boast of any great acquisition"

Standardization of the Essentials of Economics

Mr B. G. Bhatnagar says in the *Indian Journal of Economics* of July 1926, received in January 1927 —

Economics is a subject of great practical significance under modern conditions of life, and without a sound grasp of its essential principles one cannot take his proper place in the legislative and administrative spheres of life. All the time of our students is wasted in mastering the

unessential confusions of impossible terms, and the real subject matter is completely ignored And that is why a Hailey can make an unchallenged statement in the Assembly that currency is a difficult subject and that there are very few people who really understand it. If we want to increase the number of people well versed in the lore of the science of Economics we must do something to standardize its technical terms.

[This journal is issued by the Department of Economics, University of Allahabad, and is the organ of the Indian Economic Association It has an Editorial Board consisting of the following gentlemen C J Hamilton, W H Myles, N S Subba Rao, C D Thompson, and S K Rudra (Managing Editor) It is a quarterly The price of a single copy is Rs 3 A single copy consists of 60 pages, each page containing 37 lines of printed matter Such being the facts, it is a matter of surprise that the Indian Economic Association, the Department of Economics of the Allahabad University, and the Editorial Board of the Journal make such an economical use of their time, energies and abundant knowledge of economics as to issue the July 1926 number of the Journal in January 1927 Some Indian periodicals are not published punctually But this Allahabad Journal has perhaps beaten the record—Ed., M R]

India's Expenditure in Motor-cars

We learn from *Indian and Eastern Motors* that the value of motor-cars imported into India from abroad during the seven months, 1st April to 31st October, was in 1924, 1925, and 1926 Rs. 1,21,10,755, Rs 1,30,18,440 and Rs 1,52,33,495 respectively The cars came from U.S.A., Canada, the United Kingdom, Belgium, France, Italy and other countries, the largest exporters being U.S.A., Canada and the United Kingdom Of the cars Bengal took 30 per cent., Bombay 29, Sind 15, Madras 15 and Barma 11 Besides cars, during the same seven months in 1924, 1925, and 1926, motor cycles were imported into India of the total value of Rs. 541,741, Rs 46,108, and Rs. 60,76,23 respectively

When will India manufacture her own motor cars and motor cycles?

Insect-borne Diseases.

We read in *Indian and Eastern Engineer*: ITALY has taken some of the most decisive steps in the campaign against mosquitoes, recognising

that wherever scientific war has been waged against the mosquito malaria has practically disappeared. Italian treatment of the subject may be shown by the fact that in malarial zones workmen are properly treated for the disease and even children have preventative quinine treatment administered to them concealed in chocolates. Malaria is a centuries' old scourge of the Italian peninsula and the Italian Government have made a wise step in publishing cinema films for the instruction of the nation in the best methods of frustrating the ravages of the enemy. In days of old men fled from malaria districts, and for that reason a district became worse and worse. But to-day where men stand and fight with scientific weapons victory is assured and regions once devastated by the scourge are devoted to cultivation. In Great Britain the Hayling Island Institute has taken a large share in the campaign and the need for definite action is shown in the fact that already there are about 25 malignant species of mosquitoes found in Great Britain and in all some 150 varieties of the gnat type. The Institute has prepared a film in which the various varieties of mosquitoes, their habits, life and development in successive stages are clearly shown, and, starting at home it has succeeded in ridding Hayling Island of the salt water type which used to be such a pest. The British Mosquito Control Institute at Hayling has now become a very well known body and local authorities throughout the country seek its advice and help which are always readily given. The Institute is now embarking on a programme of lectures, and demonstrations to be given in public and private schools and sets of films and slides are supplied on request. This invaluable service is capable of infinite extension.

Again —

The average expectancy of male life in the United States is about 50.6 years. In Sweden it is about 50.9 years. In India it is about 23 years. The combination of insects, ignorance and insanitation is the explanation.

As an indication of what can be accomplished the African Gold Coast annual death rate from 1881 to 1897 was 7.8 per thousand. In 1911 it had been reduced to 1.9 per thousand and the reduction was practically all in insect borne diseases.

The general rules to be followed with mosquitoes are

- Prevent as far as possible all mosquito propagation.
- Kill all mosquitoes possible of those that do breed.
- Keep habitations away from mosquitoes and mosquitoes away from habitations.
- Protect the sick from mosquitoes.
- Protect the well from mosquitoes.

It was the application of the above rules which made the building of the Panama Canal possible and life there as safe as in the temperate zones.

There is no question that the common house fly is the most common transmitter of disease.

Among the diseases which the domestic fly carries are typhoid fever, cholera, amoebic dysentery, bacillary dysentery, gangosa and oriental sore or Baghdad boil.

Bubonic plague might be described as a disease

of the rodents transmitted to man by means of the flea which serves as intermediate host.

The diseases more commonly transmitted by lice are typhus fever, trench fever and a form of relapsing fever.

The bed bug is responsible for the transmission of the European type of relapsing fever found especially in Russia.

There is an old saying that virtue is its own reward. Cleanliness has a much greater reward in the way of health, longer life and happiness. There are languages and dialects which have in them no words corresponding to disinfectant, insecticide, antiseptic, etc. It would seem that those who are engaged in making the world cleaner and destroying the causes of disease are engaged in a most important and responsible duty and should have the thanks and co-operation of all concerned and that is everyone.

Suggestion for ending Communal Conflicts

In *Morris College Magazine*, Mr N. A. Abbasi makes some suggestions for putting an end to Hindu Moslem conflicts. We quote a few sentences below.

Untouchability not only amongst the Hindu sub-castes but also between the Hindus and Muslims should be at once removed or at least the priest-class of both should be made to meet and live together as much as possible. It should be so arranged that the *Mulla* of a mosque and the *Pigari* of a temple mess together the former cooking and the latter helping. The food will of course be strictly vegetarian. The *Mulla* sahib is sure to feel it but there is no help. Napoleon made the Pope fast for his misdeeds.

We, with an admirably happy audacity of self-sufficiency exhibit the greatest possible variety in head-dress. No country in the world can compete with us in this respect. A Bengali's bare-headedness, a Punjabi's manyfolded heavy turban, an Oudh man's thin flimsy muslin *Topi*, a Bombay merchant's richly gold embroidered round cap and an Aligarhian's red felt fez, whether these are or are not sanitary and comfortable under a strong tropical sun is a very interesting subject by itself. But we are here concerned only with the National side of the question. The headwear in India has unfortunately become a patent sign of caste and creed. The mere sight of a man is enough to single him out to be a friend or a foe. The different head dresses have intensified (please excuse this new word) the feelings of rivalry and estrangement, and this is why this unfortunate diversity and variety should be discouraged and uniformity be established at once. It is for our Scientists to declare whether we should go about quite bare headed or with a hat on. Economically the former is preferable.

The slaughter of cows ought to be stopped at once (sometimes I really don't get milk for my tea). This also just like the music and mosque, is rather a question of sentiment and obstinacy than religion.

A Message to Postal Workers

Mr F W Pethuck Lawrence M P has sent the following message to postal workers, printed in their organ *Labour*

As a socialist I am always especially interested in the development of the postal service. In every country in the world with which I am acquainted the Post Office is owned by the community and run in the interests of the community. It is the purveyor of knowledge. It provides for the minds of men the same facilities that the roads and rail roads provide for their bodies. Finally through its international links it girdles the whole world.

For these reasons it should be a model service in all respects. It should be a model of intelligent co-operative service by every grade in the staff. It should be a model of good pay and good conditions of labour with full facilities for the presentation and redress of grievances. It should be a model of efficient, progressive and economical administration.

The Indian Institute of Science

The editor of the *Educational Review* of Madras whose name is not printed in it observes in its (rather late) November 1926 number

It is a great pity that the magnificent endowment of the late Mr Tata embodied in the Indian Institute of Science at Bangalore should not have been worked satisfactorily and complaints should be heard about it in various quarters from time to time. An esteemed correspondent, writing in the *Hindu* catalogues a long list of grievances which constitute an indictment on the working of the Institute under its European Professors. It is complained that there is an air of aristocratic pride about them and students never approach their Professors on a footing of equality or trusted cordiality. So nothing indescribable but well known to every one keeps them at arms length and therein is all the rub. It is surprising that the Indian agency should be so carefully excluded from the higher ranks of its service. The latter is likely to be not merely more patriotic and willing in service but also more economical to the Institute. We are also told that in its atmosphere has been created in the Institute foreign to Indian students.

The latter have to live in a style which is utterly beyond the means of an average parent or guardian in this country. Apart from the scholarships the high standard of life expected and imposed on the part of the students here could not bear too close a scrutiny. For us, who are after all a very poor people compared with the other nations of the West, for us to imitate Oxford or Cambridge life is not only ridiculous but suicidal. The very atmosphere to say the least, is choking. Is there nobody to look into these grievances which seem serious?

Prohibition of Opium

The editor of *Prohibition* thinks —

The Government of India's views on the use of opium in India make any hope of the prohibition of the traffic very distant. It has no evidence that there is any serious and wide-spread abuse of the drug and it would regard as entirely unjustifiable any departure from its present policy of non interference with moderate use. Nevertheless there is a partial prohibition of opium in Burma and in Assam which have a system of selling the drug to pass holders only. In Bengal the local Government has approved of a scheme for the introduction of a method of registration of opium consumers in two districts of the Presidency with a view to obtain as accurate data as possible regarding the proportion of the drug used purely for medical purposes and the proportion used for intoxicating purposes. In the Central Provinces, the Commissioner of Excise notes that more than one of his district reports bear witness to the extent to which the demand for opium is stimulated by the deplorable practice of administering it to children.

Newspapers and Liquor Advertisements

The same editor writes —

Some of our readers will not know that *Punch* is a humorous weekly paper published in London which has been described as a great national organ. Its subscribers list is over 2 millions and it goes to all parts of the British World. It is a paper with a great and glorious record. It recently made the announcement that it will take no contracts to advertise alcoholic liquors in its pages after March 1927. By this action it follows the example of the *Spectator*, the *Observer* and other papers. Temperance journals in Britain have rightly waxed jubilant over this decision for it can only mean that the proprietors of *Punch* have joined those who regard the liquor traffic as a menace to the public welfare.

We purchased a number of Calcutta Indian papers to see how far Indian journalism is on the right road in this matter. We found the Calcutta *Swarajist* papers free of such advertisements. They were acting up to the principles of Congress as expressed by resolution at Belgaum in December 1914. The Congress is of opinion that the policy of the Government of India in using the drink and drug habits of the people as a source of revenue is detrimental to the moral welfare of the people of India and would therefore welcome its abolition. To our discomfort we found other papers owned and edited by Indians with prominent drink advertisements. May we not appeal to the Press of India, especially where it is under the control of Indians to follow the example of *Punch* and give up all such tainted revenue?

Jain Versions of the Story of Rama

The Jains have versions of the story of Rama different from the Hindu version

Prof. A Chakrabarti of Madras gives these versions in brief in *The Jaina Gazette*. Here is the first portion of one version —

The story starts with an ominous prediction—'The birth of Sita will be the cause of the ruin of Lanka.' Vibishan the brother of Ravanaesvara hearing of this prediction from the sooth sayers tries to avert the calamity by nipping the whole thing in the bud. He wants to destroy both Dasaratha and Janaka so that there may be no Rama or Sita. This is to save his brother's kingdom of Lanka. But Vibishana's design on the lives of Dasaratha and Janaka is made known to them by Narada. These are advised to protect themselves by setting up their likenesses on the throne temporarily and to spend their time in disguise elsewhere. Vibishana destroys these two representations and goes out with the satisfaction of destroying the enemies—not knowing the real truth. Dasaratha and Janaka make a tour together and arrive at Kantala mangalapura. There they find preparations going on for the Swayamvara of Kaikeyi. They attend the ceremony when Dasaratha is chosen by the bride. The other suitors attack Dasaratha, who has to defend himself. Kaikeyi takes place of his charioteer when the latter is killed. For this timely aid the king offers her a boon which she accepts and reserves for a future occasion.

education must have been in vogue amongst females in the days of Gautama Buddha.

Party Names and the Political Outlook of Indians

The editor of the *National Christian Council Review* rightly observes with regard to the recent elections

The party names however are not very important. The fundamental outlook of almost all Indian political groups towards the question of self government is the same. There has been difference on the question of method. If the Gauhati Congress permits co operation and the taking of office there is likely to be a considerable uniting of parties as far as the Hindus are concerned but the Hindu Moslem problem remains.

Mr Gandhi's plans are not yet disclosed. Politics are not a grateful field to him but we cannot help feeling that whatever he may bring to politics should he return at least he will bring a loathing of communalism and a contempt for petty self seeking.

The Aim of Catholic Missionaries

We read in the *Light of the East*

Each man is inclined to interpret the intentions of his neighbour in the light of his own purposes. The man whose only aim in life is pleasure can hardly fancy that there are men who freely seek out sufferings rather than earthly joys. How could others be so different from himself? The miser whose only ambition and desire is to gather heaps of gold cannot realise that another man may for the sake of higher goods forsake riches and embrace poverty. How can one believe so the miser thinks that there are higher goods than gold? Other examples might be given. These two are enough to make us realise that according as one thinks, so one judges. Everyone is at least tempted to suppose in his fellow men the thoughts, intentions and purposes which he discovers in his own soul.

The best ways of answering all these accusations whose source is prejudice, might perhaps be to oppose them to one another. As there are men in India who accuse the missionaries of trying to make money so there are others who condemn them because they say they spend too much gold trying to make converts. As there are anti-Britishers in India who maintain that the missionaries are out to maintain the British Raj so there are pro-Britishers who maintain that, being mostly foreigners, the same missionaries sympathise too much with Swaraj. Etc. etc. That these accusations are contradictory never seems to worry those for whom the sight of a missionary is an eyesore. But we may be forgiven if we do not take the trouble of refuting allegations that refute each other.

Female Education in Buddhist Literature

Dr Bimala Charan Jav writes in the *Indian Review*

Ladies who came under the influence of Buddhism appear to have followed religious teachings without much difficulty. They were not altogether steeped in ignorance. As a matter of fact some women of the Buddhist period were not behind their male brothers in education. The verses in the Theri gatha are attributed in the tradition of the Pali canon to certain saintly sisters and we are not entitled to entertain any doubt about Indian women's erudition. The religious harangues of Sukka and the philosophical discussions of Khema and Dhammadinna may be cited here as instances of Indian women's attainments to ignore the reality of which is to wilfully disregard the quantum of historical truth buried deep in the Buddhist literature. Names of certain ancient Indian women notable for their scholarship are still in the living memory of the present generation. But then it is still disputed on the basis of slender hypotheses that the authorship of the verses in the Theri gatha cannot be ascribed to the women who sang them. Be that as it may, there is no gainsaying the fact, in the absence of any historical truth to the contrary that in the Buddha's days, women who broke through the fetters of worldly life and gained the joys of rational beings, sang extempore learned and thoughtful verses on many occasions—especially when Mara, the Buddhist Satan tried in vain his level best to lead astray these saintly sisters sometimes by joyful or lewd temptations and sometimes by frightful sights. The gathas were sung by women and the record of the educational career of certain individuals evince the fact that

Allegations against the Nizam and his Administration

Professor G R Abhyankar gives in the *Hindustan Review* the following summary of the allegations (which he amplifies in his article) against the Nizam and his administration —

(1) The Hindus who form nine-tenths of the population of the dominions of the Nizam are not allowed the legitimate exercise of their religious faith and are molested in the performance of several rites by vexatious firmans (2) The Hindus feel an insecurity of person and property under the autocratic rule of the Nizam (3) Educational facilities are not given to the Hindu population and even private efforts at spreading education are being stifled (4) From the State Service, whether superior or inferior civil or military Hindus are studiously excluded (5) Public offices are filled by unqualified persons (including outsiders) solely because they are Mahammadans and the public service has become a field for jobbery (6) There is a huge waste of public funds in the administration (7) The Nizam engages in the vicious practice of taking *nazars* from his subjects (8) *Inams* and *Jahgirs* are illegally confiscated and properties are taken under the court of wards without any justification (9) Numerous complaints of violation of personal liberty and also of the honour of men and women are constantly brought to the British Resident by the aggrieved parties (10) State resources are squandered outside the State limits on objects which have no concern whatsoever with State interests (11) The management of the Customs Department is very harassing to the people. The income of this department is not appropriated to the needs of the state and not more than 20 per cent of the Customs revenue finds its way into the public treasury (12) The administration of justice is often in the hands of incompetent officials, chosen simply because they are Mahammadans or related to some high Mahammadan official. Failure of justice is thus occasioned in many cases and causes serious discontent. (13) State resources are utterly neglected and no efforts are made to improve the Moral and material condition of the population who are labouring under the incidence of heavy taxation and are suffering from chronic poverty owing to the Nizam's misgovernment. (14) The Nizam has not shown the slightest inclination or capacity to introduce any form of representative government. (15) No local self government exists in the State. (16) In spite of the pretension of the Nizam to confer responsible government on the people of Berar there is absolutely no association of the people with the administration no freedom of the press no liberty of meeting and no desire to establish constitutional rule. (17) Every agitation is ruthlessly suppressed and orders of extermination and internment are passed in a high handed manner. Even men like Mr Jinnah are ordered summarily to leave the Nizam's territory

India's Future

The editor of *Probuddha Bharata* does not despair of the future of India Says he —

We do not despair. We have faith in the future. We *know* India cannot die she has yet to fulfil great things in the life of humanity. And we shall be unsparing in voicing the truth for which India lives the message of the spiritualisation of life. We shall tirelessly repeat our warnings to our West-infatuated countrymen till the true glory of India is revealed to their vision and the nation comes into its own.

We do not look upon our nation as an irreconcilable element in the scheme of humanity. We are the only people who are national and yet international. For the ideals of our nation are the same as those of humanity, and by being truly national we become also truly international. And no nation can fall in a line with the larger movements of internationalism unless it makes its ideals purely spiritual. Anything less than that would be prejudicial to the realisation of the brotherhood of men which is the brightest dream of the age. Our plea to both our eastern and western readers has been the same. Be truly spiritual wherein lies both individual and collective salvation. No greater message can we conceive of in this juncture of history than the call to the life and the truth of the Spirit. All our present complications are traceable ultimately to the neglect of our spiritual nature. We stand on the widest basis of spirituality on which alone the diverse nations of the world can be made one. And surely ours cannot be the voice of one crying in the wilderness.

To have a whole year of health

In the opinion of the *Oriental Watchman and Herald of Health*,

To have a whole year of health you need but to have it a day at a time, and to make a day of health you need but to watch the details of your living programme. It is the habitual doing of things that makes either for health or for disease. The habit method is just as powerful for good as for ill and it is not much more trouble to form right habits than wrong ones.

Plan your daily schedule so that all you do will count for health. Study your own needs in nutrition, exercise and rest, and insist on securing what you need of each. Start the day with a wholesome mental attitude and spiritual setting. The early morning hour is the best for your devotional reading. Getting up early is fine if you went to bed early enough the night before.

Defectives and Mysore

We read in the *Light to the Blind* —
Some time ago there had arisen some confusion regarding the use of spending public funds for maintaining schools for defectives in Mysore in

that it was suggested that the five year old Deaf and Dumb School at the seat of the Mysore Government, Bangalore should be closed immediately. It created not only stir in the public mind but also grief in the minds of the few who were responsible for the opening of the school as well as of those who have elected themselves to do a piece of duty to the suffering humanity—the Deaf Dumb and the Blind. How badly it was felt that there ought to have been an organisation of the defectives themselves or a member in the Representative Assembly or Legislative Council representing the minority interests of these defectives. The recent census puts the number of defectives in Mysore at more than 10,000 and we will be grateful to the enlightened Government of his Highness the Maharaja of Mysore if they take up the cause of the helpless state children and see that their (defectives) interest is constitutionally represented in the State Administration. May we live in the hope that our prayer on behalf of the not seeing and the not hearing touches the kind and benevolent heart of our illustrious sovereign and that of our popular God fearing Dewan?

It is not in Mysore alone but all over India that defectives require looking after. They can be made happy and self supporting members of society.

Causes of the World War

Prof Sri Ram Sharma writes in the *D A V College Union Magazine* —

One of the propagandist lies so sedulously repeated during the last war was the assertion that the outbreak of the War in the middle of the year 1914 took the allied powers by surprise. The lie was necessitated by the continuous defeats of the allies during the first years which called for an explanation. It could be proved to be true by reference to certain German war appliances which whether prepared during the War or before it made their first appearance in those days.

This myth also helped in fixing the sole responsibility for the war on the central powers who could thus be made to appear all the more criminal in forcing a war upon an unsuspecting world. Now that the war clouds have rolled off and historians need not be forced to choose between their patriotism and their love of justice the blame is being more equitably apportioned. One result of these new studies has been the horrible knowledge that the world storm of 1914 was only one of the series of conflicts which had threatened the peace of the world since the beginning of the century.

In 1906, 1909, 1911 and during the Balkan wars the peace of Europe was preserved as if by a miracle. The war God cheated so many times of his prey would not let go his chance in 1914 and the Russian general and mobilizations coupled with the criminal Austrian ultimatum to Serbia gave him his opportunity.

The root of the matter lay in the fact that "unappeased ambitions, wrongfully wrested territories, suppressed national aspirations and immoral ideas about international relations had so undermined the peace of Europe that the old world had degenerated into a powder magazine in which the dropping of a lighted match by accident or design was almost certain to produce a conflagration."

Dr Muthulakshmi Ammal, M L C

The Women's Indian Association of Madras congratulated Srimati Dr Muthulakshmi Ammal on her nomination as a member of the Madras Legislative Council at a special meeting. According to *Sri Dharma*, the speakers

All dwelt on the practical aspect of it how the presence of a lady doctor of her position in the Council would help the cause of women and children in their education and physical welfare. Dr Muthulakshmi Ammal's reply was marked by spirit of real earnestness. She answered most effectively the usual charge made against women that they are ignorant of politics. She said, that while men politicians were clamouring for communal and other sectional benefits the women presented their claims on no such narrow grounds and whatever they do and wish will be for all without distinction. Women's active part in all departments of national life is sure to have a harmonious and whole-some effect on it.

A Woman President of a Labour Union

We read in *Sri Dharma*

Trade Union movement is very young in India. The hardships of the workers in India in organising themselves are greater than they were in England owing to illiteracy and ignorance and the general indifference of the public in our country. So the record of successful work of a workers' body like the Textile Labor Union of Ahmedabad, is a matter for sincere congratulation. The case is also one for great pride when we learn that its President is Srimati Anasuya Sarabhai. Under her and her colleagues' guidance the Labor Union has been carrying on splendid work in all directions.

As regards welfare work the Union maintains two Dispensaries and a Hospital equipped for surgical work 9 Day and 10 Night Schools and a Nursery School run on the Montessori system, home industry classes to women who cannot work in the mill, a library and reading room a weekly journal of 5,000 copies circulates freely and two cheap grain shops. The union provides also legal aid, cheap loans at 6½ per cent to pay off previous debts carrying 10 to 120 per cent interest, advances for current expenses at an easy rate against the prevailing 300 to 1,000 per cent, charged by Pathan money lenders. Savings Bank facilities and help to secure compensation in cases of accidents, 77 cases, resulting in the total award of nearly Rs 10,000 being attended to in the year under report, and further the task of securing various Municipal facilities for the workers is duly carried out. These are but the bare headlines of the extensive work carried out under each of them.

The Government should nominate Srimati Anasuya to the Legislative Assembly where as in the Provincial Councils labor interests are not sufficiently represented. Her presence in the Legislature will be of immense help in framing measures for working people's welfare, especially of the women and children employed in industries. Her noble example can be also followed by other women by taking some interest in the conditions of labourers around them.

Ignorance Worse than Darkness

E. E. Slosson writes in the *Modern World* —

In considering the extension of scientific knowledge and in particular the inculcation of the scientific method of thought, we must beware of being misled by convenient analogies.

For instance, it is common to symbolize knowledge by light and ignorance by darkness. The metaphor is as old as science itself yet it is essentially misleading for darkness is negative is nil, offers no resistance whatever to the diffusion of radiant energy.

But ignorance is not an inert entity a negative fiction offering no resistance to the expansion of knowledge. No cranium contains a vacuum. It is always filled with something and in the case of certain individuals filled with matter which is impenetrable or at least difficult to make an impression upon.

In actual life ignorance is allied to conservatism and the combination is a strong one. In order to introduce a new idea into the mind of man it is generally necessary to eject an old idea. The eviction process often has to be accomplished by violence. Even a child's mind is not a *tabula rasa* is on the contrary a palimpsest written over previous inscriptions from Paleolithic times to present. To move in new furniture one has to move out the old.

'The Review of Nations'

Mr Felix Valry of 6 rue de Hollat Geneva, Switzerland, has founded a review called the *Review of Nations*. Its contents are mostly in French. But there are contributions in English, too. Mahatma Gandhi has written the editor a letter in which he says —

"What message shall I send you save to say that my nationalism is intense internationalism? I am sick of the strife between nations or religions."

Regarding the intentions, ideas and hopes of the editor, he says in part.

The new international magazine of which this is the first issue is an enterprise of universal character. Universality in the true sense of the term is our aim: universality of mind of sympathy for all nations; universality of knowledge and of Science including in our field of research and study everything human: Political Science as well as History Philosophy and Psychology of Nations as well as Economics World Finance, International Law Sociology of Religions the Social Teachings of Old Civilizations as well as the sympathetic consideration of new efforts towards the Synthesis of Human Culture as a whole.

India's Future

Pandit Jawahar Lal Nehru writes in the *Review of Nations*

The terrible fact which stares every one in India is the appalling poverty of the people. India is not a country of gaily bedecked Maharajahs displaying themselves and their jewels periodically in the west after the manner of star artistes of the cinema world as many people seem to imagine but a grim land full of millions of poverty stricken peasants and labourers for whom the next meal is always a problem a problem which is often not solved. Competent observers have come to the conclusion that poverty has increased greatly since the coming of the British and is still increasing. But indeed statistics are hardly necessary to establish this for he who leaves the few towns with their thin veneer of activity and prosperity and goes deep down into the villages can see it for himself in the sunken eyes and the hopeless looks of the people. What will India be like in the future if this continues?

Meanwhile many of the best of India's sons lie in jail or in forced detention. Many of them are exiles in foreign lands unable to return to their motherland. Under the Bengal Regulation one of the gifts of Lord Reading and the last British Labour Cabinet to India large numbers of young men have been in jail without trial or without even the form of any charge. Conspiracy trials are frequent and young men whose chief fault was that they loved their country too ardently if rashly and foolishly suffer the extreme penalty of the law. This is the *par britannica* in India and it is not surprising that the Indian is thoroughly dissatisfied with it and looks forward to the day when he will have no more of it.

What the future will bring it will be vain to prophesy but it is clear that no settlement short of complete self rule will solve the problem. That self rule may mean complete independence or it may mean what is called Dominion status. Most Indian politicians talk about Dominion status but perhaps they do so because it is apparently easier to achieve. In reality the vast majority desire independence and some have the courage to say so. The chief link between England and the Dominions is one of sentiment, but sentiment does not carry one far when interests clash. If India were a Dominion there would be little of this sentiment in fact at present there is something very much the reverse of it and her economic interests are bound to clash with those of England. It is thus a little difficult to see how India could continue as a free member of the British Commonwealth. But perhaps the future may bring its surprises and India may find a place there. For India has no desire to nourish past grievances. She looks to the future.

'Pat' Drawings

Mr Ajit Ghose gives an account of the old Bengal paintings known as Pats, in *Indian Art and Letters*. Says he —

From the word Pat we have its derivative *Patkar*, to mean a painter. But in Bengali we

are really happy or not. What we need is more sobermindedness. And as "every sinner must have a future just as every saint has had a past" may we hope that the prodigal son some time returns.

Professor Radhakrishnan also commented upon the problem of sex. With the increasing masculinization of woman he predicted that people will ask the Lord one day to give back to them their good old days again. On the matter of religion he insisted that the ideal religion should be one of love and peace. And yet, he said as he quoted the Bible Jesus told his disciples to buy a sword. Gandhi next came into his discussion. The Indian reformer was convincingly described as a personality far more inspiring at least in several respects than the Great Jewish carpenter.

Prof. Dasgupta's Reception

We learn from the *Hindustanee Student* that

The New York Chapter of the Hindustan Association and India Society arranged a farewell dinner in honor of Professor Surendranath Das Gupta. The guests mostly American friends of India, enjoyed a real Hindu dinner.

In introducing Prof. Das Gupta Dr J. T. Sunderland the chairman of the evening took the occasion to point out the great glory of India's past and her present renaissance as exemplified in the persons of Gandhi, Tagore, J. C. Bose and such scholars as "our guest of the evening."

Prof. Das Gupta was not well disposed to speak. He was suffering from an operation in his throat. He requested Mr. N. B. Parulekar the Vice-President of the Chapter to read his extremely interesting and profound paper on Mysticism and Yoga. As the paper along with his other lectures will soon be published in book form by the Open Court Publishing House, Chicago, Illinois it may not be worthwhile to give a brief summary of it. It must be read as a whole to grasp the deep meaning of Yoga Mysticism.

Prof. Das Gupta, however, in spite of his ailments, said a few words. He traced his throat trouble to the eighty lectures he had to deliver in twenty universities within a short space of time. Many invitations he had to reject. He had come here, he said to create an interest in Indian Philosophy. The pioneer in the field was Vivekananda, he observed. And then Tagore through whom the best of India has flowered came to America. During his stay Prof. Das Gupta endeavored to imprint in the minds of his audience wherever he went the fact that much of the European thought, even in detail was anticipated by the various philosophic systems in India.

The Poison Gas Controversy

A keen controversy was going on in America during last Christmas Week—the season of "peace on earth", as to whether the U. S. A. Government ought to sign the Geneva protocol barring the use of poison

gas in warfare. A few opinions are extracted below from the *Literary Digest*:

Those in favour of signing the treaty—which include Secretary of State Kellogg and General Pershing—believe that, since the use of gas in warfare has received the condemnation of the civilized world in general, as the *Brooklyn Eagle* remarks, since it produces unnecessary suffering and is certain to endanger the lives of non-combatant men, women and children in "the next war," its use should be out-lawed. Those approving the use of poisonous gasses declare that this is a humane form of warfare, that the provisions of the Geneva protocol would be promptly broken in the event of war, and that the United States would need poison gas for its own defence against the world.

General Pershing, says an Associated Press dispatch, believes that to sanction the use of warfare gas in any form would open the way for the use of the most deadly gases and the possible poisoning of whole populations.

Senator Wadsworth, Chairman of the Military Affairs Committee, observes:

"The use of gas is cruel but so are all weapons of war. If we are to abolish weapons because of their cruelty, why pick out gas, and not high explosives and shrapnel and the bayonet?"

Origin of the Syrian "Rebellion"

L'Europe Nouvelle, a Paris Liberal foreign affairs weekly, explains the origin of the "rebellion" in Syria as follows:—

France, a Mussulman Power, at first relied on Christian support against the Moslems. In any case, she gave to the Arab world the impression that she was establishing herself firmly in Lebanon where the majority of the population was Christian. What is more, she increased the province of Lebanon and annexed territory both north and south, where Christians were not in the majority. She created Greater Lebanon and seemed rather indifferent toward the rest of Syria.

It goes without saying that neither the spirit of the mandate nor the principles that govern the political action of the French Government permit the mandatory power to take the side of one religion against another, or to follow the Turkish practice of cultivating disorder by repressing one element after another. But matters of principle aside, the eloquence of figures shows how hopeless it is to set the Christian minority against the Mohammedan majority. The Christians in Syria number about seven hundred thousand, compared to two million, three hundred thousand of Mohammedans. The latter, it is true are divided into two groups, the Sunnites and the Shites, but the Christians are very much fewer, and their numbers are decreasing every year through emigration, while the Mohammedan population has a tendency to grow. This is not all. In Lebanon itself, which has now become Greater Lebanon by the inclusion of these new territories dominated by Islam, Christians are in only a very small majority. They represent fifty-two per cent of the Lebanon population.

have the word Potuas to denote one who makes Pats and his word has become a class name applied to both Muslims and Hindus. The Potuas are artisans who are now principally engaged in decorating pottery which gain is a dying craft. At one time when families of Potuas congregated together in a quarter their community was of sufficient numerical importance to give its name to the quarter. Thus there was an artists quarter in Dacca which is still known as Potuatuli while the name of a thoroughfare in Calcutta even now recalls an old settlement of Potuas who have long left the locality. The Potuas also painted and decorated images of the gods, but it is as folk artists of Bengal that their name should be handed down. Another caste of folk artists associated with the art of the Pat were in their origin carpenters and are known as Sutradhars. They are hereditary makers of images and painters. They are scattered all over Bengal but are chiefly to be found in Bankura Burdwan and Birbhum districts. In Murshidabad, under the name of Chitrakars they have become a caste, exclusively employed in making pictures the members of which will not intermarry with other Sutradhars. A third caste employed in making painting and decorating images are the kumbhars or men of the potter caste, but they are not known to paint pictures nor have they any such tradition.

"Feminism Destructive of Woman's Happiness"

This is the title of an article in *Current History* by Gina Lombroso Ferrero daughter of Cesare Lombroso famous criminologist and wife of Guglielmo Ferrero the Italian historian and herself a distinguished author, says she in part

Some women wish to win for women the right to do all that men do others wish women to develop more completely their femininity some demand a more rigorous morality than that of men others free access to all professional careers now monopolized by men still others ask for legislation to protect the working woman.

There is one point in common between all the feminist movements in all countries--the demand for woman of all the rights possessed by man the determined effort to bring woman to the enjoyment of all privileges enjoyed by man on the understanding that in this way woman will enjoy these which only men enjoy.

That the movement has succeeded in imposing its program no one can deny. All the barriers against which feminism has struggled all the barriers that seemed to bar women from happiness, all the differences of class and profession formerly standing between men and women have fallen. Woman today has the vote as well as man, she can study in the same way and as much as man she can become a priest or minister in certain religious communities she can be a chauffeur a diplomat or an astronomer she can aspire to all positions and to all honors, she can

participate in all games and sports enjoyed by man. It can even happen as Miss Lenglen has shown that a tennis champion can earn vast sums of money.

But when I am asked if these victories have increased woman's happiness I reply that I doubt it.

Love is the fixed unchangeable aspiration of woman. Love is the glowing sun of her heaven -- not love in its vulgar and sensual form of physical attraction but as conceived by woman having some one to think of and who thinks of her some one to devote herself to and who devotes himself to her as in the case of a mother and her child. Let woman make this her aim and it will appease her longings better than freedom independence the franchise wealth power or glory.

Men not Schooled for Prosperity

In *Current History* Prof. T N Carver observes --

Men have been more carefully schooled for adversity than for prosperity. During the greater part of the life of man on this earth he has had a constant fight with adversity and has acquired considerable experience to help him in his fight. He has not had time to accumulate any thing like the same experience in meeting the problems of prosperity. All his moral and religious systems that have been of any use to him have provided him with disciplines against the demoralizing tendencies of poverty and adversity. Where he has lived up to these disciplines they have fortified him and neither poverty nor adversity could break him. Special classes have here and there escaped from adversity only to come in contact with the demoralizing influences of prosperity. There is not and never has been a religion or a moral discipline that fortified the prosperous classes against these new dangers as the old religions and moral disciplines had fortified them or their ancestors against the old dangers. Consequently every aristocracy which the world has ever known has been a decaying aristocracy not because it was an aristocracy but because it was too prosperous. It has either disappeared or has been nominally preserved by constant recruiting from below. When all classes become prosperous, all will alike be attacked by the same enemy, and all alike will be in need of experience moral discipline or religion to fortify them against the new danger.

Intelligence Tests of Geniuses

We read in the same magazine --

Scientists throughout the United States are becoming increasingly interested in trying to determine how best to educate and apply the ever rising generation to the work of the world. One of the centres of research for this purpose has been Stanford University where an intelligence test has been given to 301 of the geniuses of history John Milton Michelangelo,

Napoleon Samuel Johnson and 297 other famous men and women born between the years 1400 and 1800 were in this way subjected to investigation by Dr Catherine M. Cox assisted by Dr Lewis M. Terman Lela Gillan and Ruth Livesay His tonical records showing childhood traits and mental talents of the geniuses were used as a basis for giving out the intelligence ratings John Stuart Mill the English philosopher and economist was awarded the highest rank of all the 301 famous children His intelligence quotient (IQ) was placed at 190 which is 90 points higher than average mentality At six years of age Mill wrote a history of Rome and at eight he gave Latin lessons and was held responsible for the errors of his pupil Three children were given intelligence ratings of 180 These were Goethe the German poet Grotius the founder of modern international law and Leibnitz the German mathematician and philosopher Napoleon and Beethoven received ratings of 180 on their childhood mentality Byron was given 150 Michelangelo 145 Lincoln 125 Mme de Staël 150 John Q Adams, 160 Coleridge 170 Washington 120 Raphael 110

To be Free yet Active

If a man does not take any active part in the world's work he may enjoy a kind of freedom But the ideal is to be a world's worker yet free Betty Webb gives in *The World Tomorrow* an inkling of how such an ideal may be realised Says she —

Before our generation will be able to live lives which are free and yet harnessed to do the work of the world, we will have to grow into different kinds of persons It is going to take people a lot keener about all these matters than most of us are It is going to take young people who are not afraid to doubt the *status quo* and furthermore, who will do something besides talk about it—young people who love the going forward better than the place we now are who love the growing better than what we now are the seeking more than anything we yet have found This is the creed of an experimentalist, an adventure one who at all costs would go and see what lies around the next corner And those who venture take risks but so do those who do not venture—not the risks of slupwreck but the risks of rust and decay

And with this spirit thousands of students are wanting to venture forth yet without knowing where they want to go—with no real goal Here we are—with all our doubts, with all our energy and fine spirit of adventure—going whichever way the wind blows—with no determined direction of our own Do you remember this conversation in *Alice in Wonderland*? It rather characterizes us —
Cheshire Puss, Alice began would you tell me, please which way I ought to walk from here?
That depends a good deal on where you want to get to, said the cat

Medicine and Industry

Dr L. P. Lockhart observes in *Industrial Welfare*

A survey of scientific progress during the last

fifty years is remarkable for the very great strides which have been made in the arts of medicine and surgery Whatever may be our views on the actual value of many individual pieces of work I think we may say taking a moderate and even at times a sceptical view point that the really concrete advances have indeed been enormous Even if at the end of a brief review we realise that many of the most promising laboratory researches have proved to be sterile in practice, we can at least claim that wherever we light upon a really striking step forward it is nearly always connected directly or indirectly with the prevention rather than with the cure of disease There are brilliant exceptions to this general statement, but the fact remains that the prevention of disease is the real goal towards which medicine and surgery are slowly but surely progressing and it is in this particular branch of the science of medicine that the most tangible advances of the future will be achieved

There can be no doubt in the minds of us all that good health should be within the reach of everybody and not merely the prerogative of the few It must be placed, in so far as in us lies within the reach of all It is this feeling which has of recent years, been behind the increasing interest which the State has shown in the health of the industrial worker The Factory Acts of a hundred years ago have been increased in scope protecting the worker in dangerous trades from many of the hazards of calling Welfare Orders have been promulgated relating to many aspects of daily industrial risks and of recent years a Minister of the Crown has been appointed to the control of the national health

Prof Radhakrishnan on Civilization

The following passages are taken from a brief report in the *Hindustanee Student* of Prof S Radhakrishnan's lecture in America on What is happening to our civilization

Professor Shepherd of Columbia University who presided suggested that what Professor Radhakrishnan perhaps really meant was What is the matter with our civilization This Professor Radhakrishnan emphatically denied In his own words our civilization would be a dead one if nothing had happened to it Civilization is a living process and things are continually happening to it The lecture then goes on with an enumeration of the various conflicting tendencies now raging in our modern institutions like the home the church, the school etc The keynote of these conflicts in his opinion is the opposition between dogmatism and skepticism or conservatism and radicalism

Leaving aside the subject of conflicting tendencies Professor Radhakrishnan commented critically, if not humorously upon current social problems Economic exploitation of one country by another is summarily attacked and denizens of the modern world are compared with their Darwinian ancestors A monkey he tells us may be taught to ride a bicycle, to smoke a pipe and to do a host of other things but a monkey is still a monkey Skyscrapers, flappers—what nonsense is all this? With all our radios and automobiles it is doubtful what

adoring contemplation of the mystery of God but can we say that the New Testament ever commends this to the dwellers upon earth?

A similar question arises with regard to the immanence of God in nature. This too is a commonplace of the Upanishads and the Ishagavadgita. It is true that sometimes they go further and pass over into pantheistic ideas, but it may fairly be claimed that the thought that God is in all is more frequent and more characteristic than the thought that He is all. Here too we notice a powerful response in the modern mind. Especially since Wordsworth and Shelley Christian thinkers have delighted to find God in all that is beautiful and good. But again can we claim this undoubtedly valuable idea as a true part of New Testament Christianity? The Epistle to the Ephesians says that God is in all and St. John affirms that the Word was in the world but such phrases do not carry us far. The New Testament as a rule is content to think of God as immanent in His saints rather than in this world and leaves the matter there.

He summarizes his conclusion as follows

When the question is asked Can Hinduism contribute anything to Christianity? we must at once define more closely what we mean by Christianity. If we mean the religion of the Christian Churches as we see it to-day then the answer is in the affirmative. It can recall us to some of our own half forgotten ideals. If we mean the religion of the New Testament the answer is again (though less confidently) in the affirmative. There are ideas such as those of contemplation and divine immanence in nature which seem good yet have but little attention in the New Testament. But if by Christianity we mean the whole wealth of that great river of religious thought which took its rise from Jesus but has gathered into itself subsidiary streams from elsewhere in the course of its history, then the reply seems to be in the negative. Christianity so defined may find rich illustration from Hindu thought but no real addition to its message.

Less Talk, More Work

A. M. K. Kumaraswamy writes in *The Hindu*

The Indian students are often considered speakative as the Scottish cabman would say. That the opinion is entirely just I do not believe but one sees in it much thought for reflection. I asked an Egyptian gentleman of importance how it was that they seemed to be getting almost all they wanted while we failed to secure even our most modest demands. He replied without a moment's hesitation "because you talk while we work." His answer obviously is not the whole truth yet it sets me thinking hard. It may be that because my own profession, as a schoolmaster is that of "talking." I saw a greater force in the Egyptian's answer than there was in reality. In any case, I have been constrained by circumstances to consider these remarks seriously. I feel compelled to admit that we Indians are prone to spend time

and energy in purely academic discussions. It was my good fortune two years ago to make some close contacts with Chinese students in their own country. Every one of the Chinese Universities I visited brought me fresh confirmation of the discovery that the Chinese student was intensely practical in his outlook and in his discussion for abstract principles he has no use or perhaps no time but he is eager for any practical solution for the problems of his country. We have seen how powerfully articulate Chinese student opinion has often manifested itself as a result of this attitude.

India the Cradle of Religion

In Dr. A. Brodbeck's opinion as published in the *Young East*,

India is the cradle of religion and of civilization in more than one sense. Gautama Buddha, about 2500 years ago rationalized religion for India and for the world. Buddhism was a great power for good in India for about a thousand years not only for religion proper but also for fine art and literature. Even when it was driven out of India, it left deep traces in Brahmanism and Jainism. One of the reasons for the decline of Buddhism in India was its overdone asceticism - there were too many monks and nuns, laziness and superstition were their principal faults.

Shinran Shonin in the twelfth century about 700 years ago evolved in Japan a metaphysical system which is essentially identical with that of Spinoza in Europe, and 400 years before Spinoza. This fact is little known. Shinran broke also the monastic style in Buddhism. He married a sweet woman and from them on in Japan Buddhist priests married also. It was a step similar to that taken 300 years after Shinran by Luther in Germany. Shinran properly maintained that Gautama Buddha was also married and had a son. Original Buddhism in India may be compared with the Protestant reformation in Europe in the 16th Century.

I have stated above that India was the cradle of religion not only for Buddhism in India and other countries but also for other religions of the world. I mean here especially Christianity. Christianity is a form of Buddhism as it was shortly before Jesus partly degenerated into a belief in miracles and a material heaven and hell and mixed especially with degenerated Mosaism, as it existed in Palestine in Jerusalem at the time of Jesus.

Paul the Apostle changed the almost pure Buddhism of Jesus to Jewish Phariseism.

Let me incidentally mention here that Chinese missionaries brought Buddhism in the third century after Christ into America, where it was for one thousand years the leading religion until the Aztecs killed it off shortly before the time of Columbus. This fact is also little known.

A Tagore Society

The same magazine records

Countess Mutata, a Greek lady of high culture, who is teaching in Waseda University has founded

a society for the study of the works of Rabindranath Tagore. She is an ardent admirer of the great Indian poet and thinks that his teachings are antidote to the materialistic tendencies of the modern world. She has a great many supporters among well known Japanese thinkers and writers in her movement. A lecture-meeting is shortly to be held in Tokyo by way of announcing the birth of the society.

Leading Japanese Papers and their Capital

The same magazine contains interesting information about the capital of the leading Japanese papers. For instance,

The *Osaka Asahi*, one of the two biggest Japanese papers, was founded in the 14th year of Meiji (1881) by Mr Ryuei Murayama the present president of the paper and Mr Ueno with a capital of 30 000 Yen. Keeping pace with the success of the paper the capital was increased to 210 000 Yen in 1885 to 600 000 Yen with the establishment of the Tokyo Asahi Office in 1908 to 1 200 000 Yen in 1916 to 1 500 000 Yen in 1919 and finally to 40 00 000 Yen in 1922.

The *Osaka Yomiuri*, the rival of the *Osaka Asahi*, was established in 1889 with a capital of 50 000 Yen. With the increase of the circulation the capital was increased several times: i.e. to 150 000 Yen in 1899 to 300 000 Yen in 1906 to 500 000 Yen in 1909 to 1 200 000 Yen in 1918 to

2 000 000 Yen 1922, and finally to 5 000 000 Yen in 1925.

The Yen is equal to about Re. 1-9

The Name Unitarian

Mr Arnold Lupton writes in the *London Inquirer* —

I take an intense interest in the controversy as to the name "Unitarian." I think it is an honourable title. Why limit it by adding any words such as Christian? The Unitarian pure and simple is a brother of the Jew and the Moslem. In the days when the Trinitarians tried to exterminate the Unitarians it was the Moslem warriors that saved our ancestors from destruction. It was the Unitarians of Palestine Syria Mesopotamia, Egypt, North Africa and Spain who welcomed the Moslem liberators and gave them an easy conquest. The Moslems to-day are the descendants of the Unitarian Christians of those countries.

It was the Moslems of the Mediterranean and European Turkey that saved the Protestants from extermination by the Roman Catholics in the days of Philip II of Spain. The Moslems also preserved those priceless treasures of ancient Grecian literature that Trinitarian bigotry had destroyed wherever its hands could reach and so made possible the renaissance of Europe from the Dark Ages. These Dark Ages were made by the deliberate destruction of all scientific and all wise philosophic books in order to support the silly stories of Trinitarian Christianity. The Scriptures were also falsified to justify the horrible persecutions of the Jews in order that "Peter's Pence" might go to Rome.

NOTES

The Indian Science Congress at Lahore

The fourteenth session of the Indian Science Congress was held at Lahore from the 3rd to the 11th of January last under the presidency of Sir J. C. Bose. The Congress was opened by His Excellency Sir Malcolm Hailey, the Governor of the Panjab on the 3rd instant in the spacious hall of the Panjab University where also the presidential address was read. In an able speech Sir Malcolm Hailey described the importance of scientific research for national advancement, and, speaking of the recent progress made in this direction by Indian investigators, quoted felicitously from a great English paper which, writing in 1896 on the original scientific work of Sir J. C. Bose remarked—

"There [is] something of rare interest in the spectacle of a Bengalee of the purest descent lecturing in London to an audience of appreciative European savants upon one of the most recondite branches of modern physical science. We see no reason why the oriental mind turning from its absorption in insoluble problems, should not betake itself ardently thirstily and hungrily to research into Nature which can never end yet is always yielding results upon which yet deeper enquiries can be based. If that happened, that would be the greatest addition ever made to the sum of the mental force of mankind." Writing in June last the same paper said, "The prediction has been fulfilled. In Sir J. C. Bose the culture of 30 centuries has blossomed into a scientific brain of an order which we cannot quite duplicate in the West. He is a prince among physiological research workers and a prophet of this age which has brought so many new powers to life."

Sir Malcolm Hailey concluded his excellent speech by saying that "what appeared

to him to be even more important than the acknowledgment that Sir Jagadis has earned from the world is the promise that his success holds out for India the promise that he may be but the forerunner of a great school of workers whose efforts may not only bring new treasures to the world of science but may give mankind a new and higher conception of the place of India among the great civilisations of the modern world."

The presidential address of Sir J C Bose which followed His Excellency the Governor's speech breathed a lofty ideal and for the first time gave a connected account of his investigations for nearly a third of a century and was a tremendous success. In language which could be understood by all Sir Jagadis showed the long stairway of the ascent of life from the plant to the animal and the higher and higher expression of that evolutionary process by which life rises above and beyond all the circumstances of the environment and fortifies itself to control them.

The subject of his discourse was the establishment of the great synthesis that all life is one, resulting from investigations that had been initiated and continued in India for nearly a third of a century. The establishment of this generalisation will always be credited to India as a great contribution made for the advancement of the world's knowledge. From the establishment of the generalisation of the Unity of Life

It followed as a corollary that there must be a unity of all human efforts, and that in the realm of the mind there can be no boundaries and no separations. It is a misreading of the laws of Nature to regard conflict as the only factor in evolution far more potent than competition is mutual aid and co-operation in the scheme of life. Nothing can be more untrue than the ignorant assertion that the world owes its progress in knowledge to any particular race. The whole world is interdependent and a constant stream of thought has throughout the ages enriched the common heritage of mankind.

From Tuesday forenoon to Saturday the various sections were at work.

In the Physics and Mathematics section, the president, Dr D M Bose of the Science College Calcutta, gave an interesting address on recent theories of Magnetism and the investigations that he and his students had carried on for the last few years. The most notable papers read before this section were those by Drs. Meghnad Saha, Satyendra

Nath Bose, Nikhilranjan Sen and Satish Ranjan Khastagir.

In the Chemistry section, the president, Dr H K. Sen of the Science College, Calcutta, delivered a very valuable address on the fuel problem. The leading papers read before this section were those by Drs. Jnanendra Chandra Ghosh, Jnanendra Nath Mukherjee, Nilratan Dhar, S S Bhatnagar, B B Dey and Prof Naik. By far the largest number of papers were sent to this section which shows the great activity of the school founded by Sir P C Ray.

In the Zoology section Major R B S. Sewell in his presidential address gave some extremely valuable suggestions as regards the future teaching of Zoology in India—suggestions which the authorities of our Universities should seriously think over. Among the interesting papers read before this section were those by Dr S L Hora, K. N. Bahl, Bishwanath and H R. Mehra.

In the Medical and Veterinary section, the president, Major R N Chopra of the Tropical School of Medicine, Calcutta gave a timely warning against the evil effects of over-drugging and the irresponsible manner in which certain patent medicines were advertised. Major Chopra showed that defective medical education in India was due to the fact that most of the teachers were not research workers but busy practitioners. According to him this state of things could only be remedied by the establishment of a central government organisation like the Medical Research Council in England with experts in all branches on its staff. Majors Acton and Chopra and Drs. Muir and Chandler of the Tropical School of Medicine, Calcutta read some very important papers before this section.

In the Agricultural section, presided over by Mr F J Worth, Mr Howard pointed out that a novel obstacle to the production of pure seed was that cattle fed on cotton seed often passed out undigested seeds capable of germination. The only safe way, in his opinion of avoiding the risk was to feed cattle on crushed food. A very important paper was read before this section by Dr S S Nehru of the Indian Civil Service showing the successful acclimatisation in U P of Broom Corn from seeds procured by him from North West (Ligurian Province) Italy.

In the Anthropology section, Dr J H. Hutton of the Indian Civil Service who

presided pointed out in a very able address, printed in this issue of our Review the great harm done to primitive tribes by civilisation and the ignorant zeal of missionaries. The rapid spread of disease and the consequent extinction of aboriginal peoples in various parts of the world were to be attributed to these two factors. Among the important papers read before this section were those by Rai Sarat Chandra Roy Bahadur, Mr Cammada, Mr H. C. Chakladar and Dr B. S. Guha.

In the Psychology section Lieutenant Colonel Owen Berkeley Hill pleaded strongly in his presidential address for the creation of a Psychiatric Department in India. Prof. G. C. Chatterjee of the Government College, Lahore, read a very interesting paper before this section on the application of intelligence tests to College students in the Punjab. Prof. H. C. Bhattacharyya's paper on Inferiority Complex was also very suggestive.

Owing to the absence of Prof. L. Duthy, Stamp the Geology section was presided over by Prof. Bhubal Sahni and among the interesting papers read before this section mention must be made of those read by Prof. H. C. Das Gupta, G. de P. Cotter and H. L. Chatterjee.

The Botany section was presided over by Dr M. A. Sampathkumaran and among the important papers read before this section were those by Drs. B. Sahni, S. R. Bose and Messrs Panja and Kashyap.

The great success of the Science Congress this year was due to the keen interest taken by the Governor of the Punjab, the presidency of Sir J. C. Bose and the excellent local arrangements for which last Prof. S. S. Bhattacharya was mainly responsible. The Science Dinner in which covers were laid for 400 people and the trip to the archaeological remains at Harappa, all speak highly of the excellent organisation. The presence among others of Prof. Compton, the distinguished American physicist, also added to the success of the Congress.

The Congress next year meets at Calcutta, and it will be the duty of all here to show that alike in hospitality and organisation the people of Calcutta do not lag behind the people of any other part of India. The session at Calcutta will be presided over by Dr. Simonsen of the Tata Institute, Bangalore and Dr. J. N. Mukherjee of the Science College has been elected as the Local Secretary. The following sectional Presidents

have been elected to preside over the meetings of the different sections —

- 1 Physics and Mathematics—Mr Graphhunter
- 2 Chemistry—Dr S. Bhattacharya
- 3 Zoology—Mr Sundar Raj
- 4 Medical and Veterinary Science—Major Knowles
- 5 Botany—Mr P. Aiyangar
- 6 Geology—Prof. H. C. Das Gupta
- 7 Anthropology—Dr B. S. Guha

A Young Sculptor of Mysore

The work of Mr V. R. Madhava Rao, a young sculptor of Mysore, yet in his teens



Bust of Sri Vaji prepared in 3 hours by the sculptor

has been attracting some notice of late. He appears to be a talented sculptor of much

promise It would do him good if he could get some years of education and training under proper guidance. And if in that way his gifts bore full fruit that would do credit



R. Madhawa Rao the boy Sculptor of Mysore

to Mysore and India. Those in Mysore who have the power should see to it that he gets facilities for experience and education.

Saradeswari Asram

The Saradeswari Asram, an educational institution named after the wife of Paramahansa Ramakrishna and founded by disciple Gouri Puri Devi, who is now past eighty and has led a life of celibacy, has now been able to have a home of its own built on a piece of land purchased for the purpose at 16 Rani Hemanta Kumari Street, Calcutta.

The aims and objects of the Asram are—(1) to promote female education on lines recommended by Hindu society and religion, (2) to provide a Home for orphan girls and helpless women of respectable Hindu families and to train them to a life of usefulness and (3) to further the growth of ideal and temperate womanhood. The institution is run on strictly national and progressive lines in keeping



The bust of the Sculptor's younger brother

with the Brahmacharyya system and has a Boarding House and a Day school. Tuition is free in the school. The teaching and internal management are entirely in the hands of competent lady workers. Apart from the ordinary school course training is imparted in household duties spinning weaving sewing tailoring cooking and other practical arts so as to enable them to earn their livelihood if required honestly and honourably. Higher education is also being imparted and some of the inmates have been awarded Sanskrit and University Degrees.

Money is still required to finish the building to provide omnibuses for the day scholars to maintain helples girls and women and generally to extend the usefulness of the school and place it on a secure and progressive basis.

We are glad to find that the education of girls and women is gradually finding favour even with the orthodox section of the Bengali Hindu community. But it cannot make sufficient progress unless the *purdah* system and the custom of child marriage are done away with. For the expense of conveyance of girls from and to their homes is so great that girls' schools

cannot be multiplied adequately, and if girls are married before they have entered their teens, no education worth the name can be given to them. But so long as the men of Bengal are not willing and able to take the risk of defending girls and women from molestation by bad characters it is felt that girls cannot in all places walk to and from their schools.

Bombay and Madras, which are not *purdah* ridden to the extent that Bengal is, are bound to forge ahead in the educational progress of girls and women and, therefore in general social, moral, economic and political progress also. As in Bengal the majority of the inhabitants are Musalmans who are more *purdah* ridden and illiterate than Hindus, the Hindus must become more than ordinarily courageous and also active in the cause of the education and emancipation of girls and women, else Bengali Hindu society would be doomed to decay.

In the Saradeswari Asram in addition to the school courses there are special arrangements for preparation for the higher examinations under the University or the Calcutta Sanskrit Association and for the study of the Hindu systems of philosophy. In the boarding department every inmate, young or old, rich or poor is required to do with her own hands all the household duties of the Asram.

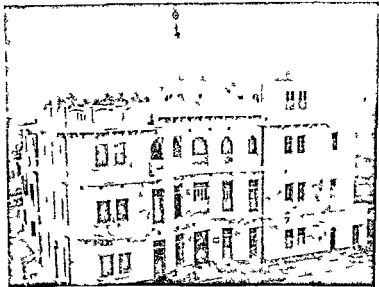
The League of Nations and Asia

In the Notes on the proceedings of the League of Nations which we sent from Geneva and which were published in the last November number of this Review, it was pointed out how the outlook of the League was essentially European. All the efforts which it has hitherto made to prevent war have been made to maintain peace among European nations. Consequently, it was not a matter of surprise that it did not at all interfere to prevent or put a stop to war in Syria for the sufferers there were Asiatics, not Europeans.

Similarly, when at the fifteenth plenary meeting of the Assembly of the League, held at Geneva on September 24th last, the Chinese Delegate M. Chao Hsin Chu made the statement printed below the League took no notice of it, taking shelter behind a technical plea. M. Chu said —

On July 8 August 2 and August 29 several British merchant ships sailed up the Yangtse at full speed. A number of native wooden ships and small boats were wrecked by these British merchant ships and more than 100 passengers military officers and soldiers were drowned and goods and silver lost.

When the Chinese authorities sent soldiers to make an inquiry on board these British merchant ships they were interfered with by a British



Sri Sri Saradeswari Asram and Free Hindu Girls School

cruiser (sic) which happened to be on the spot. Moreover the British cruiser threatened the villages on both shores with its cannon.

The Chinese authorities were obliged to detain the British merchant ships and take up the matter with the British Consul at Chungking.

Unfortunately before the case was settled a much more serious incident followed. It was reported that a British gunboat had arrived at Wanhhsien on September 5 and had opened fire on the gendarmerie in the town killing more than 100 of them.

Following this other big cruisers (sic) used their big guns to bombard the town of Wanhhsien. More than 1000 houses were destroyed and thousands of civilian lives were lost as a result of the bombardment.

The Chinese soldiers were obliged to return the fire in their self-defence.

Owing to such an extraordinarily serious incident of international importance which if it developed would endanger peace in the Far East, the Chinese delegate has been instructed to make known these facts as a matter of record



Sannyasini Mother Gauri Puri Devi
(The foundress—Saradeswari Ashram)

Viscount Cecil delegate of the British Empire said —

I have heard with some astonishment the statement which the Chinese delegate has thought it right to make from this tribune. He did not give me or my Government any kind of notice or intimation that he was going to raise this matter or was going to make any such statement to the Assembly. I cannot but regret that this very strange method of procedure prevents me from replying in any detailed way to his remarks. I happen however to know sufficient about the facts as reported to the British Government, to say at once that we do not in any way agree with the statement that the Chinese delegate has made and that our view of the incident is entirely different from that which he has laid before the Assembly. I am able to agree that the matter is the subject of negotiation in China, and it is to be hoped that a peaceful and friendly settlement will be reached. I cannot pretend to think that such a statement

as that just made by the Chinese delegate is in any way likely to assist in obtaining a peaceful and friendly settlement of the question

After Viscount Cecil had spoken the President said —

It is impossible to open a discussion on a question which is not on the agenda. I therefore close the present discussion

It is well known that though according to Viscount Cecil the matter (was) the subject of negotiation in China in September last, peace has not been concluded between China and Britain, on the contrary, British war vessels and troops are on their way to China

The President of the League closed the discussion on the Chinese Delegate's statement on the technical ground that the question was not on the agenda. But four months have passed after that incident in the Assembly meeting, yet the matter has not been placed on the agenda of any League Council meeting so far as we are aware, in any case the public does not know that the League has done anything to secure a peaceful and friendly settlement.

Had China been a European country and had Great Britain not been the most influential and powerful member of the League it might perhaps have made some efforts for a pacific settlement

India and the League of Nations

Politically one of the objects of the League of Nations is to maintain the *status quo* to see that the territorial integrity of any of its member states is not impaired. And according to its Covenant, it cannot interfere in the national or domestic concerns of any member state. Now India being a part of the British Empire the League cannot directly or indirectly help India to sever her connection with the British Empire and become independent, because thereby the territorial integrity of that empire would be impaired. Nor can the League do anything to improve the political status of India by for example obtaining home rule or dominion status for her for India's political status is a domestic or national concern of Great Britain and India. Besides even if there had not been any technical difficulty in the way the League would not have dared to do anything disagreeable to Great Britain.

Article X of the Covenant of the League

is the pivot of the whole institution. It runs as follows —

"The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression on or in case of any threat or danger of such aggression the council shall advise upon the means by which this obligation shall be fulfilled

It may be argued that as the members of the League undertake to respect and preserve the territorial integrity and existing political independence of all its members against external aggression therefore it is not bound to do anything to prevent internal rebellion whether violent or non violent — neither being just now within the range of practical politics — for obtaining independence. Moreover as India does not enjoy any existing independence Article V does not exactly apply in her case. But assuming that the interpretation we have suggested here is correct, the League could at best remain a non interfering spectator in case India made any active effort to be free as it (the League) has done in the case of Syria. India can never expect the least help or sympathy from the League in any fight for freedom.

In fact, though not being thought readers we do not know the chief object which its principal founders may have had in the depth of their hearts there can be no doubt that it is calculated to perpetuate the political and economic dominance of the European nations and other nations descended (partly or entirely) from European. For look at the present list of members of the League. Of these fifty seven states only seven namely Abyssinia, China, India, Japan, Liberia, Persia, and Siam are purely non European and would be in a hopeless minority even if they combined. And Afghanistan, Nepal, some kingdom in Arabia, Turkey, Mexico, Russia, and the United States of America may also become members. In that case out of sixty four members some eleven would be purely non European. Even supposing they could combine they would be in a hopeless minority against the European and the wholly or partly European descended group of nations. And the cases of Morocco, Syria, and China have shown that where European interests are pitted against non European liberty and just rights the League will not go out of its way to exert its influence in the cause of justice and freedom.

As the majority of the peoples of the earth who are the peoples of Asia and Africa are at present politically and economically subject to the European and European descended peoples and as the League is bound to maintain the *status quo* it may without injustice be considered to be in fact if not in intention also an organisation for the maintenance of European or white and semi white supremacy in the world. Where in former times three or four or five nations entered into a treaty to defend themselves and their unjustly acquired foreign territories or interests as against others, here in the League is a combination of fifty to perpetuate the present political condition of the world which means the maintenance of the despotism of the dominant nations and the slavery of the subject peoples. This may or may not have been the original intention of the powerful and subversive members of the League. But intention or object has to be inferred from the natural results of any organisation. And we have shown that the natural result of the League organisation is the perpetuation of the enslaved condition of the majority of mankind in the greater portion of the inhabited surface of the earth.

Some persons think that though politically India might not be a gainer by being a member of the League she may derive some advantage from the hygienic and other humanitarian organisations of the League. Our reply is that India may derive such advantage without becoming a member, if her Government so desires as Russia, Turkey and the United States have done. Our reply also is that India has so far derived no advantage from the hygienic organisation of the League. This has been shown in an article contributed by the editor of this review to the current February number of *Welfare* by making extracts from the publications of the League and Reports of the Indian Delegation. Our readers are referred to that article for details.

We do not urge that India should give up her membership of the League which in fact she is not free to do. To gain experience of world affairs is of great importance to India. One of the ways of doing so is to attend the meetings of the League Assembly at Geneva as delegates. In order that this experience may be of use to India, non official Indians should be sent to Geneva as delegates not Government servants or ex Government servants British or Indian and also not

life or property of any of them has been actually in jeopardy, and whether in the history of the British Empire, troops were ever sent to any foreign country for the protection of Indians alone residing there.

Whatever the Viceroy may have considered it necessary to say here, in England the exact truth was told. During a speech at Tipton the Solicitor General said —

"The Division going to Shanghai goes for the purpose of seeing that the sixteen thousand British women and children who cannot be evacuated are as safe as we can make them."

Addressing the 1st Battalion of the Devon Regiment who are under orders for China, Sir Philip Chetwode, Commander in Chief of the Aldershot Command said —

"You are going on what is not a pleasant job. There is no state of war existing in China and it will not exist if we can prevent it. You are going to protect British lives and property which we hold by treaty. In doing so it may be difficult to keep your tempers. There will be plenty of people who will try to tempt you to lose your temper and commit an act of war. I am confident that as British soldiers you will keep your tempers and keep smiling — (British Official Wireles)"

China knows to her cost that British soldiers have on previous occasions lost their tempers because of her refusal to buy opium from the Britishers and other highly provocative causes such as the wealth of the Chinese Imperial Palace, etc. Therefore, there may be plenty of causes to ruffle the tempers of the British military followers of Christ leading them to do much execution.

There are many more Japanese in China than Indians or British. But Japan has not sent any troops yet, nor is she going to follow the lead of Britain. Australia, a British Dominion, has not sent any troops because she is free. The United States of America, too, has not followed the British example. It is because India is an enslaved country that she must send troops to fight the friendly Chinese people.

—

The Eight Kings of the British Empire

The reader will find overleaf a group picture of the eight kings of the British Empire. He may, no doubt, miss the weighty figure of the Maharajah of Bardwan. The Happy Pig does not miss him, however. Their picture has been reproduced all over the world. That we are not joking will appear from the following extract from the Report of the

Inter Imperial Relations Committee of the Imperial Conference, expressly stating the equality of each of the Dominions with Great Britain.

Nothing would be gained by attempting to lay down a Constitution for the Empire.

Great Britain and the Dominions are autonomous communities within the British Empire, equal in status in no way subordinate one to another in any aspect of their domestic or external allegiance though united by a common allegiance to the Crown.

Treaty making rights. The plenipotentiaries should have full power issued in each case by the King on the advice of the Government concerned.

The Governor General of a Dominion is a Representative of the Crown, not the Representative of the Government in Great Britain or of any Department of it.

The recognised official channel of communication should be between Government and Government direct.

It is the right of each Dominion to advise the Crown in all matters relating to its own affairs.

Every self governing member of the Empire is now the master of its destiny.

The Daily Chronicle asserts —

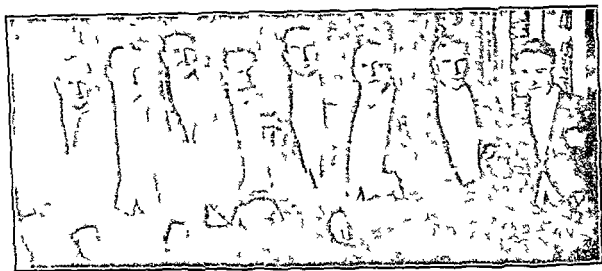
Each Dominion is entitled if it choose to have its separate Ministers at foreign capitals—Canada and the Free State having their own representatives at Washington. The same right applies in foreign affairs and the making of treaties—a treaty will only bind the Empire when it is ratified by all its members.

Though there are henceforth to be eight kings, the Empire remains an Empire still, because the three hundred and twenty millions of India who are far greater in number than all the other inhabitants of the Empire put together are there to slave for them all. In future the Indian who would agree to attend any meeting of the Imperial Conference as a representative, not of India of course but of the Government of India, must possess an extraordinary amount of shamelessness. For in spite of his possibly gilded robes all the world would know him to be the lackey.

Among British newspapers the *Daily Herald*, in a critical leading article is not so enthusiastic as other newspapers.

It concludes by stating that there is not a mention of India not of Malaya, of Nigeria or Kenya, of the Sudan of all those colonies and protectorates and dependencies and mandated areas which have no free institutions and know nothing of free co-operation. Not a mention of all the subject peoples of the Empire. Their existence may be profitable but the recollection of it would be embarrassing at such a moment.

Therefore they are justly ignored even in the devising of the king's new title. And the Conference, by this act of ignorance is all the more to reconcile the profession of liberty with the practice of domination.



The King and the Premiers at the Buckingham palace
 From left to right: W. M. Bruce, Australia; Mackenzie King, Canada; General Hertzog, South Africa; and W. T. Cosgrave, Ireland.

The *Daily Herald* is not literally correct when it states that there is not a mention of India. There is a mention which however is a greater indication of contempt than mere silence would have been for it practically tells the world that, though Britain has felt the need of coming to terms with her grown up children abroad there is no change required in her treatment of those eternal Pariah babies the Indians. Here is what is said of India in the Report:

"It will be noted that in previous paragraphs we have made no mention of India. Our reason for limiting their scope to Great Britain and the Dominions is that the position of India in the Empire is already defined by the Government of India Act of 1919."

Of American comments, we extract the following from the *Washington Post*—

"The British Empire survives in name only. Had the Government in George the Third's day possessed the wisdom of the Government of George the Fifth there would have been no declaration of independence and the United States would now be part of the British Commonwealth."

credit for the abolition of slavery in that independent kingdom. The hollowness of this claim has been exposed in this Review, but nevertheless it finds place, unaltered in the Final Report of the Delegates of India to the Seventh (ordinary) Session of the Assembly of the League of Nations (1926). We suggest that some future delegate of India should claim that the abolition of slavery by Great Britain and by the U.S.A. in the last century was due to the retrospective influence of the League.

A Novel Proscribed

A novel named 'Pather Dabi' or 'The Path's Demand' by Babu Sarat Chandra Chatterjee, has been proscribed by the Government of Bengal and copies of it, wherever found would be confiscated. Babu Sarat Chandra is a leading novelist of Bengal. This particular work of his appeared serially for a long time in a Bengali monthly published from the residence of the late High Court Judge Sir Ashutosh Mukherjee by one of his sons who is a High Court Judge and Fellow and member of the Syndicate of the Calcutta University. The Government said nothing so long as it appeared serially but now it has found something very seditious in it, though what that is the public has not been told.

born of any preventible causes. By the by, if so large a proportion of them be naturally sickly what are the reasons for the C I D to think that heroic revolutionaries are made of such stuff as they?

Bengal Detentions and Discoveries of Bombs

By the discovery of bombs in a Sukea Street house in Calcutta and the conviction of the inmates of the room where the discovery was made the police officers concerned have proved to the satisfaction of the Government that some terrorist association or other is still very much alive and ticking. Therefore, when a few days after the conviction of the accused the Viceroy spoke as follows in the Legislative Assembly it at once became clear what great service some police officers render the Government at a pinch—

Before releases can be sanctioned Government must be satisfied either that the conspiracy has been so far suppressed that the set at liberty even if they so desired would be unable to revive it in a dangerous form or if the organisation for conspiracy still exist that those released would no longer wish to employ their freedom to resume their dangerous activities. The Government have always made it clear and I repeat to-day that their sole object in keeping any men under restraint is to prevent terrorist outrages and that they are prepared to release them the moment they are satisfied that their release would not defeat this object.

The pity however is that it has never been proved that the men detained without trial had ever anything to do with any organisation for conspiracy. So the Viceroy merely begged the question and it was only his autocratic powers which saved him from discomfiture. The last sentence in the passage quoted above implies that the detenus may be released on their giving an undertaking that they would not in future join any terrorist organisation. But that would be to admit their past guilt. How can men who have never been brought to trial and must be presumed to be innocent expected to incriminate themselves in this way?

S N Mitra's Futile Election

Babu Satyendranath Mitra one of the Bengal detenus was duly elected to the Legislative Assembly. But the Government would not allow him freedom to come to the Council Chamber and take the oath and perform his duties. To draw attention to

and discuss this matter, an adjournment motion was moved in the house and carried by a large majority. That practically amounted to a vote of censure on the Government.

The Government's position seems to be briefly this—The electors are told, 'You knew that we would allow this person to enter the Council Chamber, so you are to blame for electing him.' The electors reply may be stated thus, 'You, O Hazurs, knew that you would not allow him to do the duties of a legislator. Why then did you not nominate his nomination paper and nip this futility in the bud? That would have saved much time and waste of money and energy.'

The fact is, autocracy requires no other argument but that might is right. And it is being proved again and again that the Government of India is an autocracy and rules without the consent of the people.

South Africa and India

Very pleasing reports have come from South Africa relating to the agreement arrived at between the Indian deputation and the representatives of the South African Government. But we must not say anything before seeing the text of this agreement. One must not shout before one is out of the woods. Remembering what happened to the Gandhi Smuts agreement, we have to repeat the Bengali adage 'ছোঁচোরের বাড়ীর ফদার, না খাঁচালে বিষাস নাই.' 'When one is invited to a feast in a swindler's house, one can not be sure of it until one has washed his mouth after enjoying the feast.'

Satyagraha at Patuakhali

The Hindus at Patuakhali in the district of Bakarganj have been trying for the last five months to maintain their right to lead musical religious processions along public roads. Batches of volunteers go every day once or twice up to the point in a public road where the prohibited area begins and are arrested and sent to jail. Volunteers have been coming from such distant places as Cawnpore, Benares, etc. The volunteers have been carrying on this struggle in quite a non violent manner. But recently there has been a fracas in the local jail and outside between Hindus and

Musalman. As this has taken place after the publication of a somewhat one sided communique issued by the Bengal Government, a suspicion has been expressed in some quarters that the fracas might have been due to instigation on the part of some persons who wanted to please the Government by providing it with an excuse for suppressing the satyagraha at Pituakhali. This movement of civil disobedience is perfectly legitimate. We should however, be glad if an amicable settlement of the differences between the Hindus and the Musalmans were speedily arrived at. For every movement of civil obedience not only causes much suffering but creates much bitterness of feeling also. Moreover, there is also much expenditure of time, energy and money which might be utilised for other beneficent purposes. If according to any local understanding the Hindus used formerly to stop music before an old mosque, they should continue to do so now, provided the Musalmans on their part agree not to try to stop music before newly built mosques. Non Musalmans cannot accept any General claim that music should stop before all mosques old or new irrespective of local practice. For the acceptance of such a claim would give the Musalmans a stranglehold on the religious and civic rights of non Musalmans relating to musical performance and processions.

Sri Kailas Chandra Bose

Sir Kailas Chandra Bose who passed away in his Calcutta residence on the 20th of January last at the age of 77 was one of the most successful medical practitioners of this city and was the first doctor to be knighted. He had great influence over the local Marwari community who looked upon him as their trusted adviser. He served them in various ways. He was the Vice President of the All India Medical Congress held in Calcutta in 1894 and was one of the Plague Commissioners. He was the oldest member of the Faculty of Medicine of the Calcutta University and the oldest member of the Calcutta Corporation. He was the president of the Anti malarial Society and the Calcutta Medical School and one of the founders of the Tropical School of Medicine, the only research medical institution in India where a ward exists in his name. Many institutions such as the Veterinary College, the

Marwari Hospital, the Pimpri, the Lepet Asylum, owe their existence partly to his exertions and influence.

Women's Conference in Poona

The women's conferences held in December last in various parts of the country led up to the First All India Women's conference held in Poona on January 5, 6 and 7, which was attended by delegates from all parts of India. Its chairman of the Reception Committee the Rani of Sangli said in her address that the time was now ripe for women to help in formulating the basic principles of educational policy and programme. It should be of great help she thought if women themselves declared what they should have their children taught. Whatever the policy and plan of female education laid down by the Conference as a result of the discussions, she was emphatic that Indian culture, Indian tradition and all that was best in the past of Indian womanhood would have to be preserved and secured in any future scheme.

The presidential address of the Maharani of Baroda was a rousing call to action. Some of its salient points are noted below.

A few decades saw the curse of *suttee* removed from our land. With a like determination these social evils can all be overcome," she declared after a brief review of the many social practices retarding women's advance. Women of Turkey broke from the bondage so can we. A noteworthy feat of the rapid progress women had made recently had been the sincere co-operation of the former sex in contrast to the experience of other countries.

Referring to physical training she said that girls should receive it.

Turning to the subject of co-education the Maharani observed though it must be admitted that separation of sexes was in itself artificial, separation was also required in order that a peculiar type of mind of propriety and of culture which constituted the attraction of womanhood might be developed. There was thus a definite need for separate schools and colleges for girls and women in which life and not merely courses of study shall have reference to the nature of pupils and character of women we wish to cultivate.

On compulsory primary education what the Conference had to consider was not the necessity of such a measure but the *ways of removing difficulties* in the application of an educational policy which they desired.

Coming next to the economic value of education the Maharani said there was a tendency to retard even to oppose many reforms in women's education because it was believed that for women's education to have economic value it must be on

the same lines as that of men. The Conference must show it to be false.

The whole question of the legal status of women in marriage with regard to property, divorce, control of children and many other matters, should be systematically enquired into and proposals discussed.

A preamble to the resolution adopted maintained that

The present system of education was thought out primarily in the interest of the boys and was formulated by men. The time has now come for women to revise and reform this system and resolutions hereinafter to be adopted would offer a constructive programme to those who had already shown a sincere desire to promote advancement of education.

Resolutions were also passed advocating compulsory moral and physical training and urging that in the education of girls and women teaching in the ideals of motherhood, beautifying of homes as well as training in the methods of social service should be kept uppermost.

In some respects the boldest and most important resolution passed was the following:

"This Conference deplores the effect of early marriage on education and urges the Government to pass legislation to make marriage below the age of 16 a penal offence. It demands that the age of consent be raised to sixteen. It wholeheartedly supports Sir Hari Singh Gour's Bill which is to come before the Legislative Assembly this month as a step towards raising the age of consent to sixteen and sends a deputation to convey to the Legislative Assembly the demand of this Conference on this vital subject."

A standing committee was appointed consisting of the Maharani of Baroda as President, Rani of Sangli, Mrs. Naidu Lady J. C. Bose and Rani of Vizianagaram as Vice-Presidents, Mrs. Cousins as Chairman and Kamaladevi Chattopadhyaya, Secretary with 14 other members with powers to co-opt.

Brahmo Samaj Anniversary in Calcutta.

Besides the separate celebrations of the Brahmo Samaj anniversary last month by the three sections of the Brahmo Samaj a joint celebration was this year attempted and carried through successfully in the City College grounds. The elders of the three sections are to be congratulated on the encouragement which they gave to their youngmen to whose zeal and active exertions the success of this joint *utsava* or religious festival was mainly due. A day was set apart for the ladies the leading parts being taken by the Dowager Maharani of Cochin

Behar and Mayurbhanj, Lady Abala Bose, Mrs. Hemlata Sarkar and others. A large number of Hindu ladies were present throughout and took their meals with all present without any regard to caste divisions. One practical outcome of this day's worship, discourses and conference has been that many ladies, headed by Lady Bose, have come forward to work in unison for promoting the cause of the higher liberal education and vocational education of girls and women and other activities conducive to women's progress. The young men of the Brahmo Samaj had also their day on which some of them themselves spoke. Their speeches were followed by an eloquent, learned and inspiring address by Babu Bipin Chandra Pal. On the last day, mostly some elderly gentlemen spoke and conducted divine service. Among the speakers was Sir R. N. Mukherjee who paid a tribute to the good work done by the Brahmo Samaj saying that as an outsider, though not quite so he could claim to speak impartially. Lord Sinha sent the following brief paper, which was read by one of the youngmen:

My Sir,

In this season of stock taking of ideas and ideals I am asked to send my contribution. I feel acutely how poor my own stock is, and yet my mite might prove useful. So I send it, with much fear and in trepidation. 'What should be the motto for our League of Youth? I can think of none better than the motto of the Shaftesbury family in England viz,

Love and Service

'Simple words but how hard to carry out.'

Has that been the motto of India too? I do not know. And yet, is not India the land of Gantama? Did not Bengal give birth to Chaitanya? And who has ever taught the doctrine of love better than those two? Yet it seems to me for some reason or other, the doctrine of loving service has not taken root in Bengal—it has not become a part of our everyday life, in the same way as it has in England, the country in Europe I know best and love most. I grieve to think of our poverty in this respect. Why have we not got any names which we can proudly compare with those of Lord Shaftesbury, George Peabody and Arnold Toynbee, to mention only a few of the glorious host?

'It seems to me one of the reasons, it

not the chief reason of our spiritual poverty. It is due to the fact that we of the Brahmo Samaj at least have been paying greater heed to *religious creed* than to *religious life*. Why else have we got 3 Samajes where there is no essential difference.

"We may perhaps go further and trace the *mischiefs* even farther down. Is our sense of *humanity* as large as that of England notwithstanding our lip service to "Dadra Narayan. Is not our idea even of salvation only for our own individual souls as isolated units and not for the soul of humanity at large.

"Here perhaps I am going beyond my depth into regions of theology and of metaphysics, which to me are as unfamiliar as they are repellent. I ask myself have I any practical any tangible suggestion to offer how best we can carry into practice the doctrine of *Love and Service* I can only think of one. "Form a band of volunteers, who will go out into the stricken villages of Bengal to love and serve the people who are dying of disease and dirt and death. How will these voluntary missionaries live? I don't know. Let love find out. In what way will they serve the people? I don't know. Let love find out.

"The Brahmo Samaj has done immense service to Bengal. If the acerbities of caste are less in Bengal than elsewhere in India, it is due to the influence of the Brahmo Samaj. If the women of Bengal are better educated on the whole than before it is due to the influence of the same Samaj. If women are free to enjoy the sun and air more than before it is due to the same potent influence. The ideals of the Brahmo Samaj have permeated the people in general what matters if the number* of enrolled members is stationary or even decreasing. The whole of Bengal has become *Brahmo*. Praise be to God.

"I appeal therefore to that Samaj once more to lead the way. I suggest that steps may be taken to call for volunteers who without any promise or even hope of financial support are willing to go forth into the wilderness, so to speak and by love and service help to make the lives of the people in the villages of Bengal a little less unhappy.

The times are propitious the signs are encouraging for many years the Rama

* The number has been steadily increasing though not by leaps and bounds. Ed. W. J.

krishna Mission has been by their beneficent work showing us the way. Thousands of young men have distinguished themselves by loving service in times of famine fire and flood and fairs Societies for helping the depressed classes and League for Social Service are steadily though slowly gaining public support. The spirit of service is abroad. It only requires organisation to harness this spirit and curb our tendency to fitful work under feverish excitement and direct our energies along a perennial stream of daily beneficence. I can think of nothing more useful towards that end than a scheme by which a fairly large number of young men from all our Samajes who hear the call of the villages should be recruited every year. They will take the place of curates rectors and vicars in our National Church of Holy Service. *Can we do it?*

It may be mentioned here incidentally that, owing to Lord Sinha's political opinions being somewhat different from those of many politically minded Indians, the educational and other social service work which has been carried on in his native district and elsewhere through the help and encouragement given by him has not received the appreciation that it ought to. We write this not with a view to give publicity to the good work done by him directly or indirectly but only to assure the young men whom he has urged to hear the call of the village that he has himself heard the call and has responded to it in a practical manner. It is perhaps permissible to hope and believe that though the professional and political careers of Lord Sinha may be at an end the career of Satyendra Prasanna Sinha the social servant has just begun.

Professor Raman's Convocation Address

The last convocation address of the Hindu University at Benares was delivered by Professor C. V. Raman of Calcutta. Convocation addresses are generally taken advantage of to place before youth noble ideals so that they may devote themselves to the pursuit of knowledge and the service of humanity. But Professor Raman made a new departure by disparaging the work of and making unworthy insinuations against a scientist whose name is known all over the world. For this reason a well known *Maithili* daily has called him a green-eyed scientist and

subjected him to much not undeserved criticism

We will merely remind Professor Raman that when he gave up the prospect of becoming at least an Accountant-General and accepted a professorship which carried a much lower salary because it would give him opportunities to do original work in science he showed that he could respond to the appeal of idealism. Let him strengthen that earlier impulse in his nature instead of giving way to baser impulses which are unworthy of the vocation of a teacher of youth. One can become truly great only by making the fullest and noblest use of one's gifts and opportunities, not by trying to pull others down to a level lower than what one himself occupies.

Professor Raman desires very much that Government should not make any grant to a particular scientist. He forgets that scientists of far greater achievement and celebrity and other men of far higher distinction than himself have urged Government to do exactly the opposite. Or perhaps the memorial of these Fellows of the Royal Society and of well known authors, journalists and educationists like Sir Michael Sadler may have stimulated Professor Raman's unscientific self into activity.

One discovery of Professor Raman which he has published through the medium of his convocation address we can unreservedly accept and praise. It is of the truth. Self-praise is scientific suicide. Professor Raman's friends and admirers need have no anxiety now that there will be any scientific *felo de se* in the Calcutta Science College.

Dr Raman is known as an original worker in some branches of physics and chemistry and in these we laymen can accept his authority. But when he trespasses on the biologist's province and asserts dogmatically that a scientific man after the age of sixty even when apparently active and energetic, is in reality living on his reputation he will excuse us for treating his dictum as we would that of an impostor or a pseudo-scientist. We do not know the data on which his dictum is based. But we find his and our next door neighbour Sir P. C. Ray who is nearer seventy than sixty still making original contributions to chemistry either singly or in collaboration with his pupils in spite of his preoccupation with *Khaddar* as the Report of the Indian Chemical Society for 1926 shows. Dr Raman may not be

willing perhaps to admit anybody's claim to be a scientific man who is not an F. R. S. though there are numerous European American and Japanese scientists of the front rank who are not F. R. S. and do not care to be, and there are also British F. R. S. whose scientific achievement is quite insignificant. Let that pass however. Dr Ray's neighbour Sir J. C. Bose is an F. R. S. and is in his 61th year. But last year saw the publication of his *Nervous Mechanism of Plants* and within the last few years his *Ascent of Sap*, *Photosynthesis* and other works have been published. This year at least another work will be published shortly. The hundreds of experiments on which these works are based were not performed in his 20th or 35th or even 50th year but after he was 60.

If Indian examples be not acceptable to Dr Raman may we mention the name of the famous scientist and inventor Edison who is eighty and still active in his scientific researches and inventions? May we mention the name of Lord Kelvin? May we mention that of Darwin whose *Descent of Man* appeared when he was 62. *The Expression of the Emotion in Man and Animals* when he was 64. *Insectivorous Plants* when he was 66. *Climbing Plants* when he was 66. *The Effects of Cross and Self Fertilisation in the Vegetable Kingdom* when he was 67. *Different Forms of Flowers in Plants of the same Species* when he was 69. *The Power of Movement in Plants* when he was 71 and *The Formation of Vegetable Mould through the Action of Worms* when he was 72? But we have already given Professor Raman's irresponsible utterances greater importance than they deserve and must stop.

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The Indian Chemical Society!

We are glad to find from the Report of the Indian Chemical Society for 1926 that it is making good progress and that its promoters and workers devote to it not only their time and intellectual powers but their money also. Another matter of satisfaction is that chemical research is no longer confined to Bengal where Sir P. C. Ray's school of chemistry was born but claims its votaries all over India. The third annual general meeting of the Society was held at Lahore on January 6 last. The Presidential address by Sir P. C. Ray was read in his absence by Mr. Priyadarshan Ray M. A. of the

University College of Science Calcutta The subject was 'The Variability of Valency of Elements with special reference to that of gold and platinum' The author, as the result of his investigation during the last seven years, has prepared a large number of compounds of these noble metals It is found that gold and platinum can have any valency of combining power from one to eight In the light of this fact the existing notions as regards valency have to be revised The author also shows that Werner's coordination theory, which has hitherto been generally accepted, is inadequate The investigation bids fair to open a new chapter in theoretical chemistry

A Lady Deputy President of Council

A constituency in Madras, by not electing Dr Muthulakshmi Ammal as their representative in the Madras Council, lost the credit which it might have had and which was earned by the Madras Government which nominated her The Madras M L C s have, however earned praise by unanimously electing her as their Deputy President In Bengal women have not yet got the right to be elected members of council

Stiffening the Law Relating to Offences against Women

We are glad to read in the papers that Mr K C Neogy intends to introduce a bill in the Legislative Assembly to stiffen the law relating to the abduction of and assaults on women It should be made the bounden duty of the police to investigate such cases on their own initiative and to bring offenders to book As for punishment it should be considered whether in addition to rigorous imprisonment, flogging may not also be administered in very flagrant cases If we remember aright, in some states of America vasectomy is performed in the case of some convicts as a curative and remedial measure We think it should be prescribed in India also

The Indian National Movement and the British Memorandum on China

Major Graham Pole Honorary Secretary to the British Committee on Indian Affairs,

points out in a letter to the *Manchester Guardian* the vital importance to India of the British Foreign Office Memorandum on China addressed to the representatives of the nine Washington Treaty Powers interested in China. After stating that it has "met with practically unanimous approval in" Great Britain, he goes on to observe —

One wonders however if there is enough co-ordination in the British Cabinet to cause them to think what the effect of this Memorandum must be on India. China for many years has to a considerable extent been under the dominion of foreign Governments. This British Foreign Office Memorandum refers to the growth in China of a powerful national movement which aims at gaining for China an equal place among the nations and failure to meet this movement with sympathy and understanding would not respond to the real intentions of the Powers towards China. Can our Government not similarly look facts in the face with regard to India? There has been (especially since India took her place and obligations as an equal in the Great War) a growing and powerful nationalist movement in India also with the aim of gaining for India an equal place among the nations. One would fain wish to see something of that sympathy and understanding with the movement in India for the government of which we are alone responsible that the British Government expresses towards China, where we are only one of nine interested Powers.

While agreeing entirely with all that the writers say we may be allowed to point out here that the causes of the British 'sympathy and understanding' in the case of China are obvious. The Chinese have shown by inflicting very heavy pecuniary losses on the British people by their boycott of British goods that they are not to be trifled with. They have also compelled the British to evacuate some settlements and have proved that they possess some military strength. Besides, Britain knows she cannot expect any help from any of the great powers in the adoption of a coercive policy towards China. So what was left for her but to make a virtue of necessity and profess sympathy for the Chinese national movement? It would be easy for Major Graham Pole and other intelligent persons to see that if India could have extorted 'sympathy and understanding' like China Great Britain would have been equally ready to profess them for her.

But let us return to the Major's letter. Says he —

The Foreign Office Memorandum goes on to say that his Majesty's Government desires to go as far as possible towards meeting the legitimate aspirations of the Chinese nation and then adds

the significant words that the Powers should abandon the idea that the economic and political development of China can only be secured under foreign tutelage. They should expressly disclaim any intention of forcing foreign control upon an unwilling China.

But why China more than India? Charity begins at home and our declarations as a nation, would have much more force in the eyes of foreign Powers if they saw us carry them into practical effect in India, where we can do so without the necessity of their consent or concurrence.

The Memorandum calls upon the Powers to make a declaration that they are prepared to consider in a sympathetic spirit any reasonable proposals the Chinese authorities may make even if contrary to the strict interpretation of treaty rights.

We are a curiously unimaginative nation and seem to divide our thinking and our policies into water tight divisions, without realising or trying to imagine, the effect that, for instance this declaration with regard to China must have on the 320 millions of Indians who are much more under foreign tutelage than are the Chinese, while they are no less fitted for looking after their own affairs.

Here again Major Pole is right but he has put it very mildly when he says that the British are a curiously unimaginative people. Possibly they are, though we are not convinced. For, has not Britain produced Shakespeare and some of the other greatest poets of the world? How could an unimaginative people produce such imaginative writers? Our reading of the British character is that there is plenty of imagination in it. Only some sufficient stimulus must be applied to make that faculty active. China has been able to apply the stimulus, India has not. Examples may be given from British Empire history, too. In Canada in the thirties of the last century there were two rebellions, and supplies were also refused. During that period therefore the British powers of imagination and "sympathy and understanding" found expression in Lord Durham's Report, which led to Canada's obtaining the real beginnings of self government. We write all this neither for bluffing nor for suggesting that India should get upon armed rebellion for a successful armed rebellion does not appear to us feasible. Some other way has to be found out. What we want to assert is that it is perfectly futile to appeal to the sense of justice and generosity of the British people. They will agree to our having self rule only when they find that they will otherwise themselves lose and suffer.

Major D. Graham Pole concludes his letter thus —

The British Memorandum goes on to point out that in 1921 "it was natural" that the Powers should demand guarantees for the due fulfilment of the purpose of the Washington Conference, and adds: "But what might have been practicable in 1921 was no longer possible in 1926." Can our legislators imagine that this applies only to China?

The Montagu-Chelmsford Reform scheme was passed through the British Parliament in 1919 and inaugurated by the Duke of Connaught on behalf of the King Emperor, in India in 1921. What might have been considered practicable in 1921 is certainly in 1926 no longer practical politics as an instalment to India of self government. The pity of it is that we so seldom do the right and generous thing until it is too late to have any real value. There is in India a movement for complete independence and separation from England. It is small it is entirely ineffective at present, but it is growing and it will continue to grow. The only thing that can effectively curb or kill such a movement is a big and generous grant to India of real self-government. And nothing could so effectively ensure the permanence of the connection between Britain and India.

But there are very large numbers of Britishers—perhaps they are the majority who believe that they can rule India for ever as they are doing now and that India, too can never do without British rule. These Britishers are determined to rule for ever if they can no matter whether it is just to do so or not. It is for us to prove practically—not merely in words, that they cannot. Then but not till then, will their imagination sympathy sense of justice, generosity, understanding and every other vaunted virtue and faculty come into play.

A Swiss Anthropologist on Neglect of Anthropology in India

As announced in the last issue of this journal, Dr. Hans J. Wehrli, Professor of Ethnography in the University of Zurich, Switzerland, has arrived in India to collect ethnographical objects from various points of anthropological interest in India. Nineteen years ago Prof. Wehrli made an extensive tour in Indo-China and India in company with Rudolf Martin whose death a year ago has removed the most distinguished student of Anthropology in Europe. During this tour Prof. Wehrli was able to study various tribes in the Burmese frontiers and the unexplored regions lying between Assam and Burma. His investigations specially on the anthropometry of the Kachins, when published will go a long way in clearing up many obscure points in the anthropology of these regions.

Prof Wehrli paid a visit to the Calcutta University and was introduced by Dr Kalidas Nag to the members of the anthropology department. At the request of some of the members, Prof Wehrli spoke of his experiences among the hachins and their probable relationships with other tribes on the Assam borders specially the Nagas. At the end of a couple of hours interesting discussion Prof Wehrli suggested that one way of co-operation between the Universities of Calcutta and Zurich would be by exchange of ethnographical objects useful to both. At the suggestion of Dr B S Guha Prof Wehrli promised to send a representative collection of ethnographical objects of the Swiss Lake Dwellers in exchange for ritualistic and cult objects of the Indian people.

Prof Wehrli also paid a visit to the Indian Museum and was taken over the Ethnographical Gallery and shown the recent consignment of artifacts and human skeletons from the Indo-Sumerian sites in the Indus valley by Major R B S Sewell and Dr B S Guha. Prof Wehrli was greatly impressed by the latter and their great importance for the early history of Asia, but expressed surprise that very little appeared to have been done in the matter of exploring the vast anthropological resources of this country either in the way of prehistoric research or the cultural and physical affinities of the present inhabitants. He was disappointed to find that the Ethnographical Gallery of the Indian Museum had received very few additions since he last visited it 19 years ago. If systematic efforts are not made to collect ethnographical objects now the process of contact metamorphism that is taking place among the primitive tribes all over India, will see the complete extinction of these ancient institutions in a few years time before any record of them could be made. This is one of the reasons why he is visiting India to collect ethnographical objects, before it becomes too late. Prof Wehrli spoke of the activities of the Berlin Ethnographical Museum in this connection whose collection of Indian ethnographical objects far surpasses anything that he had seen anywhere in India and he had no doubt that unless immediate steps are taken Indian students would have to go to Europe to study the institutions of their own people. He did not understand why the Government of India had no whole time trained officer to take charge of the Ethnographical Gallery in the Indian Museum

who could make systematic enquiries and collect materials on the primitive institutions of Indian aborigines which are fast dying out. It would be a great loss to science if no efforts are made to record these vanishing customs. He appealed to the Government of India as well as the authorities of the Universities to take serious steps at once for systematic investigations into the cultural and physical characters of the primitive folks of India so that their great importance to the students of human institutions may not be irreparably destroyed. The interest shown by the Government and Universities of the West should open the eyes of Indians as regards the profound importance of anthropological studies in India.

Faculties of the Calcutta University

Every living organism operates differently through each of its different organs. If one organ were to usurp the functions of another or dominate all the rest, there would be chaos in the body. This chaotic condition had marked the Calcutta University in recent years. Like other universities it has the Faculties of Arts, Science, Law, Medicine and Engineering. But since 1917 all sorts of men have been given seats on two faculties at the same time so as to swamp the Faculty of Arts with non-Arts men and turn this Faculty into a miniature Senate composed of chemists, physicists, lawyers and medical men. There were last year quite 40 of these pluralists in a Senate of only 100 Fellows. It was amusing to study the Faculty list and find among the pluralist members of the Faculty of Arts one professor of philosophy, two of chemistry, two of physics, eight practising lawyers more than one doctor of science and so on and so forth—all these being also members of certain other Faculties to which they more legitimately appertained. Sir Asutosh Mukherji's young sons and a son-in-law were each double Faculty men. But this year there has been some return to decency and as we find from the papers the Senate has had the sense to reduce the number of pluralist Faculty men to fourteen.

Major Pole on Congress President's Plea for Self rule

In the article on India's Claim to Freedom contributed by Major D Graham

Pole to the London *Daily Herald*, occurs the following passage —

India ultimately must be a Federation, a single unity, to embrace what is now known as British India and the present Indian States

There can be no question of the justice of Mr Srinivasa Iyengar's proposition that self government is a mere travesty of the actual fact so long as full control of the Civil Services the military naval and air forces and political relations with the Indian States were denied to the Indian Legislature

The progress towards such an ideal is slow under a Conservative Government and one is tempted to believe that they see no future even far ahead when such an ideal would be either realised or even considered desirable

—

Major Pole on Indian Liberal Federation President's Address

The same article in the *Daily Herald* contains the following paragraphs on Sir P S Sivaswamy Aiyar's Presidential Address to the Indian National Liberal Federation —

Sir P S Sivaswamy Aiyar's Presidential Address to the Indian National Liberal Federation is equally important for his appeal to Indians to allay the apprehensions of Britain that the grant of responsible government might be accompanied by a desire on Indians' part to injure British interests or to sever the British connection [But no Indian political party ever had or expressed any such desire. Ed M R.]

If self government were demanded for the purpose of injuring British interests there might be quite understandable opposition here But it is equally understandable—and it should be quite frankly faced—that full self government is India's legitimate goal quite apart from the possibility that British interests might quite conceivably be injured

India for the Indians' is quite as legitimate a slogan as China for the Chinese And if India is to have full Dominion status within the British Commonwealth of Nations—as I sincerely hope and believe she will have—she must be as free to break the connection if in India's interests alone she deems desirable so to do as is Canada or South Africa

My own firm belief is that India will be stronger and Britain will be stronger and the peace of the world will be more secure by India being a full free partner in the British Commonwealth at the earliest possible date with every right and privilege of every other partner in that Commonwealth of Nations

The 1917 Declaration

In his address to the Legislative Assembly the Viceroy said —

Every British party in a succession of Parliaments elected on the widest franchise and therefore representing in the widest possible manner the British

people has pledged itself to the terms of the 1917 declaration They have implemented those terms by legislation and thus given practical proof of their sincerity by introducing wide and far-reaching changes into the structure of the Indian Government from those undertakings no British party can or will withdraw, and although the British race may lack many excellent qualities, they can afford to remain unmoved by charges of bad faith which their whole history denies

The Viceroy will pardon us for reminding him if he ever knew or for informing him if he never did, that the course of British history, so far as India is concerned, is strewn with broken pledges Has he never heard of Lord Salisbury's famous confession relating to breaches of promise made to India?

The 1917 declaration, the Montagu-Chelmsford Report and the Government of India Act of 1919 nowhere say definitely that India shall have self-rule And the implementing of the terms of the 1917 declaration is not such as to lead inevitably to self-rule

—

Right of Parliament to be Arbitrator

The Viceroy has discussed the right of Parliament to be the arbiter of the fashion and the time of India's political development He might as well have spared himself the trouble The *de facto* right of Parliament nobody denies or can deny unless India can overthrow British rule by force, for a fact is a fact It is the moral right of a foreign people to determine the manner or pace of our advance which we emphatically deny Even in the case of the most oppressive tyrant no one can question his right *de facto* to do as he likes, it is only his moral right that is questioned.

What makes the assertion of Parliament's right in this matter both tragic and ridiculous is that the vast majority of its members have never taken any interest in Indian affairs The Indian Debate has been always a signal for the emptying of the benches Repeatedly have members rushed in to prevent a count-out, and have left the chamber as soon as the counting was over Never were a responsible body of men guilty of greater irresponsibility and criminal neglect of duty

—

Bengal Detentions and Constitutional Advance

The Viceroy's speech also contains the following passage —

It is said the alleged sincerity of Parliament receives practical contradiction on the one hand by the arbitrary executive acts such as the detention of certain men without trial in Bengal on the other by the reluctance of Parliament to give a firm time-table for the completion of its loudly professed purpose of making India herself responsible within the Empire for her own government.

The first question concerns the exercise of that executive responsibility which must rest upon any administration however constituted and though I am well aware of its political reactions it is a question which must be dealt with on its merits and has no direct relation with the general question of constitutional advance for constitutional forms may vary widely but the maintenance of law and order is the inalienable duty of all those on whom falls the task of Government.

This is very curious reasoning indeed. How can there be any constitutional advance if the Governor General possesses and exercises the power to make ordinances, having the effect of statutory laws by virtue of which any men including the leaders of the struggle for constitutional advance may be deprived of their liberty without any trial? It seems we must admit the sincerity of Parliament's professed desire to give India self rule on the Greek calendar even when it says in effect: You may go on making speeches appealing to our sense of justice and generosity in order to obtain the boon of self rule but remember that our highest functionary in India can shut you up if you are inconveniently serious about winning self rule. And we must also admit that those British kings who worked the Star chamber and made Hampden and Pym and the Seven Bishops famous were sincere and direct promoters of the cause of British freedom.

Coerce or Convince

His Excellency went on to say —

Those anxious to see constitutional advance must either coerce Parliament or convince it. He could not emphasise too strongly that Parliament would not be coerced. It would resent such an attempt and would be gravely disquieted by language appearing to be inspired by hostility not only to legitimate British interests but also to the British connection.

We admit Lord Irwin has placed us between the horns of a dilemma as it were. For though we believe it is possible to coerce the British nation because it is composed of ordinary men not of superhuman beings we have at present no power to coerce it and as for convincing it, none are so blind as those who will not see. How can we convince those whose interest it is for the time being not to be convinced? If Canada

in the last and Ireland in the present century were never told 'Parliament would not be coerced' why are those words addressed to the mild Indian? Is it because he is mild and weak?

In the opinion of Lord Irwin

Parliament would like to examine the practical success achieved and while it would be prepared to introduce improvements it would not understand the argument that because the present foundations were alleged to be at fault this must necessarily be remedied by immediately asking those foundations to bear the entire weight of the whole edifice.

No my lord. We do *not* want those foundations to bear the entire weight of the whole edifice. We want other stronger and more stable foundations to bear it.

Parliament is inviting India to co-operate in the working of the constitution did not desire any party or individual to forego the freest and fullest right of criticism and constitutional opposition but it wanted Indians to show whether the ultimate structure it was seeking to erect would suit Indian conditions and Indian needs.

If it saw a large section of Indian opinion however vocal in its desire to further the cause of Indian self government steadily adhering to obstructing machinery Parliament was more likely to see in it evidence that the application of Western constitutional practice to India might be mistaken than proof of wisdom of immediate surrender to India of all its own responsibility.

Yes Parliament is quite sincere in its desire for the exercise of the freest and fullest right of criticism and constitutional opposition only such exercise must be tempered by the Government's right to imprison the critics and opponents without trial.

Is not even the most steady adherence to obstructive machinery included in "constitutional opposition"?

The last sentence in the passage quoted above is a threat, though it is not couched in such blunt language as has previously been used by other British politicians to tell us that unless Indians "co-operate" that is were subservient they would not have any further rights. So it is quite polite and wise and just and natural to try to coerce us but it is blasphemy to think that Parliament can possibly be coerced.

The interference of the British Government was fiercely denounced by the French politicians and a rebellion broke out in Lower Canada in 1837. The year 1838 witnessed another rebellion. This time the infection spread to Upper Canada as well (*Towards Home Rule*, part III pp 104-5). There was also the refusal of supplies in Canada mentioned in a previous note. All these

did not appear to British statesmen of these days—particularly to Lord Durham to be evidence of Canada's unfitness for self government Ireland's long and often bloody resistance to the working of such home rule as Great Britain gave her did not also furnish such evidence. The comparatively mild criticism and bloodless opposition of some Indians however do furnish such evidence!

Lord Irwin further observed—

Parliament itself had spent hundreds of years in extending its powers by custom and precedent. There was the instance of Canada, where differences between Protestants and Catholics were supposed to constitute an absolute bar to full self government but after a few years owing to the good sense of the Canadian Legislature, the British Parliaments very real powers were silently allowed first to fall into disuse and then to disappear. Parliament knew too that by this means everyone of the Dominions had obtained fully responsible self government.

It is absurd to argue as the speaker did by implication that because the British Parliament took centuries to arrive at its present condition India must also take as long a time. The beginnings of the steam engine are traced to Hero's apparatus constructed in 130 B.C. Must a young man who wants to build a steam engine now be born again and again in locomotive works for 2057 years to be entitled to build one? But we need not argue from analogy. Japan has evolved and is working Parliamentary institutions in less than 50 years and we have been under British rule for more than three as long a period.

Of the introduction and establishment of self government in Canada and the other Dominions Lord Irwin has given an entirely misleading account—whether owing to ignorance or any other cause we cannot say. Those who want to know the true story in brief may read the present writer's *Towards Home Rule* part in pp 104-112.

University "Affairs"

In connection with the recent developments in Calcutta University affairs *Forward*, the Swarajist daily, has been making unfair attacks on some members of the Senate. In a recent editorial of that paper we read the following unctuous lucubration—

We think that the University is a nursery of genius and culture and is a sacred institution. The noxious fumes of party strifes and party intrigues should not be allowed to vitiate its atmosphere. (*Italics ours*)

A systematic attempt is being made to officialise the University in fact to convert it into a wing of the Secretariat.

We had occasion to notice that members of the Senate had to attend a conference at the Writers Buildings etc etc.

We strongly condemn such overt references as the above words doubtlessly are, to eminent scholars like Dr Pramathanath Banerjee and Mr Pramathanath Banerjee. What if the former is approaching the Government frequently for reappointment to his Minto Professorship? What again does it matter if the latter is attempting as Dame Rumour has it to give up his practice at the Vakils Bar and devote his life to important educational work? We do not think that, in the interest of social progress, modesty should deter meritorious men from claiming their due place in the scheme of things. Mr Pramathanath Banerjee who as we know got into the Syndicate this year with the help of friendly votes naturally feels grateful to his patrons and has accordingly done his little to pay back his debt of honour. One good turn calls for another. *Forward* may lose sight of the first principles of human gratitude and mutual service in her blind and ferocious anti-governmentalism but we cannot blame Mr Pramathanath Banerjee for developing new friendships specially when it is likely to be so satisfactory financially and when the legal profession is no longer as lucrative as it used to be once upon a time. \ \ /

ERRATUM

January 1927

Page 123 right col lines 1 2 3 in place of Dr Egon von Ecclesbedt read Dr Egon von Fickstedt. The name of the artist of the frontispiece for January 1927 should be Mr Bishunpada Ray Choudhury and not Satyendra Nath Banerji.

February 1927

P 184 col 1 l 3 for 'sectarian theology' read Aryan prehistory
 2 l 8 9 send his first of volume sent his first volume of
 1 33 uncomprising uncompromising
 P 185 col 2 l 3 *Eprit* *Espirit*



GURU GOBINDA SINGH
By S^r Manindrabhusan Gupta, Colombo

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WHOLE NO
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THE SUDRA HABIT

BY RABINDRANATH TAGORE

EVEN where no artificial barriers are set up in the way of the individual choosing the means of his livelihood fate in most cases does not leave him free. The man who is entitled to dream of becoming Prime Minister may, as a matter of fact, be forced to sweep the streets for a living. In such case he cannot but be in a state of inward rebellion.

The mischief is, that while the State can not do without the services of the sweeper all honour is accorded to the Minister—honour which clings to him even when he holds only the office but has no duty to perform. If, on the one hand fate had been good enough to join hands with individual ambition in regard to its freedom and all sweepers had become ministers not only would the work of sweeping have come to a standstill, but the business of statesmanship would not have flourished either. On the other hand, the work of the sweeper being indispensable, his sense of degradation due to a compulsory acceptance of his fate has to remain.

India of old had solved the problem thus arising by making occupation hereditary. In compulsion by the State lies the insult of servitude that leads to brooding rebelliousness. Here the compulsion was of *dharma*—to follow the occupation of one's caste was enjoined as a religious duty.

Dharma asks of man renunciation—a renunciation however which is not a deprivation but is glorious. The Brahmin was required to give up all desire for wealth and luxury but he was compensated by the award of ample honour. Had that not been so he would not have been able to perform

his function in the social system. The Sudra was likewise compelled to renounce a great deal, but on him no honour was bestowed. Nevertheless reward or no reward he had his compensation of self-satisfaction inasmuch as his inglorious state was accepted for the sake of *dharma*.

To look upon one's livelihood as *dharma* is only possible where the good of society is recognised to be superior to the good of the individual. If the Brahmin can uphold his ideal in its purity in spite of his acceptance of external poverty, then though such profession of his may be the means of his livelihood it also transcends it, because he thus serves society. Even in the case of the cultivator, since the mass production of food is essential for a social life the acceptance of such occupation as his *dharma* cannot be called false unsupported though he be by any hopes of thereby being elevated in status as the Brahmin is. The principle that occupations demanding the exercise of man's higher attributes must naturally win the greater respect was accepted by all concerned, open eyed.

In countries where the earning of livelihood has nothing to do with religion the fact nevertheless remains that society cannot get on without the performance of the work of the lower orders, and therefore the greater portion of the people have still to go on doing such work. There the social structure remains intact only because owing to stress of circumstance or lack of other opportunity, there happens no dearth of such workers. When the instability of this equilibrium is now and then brought home to the idlers—the parasites,

or the intelligentsia by some protest of the labouring classes, an upheaval takes place. Whereupon efforts are made, here by concession there by enforcement of rigour, to maintain the *status quo*.

We may, therefore claim that, in our country by making the distribution of duty and status a matter of *dharma*, the very root of such tendency to discontent and disruption had been cut away. But the question has to be carefully considered how far by this means our national efficiency has or has not been achieved.

Certain types of work are not a mere matter of external habit, but depend for their proper performance on intelligent initiative. It does not make for efficiency to relegate these to some hereditary caste for they require individual capacity. By confining them to a particular caste the outward paraphernalia may be retained but the inner living quality of the work is inevitably lost.

The mental and moral qualities of Brahminhood demand personal power and effort,—it is only the external observances that belong to tradition. The practice of these latter, generation after generation, may conduce to a rigid perfection of form as well as an overweening sense of importance but such killing of the spirit cannot but lead to a defeat of the original object. The *upanayana* (ceremony of initiation) for instance was at one time a reality for the Aryans—the education training and attitude of mind it implied were all suited to the attainment of the ideals of the time. Now that these ideals have died out, the sacred thread investiture has been reduced to a farce. The *kshatriya* is in the same plight—in fact he is nowhere to be found. The caste which goes by that name keeps up only some of the old rituals in connection with births marriages and deaths.

The words of our *shastra* still ring in our ears—*Better death in one's own dharma for the dharma of another is even more to be dreaded*. But this has come to mean that each caste must at all costs follow its traditional rules, which again in practical effect, is reduced to this, that the fixed external observances must be kept up without reference to their significance or utility, whatever may be the individual loss due to such curtailment of freedom. That is why it becomes possible for the woman who indulges in ceremonial baths on any and every occasion, to nurse a feeling of contempt for her betters judged by this standard of observance, though

it is *she* who has thereby lost the ideal of a higher inward striving for purity. And for the same reason is the display of vaingloriousness by those who regulate their conduct according to the dictates of their orthodox leaders, so unmeaning, so intolerable.

To go on generation after generation, making pots, or pressing oil, or rendering manual service to higher castes is not a difficult matter,—rather, the greater the consequent deterioration of the mental faculties, the easier it becomes. But to make improvements, even in the products of manual labour, the application of mind is necessary. When that is destroyed by hereditary pursuit of the caste avocation, man is reduced to a machine, and can but keep on repeating himself.

Be that as it may, the *dharma* of the Sudra is the only one that is as a matter of fact extant to day in this land of India,—a state of things complacently accepted by the orthodox believers in the perpetuation of the *dharma* of caste. And so we often hear Anglo-Indian ladies, who have long eaten of and been eaten by India's salt, complaining when they return home that now there are such servants to be had as in the land of their exile. Where else indeed, in all the world can be found the like of those whose very *dharma* has reduced them to hereditary slaves? Neither hurt nor insult can make them shrink from clinging fast to this *dharma* of theirs. Never have they known what it is to demand or receive respect, through the ages have they deemed themselves fulfilled by sheer persistence in the duty of their Sudra estate in all its purity. And if, to day, the modern spirit imported from abroad occasionally causes them to forget themselves, the orthodox leaders are there to administer correction for their uppishness.

As I was saying the Sudra obsessed with the observance of his own *dharma* forms the vast majority in India which has thus become the land of the *Sudra dharma*. Under the oppressive burden of this Sudra habit groans the Hindu bowed in abjection. Any achievement of welfare demanding intellect, knowledge or character, that we may attempt, must struggle through this deadweight, any gain that we may still make must be entrusted for its safe keeping to this ubiquitous blindness. This is what we are now called upon to ponder over.

Of the many pictures of degradation that we come across in this Sudra ridden India of

ours, I have lastly to speak of one of the most deplorable

On my first journey to Japan, when our steamer touched Hongkong my head was lowered in shame, for I caught sight of a Punjabi policeman on the landing place, taking hold of a Chinese by his queue, on some trivial pretext, and licking him. In India I have often witnessed the same kind of treatment accorded to its people by their liveried brethren in government service, it was my lot to see a repetition of it here on this distant shore, showing how true the Sudra remains to his *dharma* both at home and abroad, how proudly, nay joyfully, nestretches the doctrine of loyalty to his salt beyond all conscionable limits. These were the people who had helped England to wrest Hongkong from China and many a scar of their dealing disfigures the fair breast of our neighbour—the China who once treasured within her heart the footprints of the Buddha the China of I Tsing and Huen Tsang.

War clouds lower to day over the sky of humanity. The cry resounds in the West that Asia doth prepare weapons in her armouries of which the target is to be the heart of Europe and nests are being built on the shores of the Pacific for the ravaging vulture ships of England. True Japan of the furthest East is already awake. China in her turn is being roused at the sound of robbers breaking through her walls. It may be that this gigantic nation also some day, will be able to shake off the weakness of repeated blood letting the fumes of opium and become self conscious. And of course those who have been engaged in rifling her pockets will be bound to look on this as a menace to Europe.

But what will then be the function of Sudra India? India will once again be the bearer of chains forged in the factories of Europe for fettering the limbs of her friend of old. She will slay and be slain, with no question on her lips of why or wherefore for that is forbidden by her *dharma*. She will say *Better to die in one's dharma— to deal death in one's dharma!* She neither receives nor expects respect in any part of

the British empire. Everywhere is she the bearer of menial burdens in a service that has neither meaning nor justification. Those whom she rushes to attack at the behest of her British master are not her enemies. And as soon as her fighting is done, she is hustled back into her servants quarters.

So as I was saying in this work of the Sudra there is neither self interest, nor any higher interest, much less any glory—all that there is in it is the shibboleth *Better to die in one's own dharma*. Opportunity for such death he does not lack but what is even more fatal for his manhood is the belief which he accepts so easily, that it can be his duty, at the call of others self interest to be the instrument of others' undoing. If at any time by decree of Providence Britannia should lose India her wail will be *I miss my best servant*.

There is a report in *The Nation* (of America) on the recent strike in Shanghai by Paul Blanchard. From it I reproduce the deposition of a witness who is described by the writer as A Chinese graduate of Glasgow. His English is faultless. His labour library is the best I have seen in the East. His pictures are hung in international exhibitions.

I am a pacifist but I shall tell you a story that will show you how I feel about this strike. It will show you how hard it is to be a pacifist in China to-day.

There is a park here in Shanghai which is paid for chiefly by Chinese taxpayers but no Chinese person is allowed to enter it. One day I was walking by the park when I saw a Sikh policeman chase away a group of ricksha-men from the gate curse them, and deliberately tip over one of the rickshas. He had lost his temper because one of the men had come too close to the forbidden territory. He took the license of the ricksha man away from him while the poor fellow stood in the road with the tears streaming down his face.

I walked over to the Sikh policeman and said: If I were hired by the British to police India for them I would never treat your countrymen as you are treating these ricksha men.

He cooled down very quickly and was about to give the license back to the ricksha man when two Englishmen came up.

They said to me: What are you doing here interfering with the policeman? Don't argue with us. You have no business here. You're nothing but a damned Chinaman. Get out of here.

They said that to me in China.

(Authorised translation for the *Modern Review* of an article published in the *Prabasi* of October, 1921 Kartik, 1332 B S, about two years ago)

PRIMARY EDUCATION IN INDIA

By Prof S C GHOSHAL, BA, BSC, LLB.

THE Indian Census Report of 1921 affords interesting material for study to students of education. It would appear from that report that while the percentage of literacy in British India excluding Burma is 65 the proportion of the people in the Central Provinces who can claim to be literate form only 43 percent of the total population of the province. This is indeed a deplorable state of things. This means that educationally we are one of the most backward provinces in India, there being six provinces who are ahead of us in regard to spread of education. The seriousness of the situation becomes more evident if we remember that British India cannot hold her head high as regards literacy if her educational progress be compared with that in other countries. Not to speak of countries in the West or America the place of India is very low indeed even when compared with some of the advanced Indian States, as will appear from the following table ¹

Province or State.	Percentage of literacy
1 The Central Provinces	43
2 British India, excluding Burma	65
3 Baroda	144
4 Cochin	216
5 Travancore	286
6 Burma	311

Figures for Japan are not available but the following gives an approximate idea of educational expansion in Japan. Very few Japanese are found unable either to read newspapers or to write simple letters ² When it is remembered that the literacy test in India does not include the capacity to read newspapers ³ and that even with this lower test only about 4 to 7 persons out of every hundred can be called literate, one can form an idea of the depth of ignorance prevailing in the country.

After what has been said above the great urgency of the need for immediate and rapid expansion of primary education in India in general and in the Central Provinces in particular does not need to be advocated. Under the Reforms Act of 1919, certain powers and privileges have been transferred

to the people and their representatives. It is beyond the scope of this discussion to ascertain if these are of a substantial nature or not. But it would appear that important rights can be exercised in the field of the transferred departments by the Ministers acting in consultation with the majority parties in the provincial legislatures. Within the limits of the budget allotment, large sums of money can be spent on appropriate heads, more money can be raised by fresh taxation, new policies may be initiated, administrative machinery can be controlled, overhauled, on the requisition of the majority in the Legislative Council and with the final approval of the head of the government. Whether the powers and opportunities of the Council are large or small seems to be a debatable matter on which unfortunately, political opinion, at the moment of writing, is sharply divided. But the exercise of these powers under the Reforms Act is dependent on the selection of the right type of men for the Councils.

Now it has got to be remembered that the electorate which elects these representatives is an extensive body, including within itself not merely the educated or the landed or the moneyed section of the population, who can be assumed to have some fair sense of responsibility but it reaches up to the lowest strata of social life—it includes those who are wholly illiterate and devoid of any culture and incapable of forming any idea of the great responsibility of their votes. It is true that in the history of the civic evolution of all countries the widening of the political franchise has been always attended with grave risks, but the fact must be taken to heart seriously by our leaders that the political sense of the electorate must be developed if any real progress is to be made. The ultimate control of the Councils is in the hands of the masses and the type of the Councillors their achievements are dependent on the right exercise of discretion by the people in electing their representatives. Mere electioneering lectures cannot educate the people. The task is harder than that. The question of wide spread primary education

must be taken up immediately, seriously and practically.

It is said that real India lives in her villages. The village population has but one profession—agriculture and this of a primitive kind. Adoption of modern methods of agriculture is out of the question for the Indian peasant on account of his extreme poverty. Agriculture has a great contribution to make to the wealth of India and for this, scientific agriculture is urgently wanted. There are two possible solutions of the peasant agricultural situation. Large scale agriculture by western methods may be taken up by capitalists, this would deprive the peasant of his holding and with it eventually of his freedom and reduce the whole agricultural population of the countryside to the position of wage-earners. This is not at all a pleasant prospect to contemplate. Systematic agriculture can, however be pursued by the existing village peasantry on their own account on a co-operative basis. The co-operative system alone can save the cultivator from the clutches of the moneylender and enable him as an active part of an economic organism to adopt gradually intensive agriculture by scientific methods. Experience has shown that the co-operative system can be successfully worked only by an educated village population. The economic salvation of the country is thus dependent on the education of the masses.

Mass education is not merely necessary for the political or the economic amelioration of the country. It is urgently needed for providing a moral tone to the life of the people. Anybody who has come into contact with village life in India, will have been struck by the absence of any positive spiritual force in the lives of the masses. The old ideals of honesty, truthfulness, service and sacrifice are not kept alive and illustrated in the lives of living saints and holy men. Elements of morality and religious ideas which used to be invariably associated with the *lots* or the *mulahs* of the old self-contained village units do not form a part of the curriculum of today. Institutions like the *kuthas*, the *kirtanas*, the *manhood sharcas* which were great shaping forces of character among the people and at the same time the means of innocent enjoyment, have become rare comparatively. While the ancient traditional vehicles of education have been destroyed by the forces of time, the chief method of education in the modern world

through the spread of literacy and the provision of facilities for reading has not yet much advanced in India. It is therefore no wonder that although we inherit an ancient civilisation and have a hoary tradition replete with great educative potentiality, the life of our people is marked by a sad spiritual poverty. Whilst our ancestors proclaimed to the world the identity of the individual soul with the universal soul—*Tat Tvamasi* 'thou art He' *Soham* 'I am He' *Vayam amritasya putra* we are the children of immortality—the average educated Indian of today is said to be more conspicuous for his lack of self-confidence than his self-assertiveness and the villager too often will surprise one by his total lack of self-respect. While the old *Rishis* were keenly conscious of their heritage of joy in this life—*anandam*, to them was one of the chief characteristics of the soul—it is sad to find the dreariness of the life lived by the vast majority in our country. The continued starvation of the soul from childhood onward, the total lack of culture and the consequent absence of opportunities for higher enjoyment seem to deprive the soul of the capacity for enjoyment and to reduce it to the condition of an automaton, incapable of sustained emotional experience, irresponsive to the environment and bereft of that creativeness which distinguishes man from a lower state of existence. Life has sunk deep into the grooves of a mechanical routine which was purposive in the remote past, but altogether out of tune with the present environment. A return to the past is impossible. Nothing but an active adoption of a scheme of universal education, suited to the genius of the country, can restore the spiritual life of the people and awaken them from their age-long stupor.

In most countries in the world, the widening of the political franchise has invariably led to a rapid speeding up of primary education. Examination of the state of primary education in India does not lead to encouraging results in this respect. The primary school enrolment in Japan is 14.5 per cent of the whole population.⁴ Of every hundred children of school-going age in Japan, 3103 are attending school. In England and Wales the enrolment of children aged between 5 and 13 years in elementary and middle schools is 15 per cent of the whole population.⁵ Educational enrolment in the primary schools of India in

the year 1924 is said to be less than 3 per cent of the whole population.⁶ This means that in the matter of mass education, through schools,—let alone various other agencies which are at work in the advanced countries for the enlightenment of the people—India is at least five times as backward numerically speaking, as Japan or England.

It may be conceded that literacy in some parts of India was probably more advanced before the British rule. "Even in the first decade of the nineteenth century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshin grant of the Peshwas. Even in that *fin de siècle*, not less than 30 per cent of the boys were at school.⁷ Assuming 26 per cent of the population to be of school-going age,⁸ i.e., from 5 to 15 years of age, this would show 7.8 per cent of school enrolment compared to less than 3 per cent of the present times. But this subsequent decline is at least partly due to the fact that the country has been passing, till towards the end of the nineteenth century, through a transition which affected all the phases of national life. The method of education, the curriculum, the agency for imparting elementary instruction and its organisation have all undergone a radical change, a new scale of values of education and life has displaced the old ideas, the very outlook on life, social, economic, political and religious, has been transfigured. Adaptation to a new order of things involves dissipation of means and national energy and to a certain extent, the decline and delay in the process of mass education during the British period in certain parts of India, may be attributed to this cause. It has also to be remembered that a large number of those who attend primary schools in India lapse into illiteracy owing to unfavourable environment.

Whatever may have been the cause of the stagnation of elementary education in the past, the last six years offered an enlarged field and new opportunities for work in this direction. By the Reforms Act of 1919, Education is a transferred subject and the Ministers with the Councils are at liberty to initiate such measure as they consider urgent in the interests of mass education. It is open to them to raise money for this purpose by taxation if they consider it

necessary. In this connection, the following remarks by Prof. Rushbrook Williams will be read with pleasure by all.

"The proceedings of the local legislatures clearly reveal the keen interest aroused by educational problems among the Indian intelligentsia. Almost every province is displaying great activity, and it is a testimony to the clear vision of those who now direct instructional policy that in most places attention is being directed to a concerted attack upon illiteracy."⁹

But with all this it must be confessed that the progress of primary education has not been rapid during the years education has been under popular control. The following comparative figures bearing on this problem for the years 1923-24 for the Central Provinces and two of the most advanced provinces are interesting.¹⁰—

Province	Enrolment in educational institutions of all kinds per 100 of the population of age between 5—15 years	
	1923	1924
Bombay	19.31	19.92
Madras	16.89	19.25
Central Provinces ..	8.92	9.15

It will appear from the above that the spread of literacy, even in the advanced provinces of India, has been slow during the last six years. At the rate of expansion attained by Madras as indicated above (this is the most rapid rate of the three), it will take India forty years to fall in a line with modern countries as regards literacy. In the two provinces in India where the popular representatives were in an absolute majority in the councils, viz., in Bengal and in C. P., there has been an actual set back in the progress of education during the last six years. In Bengal, the enrolment in the high schools fell from 236,479 (males) in 1919-20, to 211,208 (males) in 1923-24, while in C. P., the figures are as follows—

	1919-20	1923-24
Number in primary schools (males)	240,641	231,577
Number in high schools	3896	3854

This is regrettable, especially in the Central Provinces, where elementary education compares unfavourably with most of the provinces. It is significant, however, to note that while the progress of primary education has not been what might be desired during the British period, the records of secondary and university education tell a different tale. During the year 1924-25, enrolment in secondary schools in India was not less than 6 per cent of the whole population. "This", says Prof. Rushbrook Williams,

"is a proportion far greater than the corresponding figures for England and Wales." ¹⁰ Again the percentage of matriculates undergoing university education is much higher in India than in England. The overcrowding in the universities in India tends to lower the standard of university education.

The keen appreciation of secondary and university education among the middle classes in India has been due to the utilitarian value of such education. Till now such education has brought wealth and social position through the practice of the learned professions and through government service. The time is however fast approaching it has already arrived in some of the provinces—when higher education cannot fulfil the expectations of material advancement to any large extent. It is therefore essential that the popular view of the monetary value of higher education should be replaced by a conviction of its cultural advantages as affording a sound general training for life. It is also highly desirable that the field for vocational education should be widened both to provide for counter attraction against the rush for university education and the learned professions as well as to prevent a widespread discontent with education by the creation of fresh fields of employment.

The popularity of secondary and university education in India would seem to show that educational activities have hitherto benefited only one section of the population—the middle classes. While the middle classes in the country have been modernised in some respects by contact with western thoughts and western institutions, the masses of our people have remained in abysmal ignorance. Thereformed Councils have thus a clear and a solemn duty towards the illiterate section of the population. The vast majority of the Coun-

cillors are drawn from the middle classes. As representatives of a section of the people who have so far thoroughly benefited by the system of education in vogue our Councillors owe it to themselves to see that the benefits of elementary education are brought to the homes of the silent and illiterate poor who toil patiently and honestly to contribute perhaps the largest quota of the public revenues. To quicken the expansion of primary education by the courageous adoption of a system of compulsion to resuscitate village life by the liberal infusion of a judicious blending of traditional ideals and the new light to broad base the political activities of Indian national life on the secure foundation of the awakened consciousness of a literate electorate—this is the sacred task of the custodians of popular liberties in our Councils. If they rise equal to the need of the times the future of India is bright and assured.

¹ Indian Census Report, 1921

² From *The World Tomorrow* quoted by *The Modern Review* August 1920

³ Those only were to be considered literate who could write a letter to a friend and read the answer to it. Census of India, 1921 Volume I chapter VIII

⁴ The 40th Annual Report of the Education Department Japan 190-21 quoted by the *Modern Review* 1920

⁵ Education in England and Wales Report of the Board of Education 1920-21 the Statesman's Year Book 1926

⁶ India in 1924-25 Prof. Rushbrook Williams.

⁷ Convocation Address by Dr. Sir Brajendranath Seal to the Bombay University August 1920

⁸ The Indian Census Report, 1921

⁹ India in 1924-25 by Prof. Rushbrook Williams.

¹⁰ Times of India Year Book, 1925 Indian Census Report 1921

¹¹ Times of India Year Book 1926 The Indian Census Report 1921

¹² India in 1924-25 Prof. Rushbrook Williams.

INDIAN ART IN PRAGUE

By SIGRID L. KUBA

THAT is not directly in Prague. As if it would not dare, it appeared modestly in the "Russian Circle," being thus a guest of our guests.

On the walls were fourteen medium-sized gouch paintings, and loosely strewn on tables were many reproductions of works of the same craftsmen. There were drawings

so varied that one could hardly give limits to the cunningly combined colours and shades now sharp, almost *ecclatant*, now dumb. They represent always a fancy, dream or meditation, or a fairy tale. 'The Song of the Rain,' 'The Vanishing Day,' 'Krisbna and Arjuna.'

Mrs Adur gladly gave any information and the interested listeners added their thoughts and comments. Our Sculptor Bilek sees in these paintings not only a synthesis of an ancient Asiatic culture but feels also a sort of relationship with the slow orthodox East. He even connects it through Russia with the Balkans and he deplors that the cult of Byril and Methodius came so soon to an end, for otherwise this grand line might have reached even as far as Bohemia. The Byzantologue Professor Okunieff remarks that the faces in the pictures show more the Iran than the Mongolian type, although the latter type traditionally is more valued.

We find that on the old works the names of the masters do not appear, as such a signature in ancient Hindu thought was regarded as misplaced vanity. Thus this art having grown ancient, reaches a kind of monumentality, irrespective of size as every anonymous art does, becoming in that way a collective art, like national songs, Gothic architecture, etc. The pictures of the living masters already show names. We meet here one

of the foremost Nandalal Bose. On one of the compositions in a quiet harmony we notice the name of Tagore and we learn that the artist is a relative of the renowned Indian poet.

The flames and decorative effect connect the pictures with Japan and China and the watch-word 'Away from realism' leads them sometimes even to an inverse perspective. Here and there one can recognize Western influence (compare 'The Vanishing Day' and Böcklin's 'The Silence in the Woods').

The greatest interest and enthusiasm were roused by the rich and splendid compositions of the frescoes from the Ajanta caves, of which there were several reproductions. Very interesting also were the reproductions of 16th and 17th century miniature paintings with all their sharpness and clarity still so tender. It looks as though they had inspired Oscar Wilde's illustrator, Beardsley. We noticed two types, Mughal and Rajput.

It gave one the impression of listening to the tales of a Thousand and One Nights, when suddenly from the adjoining room resound the tunes of ancient Russian and Persian Songs. We then have tea in Russian fashion and a grand daughter of Tolstoi, showing a remarkable resemblance to her great grand-father, sings with her inherited strength of temperament, the passionate airs of Moscovian gypsies.

ROSARY

By GEORGIA DONGLAS JOHNSON

I strung my beads of memories today
On bended knee I picked them one by one
From old forgotten groutices where they lay,
Flung lightly in the years long past and done.

I strung them on a shining, silver strand,
Upon my lips the nun-like mystery
Of wordless prayer, which none may understand
Who do not wear a phantom rosary

WEMBLEY, AS STUDIED BY A GERMAN SCHOLAR

By PROFESSOR DR. HERMANN M. FLASDIECK,

University of Goettingen

IF it were possible to summarise modern life in one word, that word would be "Speed". Reviewing Wembley, to many of my readers, may seem to be behind the times. The British Empire Exhibition was opened on St. George's Day, 1924, with splendid ceremonial. A long time has passed since the curtain has fallen upon the great festival (November 1, 1924). The Wembley of 1924 is but a memory, it is a subject for historical writers.

The newspaper press of Great Britain, in their panegyrics, define Wembley as "a land mark in the history of the Empire", "the beginning of a new epoch in the history of the Empire", etc. We must wait and see what will come of it. But there cannot be any doubt that Wembley places before the public a living picture of the history of the Empire and of its present structure, that it unfolds an adequate picture of its activities and potentialities, that it gives an intimate acquaintance and a most impressive revelation of the Empire, in short, that it is a complete microcosm of the Empire. Moreover, it cannot but prove an eye-opener to the peoples of the outside world, revealing to foreign visitors the reality of the Empire. Wembley is an event of paramount importance in international politics as well as in international economics, and that is the meaning of Wembley far beyond 1924-5.

In spite of its failure from an exclusively business point of view—expenses of establishment and management not being covered—Wembley has been reviewed with patriotic enthusiasm. Articles have been published in memory of Wembley which are typical of the English frame of mind. It has been ascertained that within 166 days—the attendance averaging about 100,000 a day—17,500,000 people came to see the Exhibition, and these numbers have been commented upon as exceeding the population of Australia, Canada, New Zealand and the

white Africa by more than 2,000,000. But the total attendance is only a "record" as far as exhibitions in England are concerned. It has been passed over in bashful silence that in round numbers 5,000,000 of them were school boys and school-girls under the care of their teachers, and, what is more, that it was estimated that between 25,000,000 and 30,000,000 people would visit it. It is just the same with other hard facts of statistics; it is passed over in silence that Wembley falls short of the numbers recorded for Chicago (1893: 21,500,000) and Paris (1889: 32,500,000, 1900: 39,000,000) or that Wembley does not mean a remarkable advance when compared with the first exhibition of 1851 (6,000,000). Instead of that, it is emphasised that the visitors came from all over the world and from the most distant parts, that they were members of some 40 nations, all nations of Europe and America being represented as well as nearly all nations of the Far East, and it is not left unsaid that 1 kings and 5 queens were among them.

"He thinks it's a dreadful place", interjected a member of his family, when, after paying his very first visit to the British Empire Exhibition, G. B. Shaw was surrounded by interviewer*. It is indeed, and the figures of the heavy costs involved, fantastic as they are to Central Europe—it is estimated that £12,000,000 has been expended upon it—give but a small idea of the magnitude of the effort crystallised in Wembley. It is a rather exacting task to do justice to the vast array of exhibits in palaces and pavilions, thronged with crowds. The exhibition is overdone, makes the boring impression of being much too higgledy-piggledy. One feels as if strolling through a great warehouse rather than a show-room. And too much of a good thing is good for nothing. The museums up and down the country have been plundered. e.g., the 818

* Compare e.g. *The Evening Standard*, Saturday, October 4, 1924, p. 7.

different specimens of wool in the Australia pavilion are lent by the Victoria and Albert Museum, and the carved Maori house at the side of the classic white New Zealand building was stored in the crypt of the same museum. Side by side at the stand of perfumes there is an elderly lady preaching theosophy and puffing literature. By the side of the Nobel explosives, manufacturing of cream tarts is demonstrated, and immediately afterwards you have to bear bath rooms!

Goods are dinning into your ears, so to speak, and you must be glad that there are no touts." In the palace of Engineering, 406 exhibiting firms, all of them aiming at placing before the public as much as possible, must be content with 278 stalls you may imagine with what results! Engines are treading on each other's heels, so to speak. Wherever you look, you get the same impression. The whole grounds are bespangled with advertising kiosks and bungalows of Goodwill Societies, etc.

Nevertheless there is one spot which affords a comprehensive general survey the Empire stadium, 'the largest arena in the world,' which can house about 125 000 spectators. Situated on the southern eminence of the grounds, it is a most massive and impressive, though somewhat gloomy and prosy building, towering above all others. The stadium dominates the landscape. It was here that the 'Pageant of Empire' was presented, occupying three successive evenings from beginning to end a dramatic representation by 12,000 performers, bringing home to man and child a lesson in Imperial history and the meaning of the Empire, transforming into living reality episodes that up till then had been mere history book affairs, suggesting the thrilling deeds of modern heroism along with those of the older time, the whole winding up with an apotheosis of Empire. In a word, the Empire stadium is a spot where to take a bird's eye view of the exhibition as well as to catch something of its innermost meaning.

This is not the place where to describe exhibits in detail, nor is it worth while to produce an exhaustive description. There are two sets of pavilions of entirely different character. The larger half of the whole area is crammed—thanks to the lavish scale of the

display—with exhibits of *English* industry, of *English* agriculture, of *English* scholarship, of *English* arts, of *English* Government. But it may be mentioned by the way that they have the effrontery to exhibit stolen goods among the interesting models of famous passenger ships shown by the White Star Line (in the Palace of Engineering) there are those of the "Majestic," the world's largest liner (56 500 tons), formerly the "Bismark" of the Hamburg America Line, and of the "Homeric" (34,600 tons), formerly the "Colombus" of the North German Lloyd.

The Palace of Engineering, the Palace of Industry and the Amusement Park constitute the bulk of the English half of the Exhibition. The "non-English" part of Wembley is a world by itself, a picturesque compilation of buildings of all sizes, a bewildering variety of styles. The peoples of the British nations all over the world, representatives of many races, can be met with here. From the four corners of the earth, the Empire has sent its treasure, its wonders, and its wealth, the endless variations of which can only be seen in a series of visits, and no "capitalist" would be rich enough to buy all the things offered for sale. Even the very attempt to describe them would be an encyclopaedia of the 'Imperium Britannicum'.

Meanwhile let us try to form an adequate idea of the whole! From a purely aesthetic point of view, it is true, you may say, it is a want of taste to pack within a comparatively small space—the whole of the area covering 216 acres—buildings of various styles, you may say, it is bad taste to put the white silhouette of India Pavilion against the background of London mist and drizzling rain. But you must bear in mind that these are insufficiencies as yet beyond the sphere of human strength. And you never will get rid of the impression that all Wembley is but a theatre, an image and a simile of far-off zones the intrinsic being of which cannot be transferred to the Thames. Nay, too many of the sacred things of foreign parts have been vulgarised and profaned at the all British fair,—though a very distinguished sort of fair. It must be abundantly clear to anybody who has seen the exhibition that there is some distinct purpose in it the native and indigenous character of the far-off parts of the Empire is not allowed to come to daylight.

Let me give as an instance what must

* Cf a number of articles devoted to the Pageant of Empire in the third special section of the *Times* July 29.

impress itself on all who ever have seen it the Indian pavilion with its court yard, its fretted tracery, and aspiring minarets reaching skyward. The architecture breathes of the East, it is designed on the basis of the Moghul architecture of Northern India in its 17th century prime, Dravidian and Saracenic features being harmonised into one consistent whole. But upon entering the courts, the visitor feels disappointed. There are elephant tusks, there is a section devoted to the wild life of the jungle, showed by the United Provinces of Agra and Oudh, it is true. But there is a strange contrast between the placid dignity of the outer court and the picture presented within. There is plenty of convincing and ocular proof of India's industrial life and her commercial resources, there is an effective representation of modern factories—but whoever went there in order to experience the soul of India, must turn his back on Wembley and seek elsewhere for his knowledge, nay, he is positively thankful that the mysteries of India could not be freighted across the ocean. It is in vain that he looks for documents of that spirituality which in remote antiquity thousands of years ago, procreated a full bloom culture and which perhaps, is just now mobilising for a new challenge. Wherever he bends his steps to Bengal or to Madras, to the Punjab or to the North West Frontier he is always shown the same thing—nothing but what is English in and about them. English plants English Government buildings English barracks and English naval bases—all of them manifestations of a culture which, as yet, has not produced evidence to support its pretence of posing in the role of superiority to India's culture of old.

The same statement holds good for Burma as well. Outside, it is the most picturesque of the many pavilions, wrapped in the enchanted atmosphere of the East, but inside there is nothing but evidence of Burma's progress towards "modernisation", of her industry and her commerce.

Whatever may be their occupation English people return home from India after a few years, it is only a more or less flying visit they pay to her. The same holds good with regard to India's Pavilion at Wembley. India's true character is overshadowed by England. The English symphony rings out in buzzing and melodies, and only to and fro fine and delicate sounds of the Far East—the temple bells of Burma—are intermingled

Whoever has come to Wembley hoping to catch the soul of India or of Ceylon, or of Hongkong, has returned in utmost disappointment. He was shown nothing but England in these dependencies and colonies, and this picture, indeed, has been presented to him in hundreds of wearisome rehearsals, so that it must impress itself on him, so that he cannot shut his eyes nor pay no heed to the mighty impression. The British Empire could not be built up save by pioneers never losing themselves in foreign manners and customs never drawing in the sweet poisons of the tropics, never assimilating the un-earthly ideas of Buddha, but adhering staunchly to their inborn principles, being always the same, remaining Englishmen and thus by their steadfast and unswerving will, calling into existence another Britain out of and in the far off parts. This characteristic feature of Empire building is adequately demonstrated in Wembley. The visitor is shown England in her colonies and dependencies and that appears to be all the average Englishman knows of them therewith he pretends to have a real knowledge of the most secret folds of their hearts. In fact, he knows nothing of the inmost soul of those venerable cultures which are to be superficially inoculated with a British made sham civilisation.

There are pavilions it is true, where England is generous and indulgent wherever she comes across primitive cultures which cannot mean any danger to her at all. The natives of New Zealand and the Negroes of the Gold Coast, they are allowed to exhibit their thatched huts their mysterious drums their wooden idols their canoes and their side-arms, even to exhibit themselves and to display a picture of their life true to the nail—so much the more the English culture stands out in bold relief against theirs.

Wandering further afield in the Exhibition you run against a pavilion where the dominions and colonies do their utmost in order to produce an exhibition of their respective works of art. The Palace of Arts one fifth (!) of the total space being given over to the artists the painters and the sculptors, of India, Canada, Australia, New Zealand, South Africa and Burma. But if you expected to realise that in new countries art is an expression of new life, you have to correct erroneous ideas. All is based upon certain models and follows certain conventions. There is an alarming want of originality and individuality—so much

the more of conventionalism, and, *eg.*, what is exhibited by Indian and Burmese painters is nothing but "trash" in comparison with the wonderful collections of the British Museum and the Victoria and Albert Museum.

And how is it with England herself? The galleries are arranged with remarkable skill, but if the visitor to London wants to study British art, he must turn his back on Wembley and seek elsewhere for his knowledge; he is disappointed by its triviality and inanity. No important and commanding individualities stand out, all has been petrified by tradition, nothing but lull and stand-still and stagnation. Catalogues say a good deal of the 'Ultramodernists,' of the 'Impressionists,' and the 'Post impressionists,' and the 'Cubists,' but judging from the samples Expressionism seems to have past by without a lasting impression, nor do Neo-classicism and Verism make themselves felt but very superficially. It is not the present day that has to tell something to the visitor, but it is the past as represented by the Retrospective Loan Collection and the Six Ages of English Furniture, a series of six apartments starting from the period of Hogarth.

The Palace of Arts in itself is by no means a favourite place for English visitors, and yet, there is one side-wing that houses the holy shrine of all English pilgrims to Wembley who are enthusiasts of arts. Queues are waiting throughout the day for admission to the special gallery given up to the Queen's Doll's House, "the most remarkable achievement of British Art and Craftsmanship" (Official Guide, p. 59), a miniature palace about 4½ tons of weight, designed in the style of the last generation. Furniture, decoration, and architecture are designed on the scale of 1 inch to the foot, *eg.*, a four-inch gramophone, the records being rather smaller than a half penny. Nothing has been forgotten in this Royal residence, and round the huge plate-glass case flows a never ending stream of visitors. Nearly two thousand artists of every kind are said to have assisted Sir Edwin Lutyens in his work in the Palace of Arts, however, it is out of place. Nothing is more typical and expressive of the *naivete* of the true-born Englishman, as regards his artistic taste. It is just the same with the other most popular exhibit, attracting the lion's share of attention in Wembley, the representation in butter of the Prince of Wales and his ranch in Canada. But you

cannot say you have been in Wembley unless you saw it.

In bad taste though they are, both of these exhibits give expression to the deep significance of the British Empire Exhibition in a form which is sure to appeal to the simple man in the street in the most direct way. They are not held by the bond of a written constitution, their only tie is their common loyalty to their King and the Royal Family. And thus it is easily accounted for why all visitors go to see the Queen's Doll's House and the Prince of Wales made of butter.

In fact it is not the Palace of Arts which demonstrates the inmost meaning of the Empire. The moral ties which link together the wide spread units of the Empire are elsewhere revealed to the foreigner, in a pavilion which is far off the Stadium but is far from being the least important. The British Government Building, a building of massive dignity, 6 concrete-cast lions in front, including the apartments set aside for the King and Queen and members of the Royal family. Here the Government exhibits whatever it has to show. Though it seems to have serious reason to complain of the attendance, it is most instructive and highly important. On the lower level of the 'Court of Honour' there is sunk a well containing a large scale contour map of the world, on the familiar Mercator projection, set in miniature liquid oceans, where tiny model ships are going up and down the Empire ways. Branching off from the court are the exhibition galleries where are modelled a series of British battles from Hastings to the period of the Great war. In the lower part of the Pavilion there is also the 'Admiralty Theatre' where stories of military campaigns are staged, the Raid on Zeebrugge proving an exceedingly popular spectacle, far more than the bombing of London by night shown by the Air Ministry.

In short, it is in the British Government Pavilion that the foreign visitor can realise and must realise the moral ties of the Empire. Neither the Palace of Arts nor the culture of the subjugated peoples as represented in their respective pavilions, are the main purport of Wembley. England's power is the culture of the British Empire just as Rome's power was the culture of the Roman Empire. "Power" is the leading idea of Wembley as a whole, and considered from this point of view, there is no doubt that it can hardly

fail to strike even the least complacent citizen with a deep patriotism and a moving pride of race, being, as it is, a true reflexion of how England has moulded the globe and how she is preparing to model it henceforth.

And what else are the inner meaning and the original purposes of Wembley?

Unwillingly we cast a backward glance at the first exhibition of 1851 the opening scene of which has been enthusiastically described by Thackeray, and more than once, exhibits of 1851 are put side by side with those of 1924 (e.g. model needle-making and a kitchen range, both of them in the Palace of Industry). 1851 symbolised England having successfully surmounted the dangers of 1818 as implied above all in the Irish and the Chartist problems. 1924 symbolizes England having successfully overcome the most threatening perils which the Empire up to this day has ever faced.

When declaring the Exhibition open the King said

"I pray that by the blessing of God it may conduce to the unity and prosperity of all my peoples and to the peace and well-being of the world." (Cp. e.g., Wembley Guide—Daily News Ltd., p. 8)

The League of Nations Union however, so profusely commented upon in the Anglo-Saxon countries, visitors really need trouble to find, it has a very very poor kiosk behind the most impressive British Government building. This contrast, is it intentional?

"The peace and well being at the world—well but as England conceives it. And how these complimentary words are interpreted, is best illustrated by the official souvenir

"The design of the Gold Casket gives eloquent expression to the Spirit of Empire. The World resting on four British Lions is indicative of the importance the British Empire wields in the affairs of the World." (Official Guide, p. 30)

The task of naming the streets and avenues in the Exhibition grounds picked out with globe lanterns was done by Rudyard Kipling, "the Poet of Empire," and Kipling has specially written "the Song of the Bridge" which holds together the various events in the production of the Pageant of Empire.

From a purely political point of view, the purposes of the Exhibition as set out in the official literature were as follows—

"(1) To make the different races of the British Empire better known to each other, and (2)

to demonstrate to the people of Britain the almost limitless possibilities of the Dominions, Colonies, and Dependencies overseas."

First of all the purpose for which Wembley was started was to bring home to the Empire a deeper sense of the kinship of the peoples of the League of British Nations, and therewith to strengthen the sentimental ties of tradition and service that bind together the many and wide-spread units of the whole.

During last summer, larger numbers of visitors from the Dominions and Colonies overseas have been drawn to England than have ever before come to that island in any one year. From the four corners of the earth they have come with the big liners of the various shipping groups, they have come from the uttermost parts of the ocean, from the whole of the English speaking world. Wembley has produced an intimate exchange of ideas of opinions and of points of view which is likely to prove far more worth than the occasional and formal conferences of a few leaders. It has led to the renewing of old ties and the formation of new ones to the development of mutual friendship and knowledge. Representatives from the British countries of the old and the new worlds have come to mutual sympathies and mutual understanding.

But the main purpose as set out in the official publications was to bring home to the heart of the Empire what the Empire is and what it stands for. In fact, Wembley afforded a splendid opportunity of diffusing information concerning territories of which the average English public hitherto had little knowledge. To many millions of people the very names of the various colonies of the British Empire were altogether unknown. When stepping inside the doorway of many a pavilion they stood appalled at the measure of their ignorance. Many millions came by water and land to learn of things surpassing the knowledge of all but a few economic and political students, they all have lighted upon something of which they previously were not aware. Wembley may be supposed to have an educational influence of far reaching character even upon the most casual visitors. Hundreds of special trains in addition to an augmented

* Cp. e.g. *The Times* No. 43770 (September 30) p. XI an article by Lord Stevenson Chairman of the Exhibition Board.

normal service have been run in order to transport millions of people from the English towns and the English country side to the pavilions pouring out the wonders of the far off parts and the wealth of distant lands. Many manufacturing firms brought their work people and office staffs by special excursion that they might obtain from their own experience a clearer view of the assets of the Empire as a whole. And they were taught a great object lesson of the latest achievements of Imperial history. Wembley has at least rubbed into them the actual knowledge that they *do have* a world embracing Empire that they truly have a great heritage. It has brought home to them a sense—however vague—of the responsibilities which citizenship of the British Empire involves. It has brought a fresh realisation of the great work yet to be done and of the problems which are still ahead. And if it has done this work of education that in itself is no small thing.

From an educational point of view Wembley has been an experiment on a large scale. Both old and young can make the grand tour of the Empire they indulge in passing by boats on the Lake from India to New Zealand to take breakfast in Australia to take tea in HongKong and to find a very pleasant haven of rest and dinner in the dining car on the train to the west of the pavilion of South Africa. Wherever you look there is machinery in motion and the wheels are going round.

Wembley has realised the value of the cinema as a recruiting agency. Nearly all the pavilions have their attendant cinema theatres at which for the purpose of propaganda programmes of special films are continually showing illustrating every aspect of life and industry in the Dominions and these free shows have been crowded each day.

Quite apart from the Imperial Scout Jambores which took place in the Stadium from August 1 to August 8 there were always serried ranks of small boys and girls under the care of their teachers. It is estimated that over 5 millions of school children came to see Wembley. For months before the Exhibition opened a Bulletin of Empire Study was issued reaching within a few weeks a circulation of about 150,000 a week which formed the basis of lessons on the Empire. There was a special scheme run by the Ministry of Education which provided

not only for reduced railway fares and admission but for recognition of the visit as an item of education. Special hostels were prepared at Park Royal and Dollis Hill in order that they might thoroughly study all the things which were often dealt with very tersely in their school books.

I content myself with these illustrations of the educational aspect of Wembley.

The success is still to be proved. For the moment it is of course an intangible thing and it remains to be seen whether the seed will bear the destined fruit. It cannot be overlooked that there seemed to be some slackening in allegiance to the Empire and that the imagination of the Empire was a little slow in catching fire for Wembley. But it seems not unreasonable to believe that the ties of sentiment that bind the peoples together have been strengthened again and that the imperial idea, in spite of all party intrigues has been stabilised once more.

It is for the future alone to give answer whether Wembley has created a more active interest of the ordinary citizen in matters of Imperial concern. The Empire needs active service. Wembley was started as a practical and a most instructive emigration agency. One of the main objects of the Pavilions of the Dominions is to demonstrate the advantages of over sea settlement and to further it as much as possible.

Britain—to the Empire! The emigration movement has, of course its bearing on the problem of British unemployment. The labour markets of Great Britain are already crowded and overstocked. Therefore it is argued that now is the time when the Mother Country has to quicken the interest in her rich domains as a home for her surplus population that England unable to find profitable employment for great numbers of her people should make greater efforts efficiently directed and controlled to settle some of the qualified unemployed in the wide empty spaces which are waiting for them at the same time consolidating the structure of the Empire.

Discussions of parties and statesmen have resulted in the Empire Settlement Act, which became law in May 1922. It is entitled

An Act to make better Provision for furthering British Settlement in His Majesty's

* Title of a poem by Alfred Noyes printed for the first time in the second special section (May 24) of the *Times* of London.

Oversea Dominions and provides far reaching schemes for assistance in respect of passages initial allowances, training and otherwise For the encouragement of emigration the Act provides a sum of £3 000 000 a year for the next 13 years In actual fact less than half a million pounds has been spent and progress is painfully slow

All Dominions and Colonies are crying out for settlers There is an embarrassment of riches—all they lack is population Their white population needs re-inforcement There is a present need for a more equitable redistribution of the Empire's white population The empty spaces overseas must be peopled with British citizens of energetic and enterprising character All of the Pavilions place before the visitor the opportunities open to emigrants and the hope which undeveloped countries hold out to settlers from the old country They try to awaken in them a desire of seeking a new life Everywhere there are settlement bureaux complete with veritable pyramids of pamphlets setting forth the living conditions "Living expenses are lower" rents and foods are cheaper and last not least—the public finding the British rate of income-tax oppressive—light taxation In short the discussion is running mainly on emigration as an expedient for ameliorating existing adverse conditions, thus appealing to the purse-instincts of the true-born English middle classes of Puritan descent

The centre of the propaganda is met with in the Oversea Settlement Gallery of the British Government Pavilion including models and designs illustrating the progress and prospects of Empire settlement Free hand books are available regarding the various dominions and experts are in attendance to give information and advice to enquirers It is driven home to the visitors that there are to the square mile in the United Kingdom 482 persons in South Africa 32 in Canada 24 in Australia 18 in Southern Rhodesia less than 1

Pictures show graphically the migration movement during the years from 1884 to 1913 From 1904 13 one third of the persons leaving the United Kingdom settled in the United States of America In 1923 the total of skilled tradesmen in the metal and engineering trade leaving for the U S was nearly 500 in excess of the men who left for other parts of the Empire Hence forth no emigrant ought to go to foreign

countries and be lost to the Empire Forsake the foolish idea that British Dominions are foreign countries

Owing to the climate a good lot of territories tropical or sub tropical is quite unsuitable for permanent settlement by the inhabitants of Great Britain Opportunities are almost entirely in the Dominions Canada Newfoundland Australia New Zealand South Africa and Rhodesia

To judge from my personal experience Australia and New Zealand make especial appeal to the British settler displaying a most extensive propaganda by means of an infinity of leaflets Though in Australia there were strong opponents to immigration mainly representatives of the Labour Party and trade unions the British and Australian Governments have come to an agreement that British settlers with a minimum capital of £300 may obtain prepared farms in Australia, the necessary further money for stock and equipment being advanced by the State Governments Western Australia runs a big scheme for organised group or community settlement, being in operation for about 2 years but rather costly in its initial stages it is hoped to settle 75 000 people within 3 years Rhodesia sets forth the low rate of her income tax Married persons whose income is less than £1 000 per annum pay no income-tax The Dominion of Canada "the granary of the Empire" absorbs now a days the lion's share of British settlers The Canadian National Railway Company and the Canadian Pacific Railway Company the twin pavilions of which flank the Dominion Pavilion have signed an agreement in accordance with the terms of the Empire Settlement Act for the settlement of families on farms of their own on the routes of their railways New Brunswick and Ontario make a free grant of 100 to 200 acres of forest land on conditions of residence and cultivation to any settler over 18 years of age In Canada there is a special Soldier Settlement Act, 1919 providing highly favourable terms for Imperial ex servicemen A most important branch of the Oversea Settlement Committee is the Society for the Oversea Settlement of British Women taking care of household workers hospital nurses home-helps etc even advancing loans in specially approved cases to help with the passage money At present domestic servants under 17 receive free passages to New Zealand while Canada

assists them by way of a loan up to the whole cost of transportation if necessary, and among the Dominions there is a clamour for efficient domestic help. A number of schemes have been arranged with various Philanthropic Societies, who are dealing with special classes of persons, *eg* the Catholic Federation, the Methodist Brotherhood, the S P C K, the Y M C A. Nor has the Salvation Army been laggard since in October, 1903, the Emigration Department came into existence. The Church Army is making plans for an extension of Church Army Overseas Settlement work in Australia. All of these private agencies aim at giving the necessary "human touch" to the machinery of emigration by arranging for reception and introduction, etc.

An infinity of leaflets and handbooks have been distributed among the visitors making appeal to the one or the other class of would-be settlers, *eg*, single men, single women, adult emigrants with their families, widows with families, boys and girls—all of them are subjects of attention.

But the especial appeal is to the farmer who can make a much better start on a given capital in the Dominions than in Great Britain, while mechanics, labourers and factory hands, both skilled and unskilled, are warned against leaving in search of employment they are only occasionally in demand on special requisitions. The Dominions being in the main agricultural countries, openings for artisans or industrial workers of any kind are few. They all oppose strongly an influx which, quite apart from the dwelling shortage might disorganise the congested local labour market. They aim at counteracting the tendency of settlers to drift into the already overcrowded big towns. They are keen to fill the prairie and the bush, the virgin lands. Land which has lain dormant for years and years, is to be put under the plough. Those unexperienced in farm work may undergo a course of training often provided free in order to gain experience and knowledge of local conditions. *eg*, the 18-0 Memorial Settlers Association' (of South Africa) offers a free course to intending settlers with capital thus trying to carry on the work started by Cecil Rhodes.

There is a very great demand for young men able and willing to work upon the land. "Boy wanted" is the title of a leaflet suggestive of adventure and romance. It is realised that young trees are transplanted

more successfully than old. There are special organisations for promoting the emigrations of lads and boys, who can be employed and trained by selected farmers, the boys being under Government supervision, and ultimately are hoped to run their own farms and to become farmers on their own account.

In short, the immediate transplantation of settlers is emphasised as a matter of vital importance, which must take place if the Empire is to continue its achievements. And indeed it is a problem deeply affecting the existence of the British Empire, a problem with whose solution it stands or falls.

It is no easy matter to say whether Wembley has proved a migration agent or not. Many millions, it is true, have had actual contact with the other Britains beyond the seas and have taken away with them, to read at leisure, literature concerning them. Representatives, *eg*, of Australia and South Africa have made a great fuss about the many enquiries from would-be settlers, about people who have either gone to the colonies since the Exhibition opened or who notified them of their intention of so doing. But on the whole English newspapers reviewing Wembley with exaggerated praise, are curiously silent as far as oversea settlement is concerned. It may be brought back to the reader's mind that life in the Dominions in no way means little work and high pay, that farm work is hard and means long hours, that wages are low at first, that life on isolated farms is loneliness, that only strong and sound people are fit to rough it. After all is said, we may doubt whether Wembley has prepared the way for the greater efficiency in the distribution of the population and therefore may be hailed as a success. Whatever the future holds in store, it is a starting point, rather than a winning post.

Empire settlement is impossible without Empire trade. As not being an expert, I shall not give a detailed account of the purely commercial aspect of Wembley, and commercial results will be more difficult to survey within the near future than political. Wembley was, in the words of the Prince of Wales, the "shop window of the Empire."

* It may be mentioned by the way that of course all not of British birth and parentage are excluded. Whether *eg* as regards Australia this limitation proves far-sighted from the European point of view, is another question which however does not interest British Imperialists.

The Economy Conference being held in 1923, Wembley was to be a second and an unofficial Conference of the British nations, all the more efficacious.

Lord Stevenson, Chairman of the Exhibition Board has stated the commercial purposes as follows.

(1) "To find, in the development and utilisation of the raw materials of the Empire, new sources of Imperial wealth." (2) "To foster inter Imperial trade and open fresh world markets for Dominion and home products."

In the first place, the immeasurable wealth of raw materials in the colonies is to be utilized, is to be turned into hard cash. The Dominions are clamouring as much for capital as for settlers. England, though endeavouring to develop the value of her colonies by means of her big finances, though, e.g., building up the whole of the Indian railway system with her money, has not yet done what she ought to, finance is an eternal bug bear in most of the Dominions. It is estimated that there is now invested in Canadian industry \$ 350,000,000 of British as against thrice as much of American Capital. All of the Dominions make efforts towards the attraction of Capital for the development of the resources by showing the capacity for investment. They try to bring home to the financiers their potentialities as a field for investment as well as for speculative adventure, experts are in attendance to answer all enquiries. The latest of the British self governing colonies, Rhodesia, which in addition to being a large producer of gold, is exporting more chrome ore than any country in the world, displays a splendid propaganda. South Africa, the mines of which are producing sixty percent of the world's gold, impresses the visitor no less by the cool matter-of-fact character of her leaflets. New Zealand makes good use of the newspapers as far as possible. Ontario points out her mineral wealth, giving away cartloads of very well designed mineralogical maps. St Helena, Ascension, Tristan de Cunha (in the South African Pavilion), small as they are all of them are distributing large numbers of informative pamphlets, issued very often in co-operation with the respective shipping companies. Attracting capital by means of appealing to the tourists and sportsmen is another peculiar feature of some leaflets. Newfoundland, selected by the late Lord

Northcliffe as the site for the giant mills at Grand Falls which are to supply paper for the various Harmsworth publications, dwells on her place, as "the Norway of the New World." As far as my experience goes, Johannesburg and Port Elizabeth are foremost in advertising.

Of just the same importance and still more emphasised is the other point of commercial purposes "to foster inter-Imperial trade and open fresh world markets for Dominion and home products," as Lord Stevenson has it. That is the reason why you are told so many stories of railways, of ports and of shipping lines. Communications and transport are matters of the uttermost moment to the British nations. First of all *English* agriculture and *English* industry is to be promoted. Let me give a few examples of sections that make especial appeal to the visitor. There are the breeding of poultry and the output of eggs ["use British Eggs!"] there are British toys and British musical instruments, there are the industries of British Silk [Leek] and of British lace [Nottingham, Ayrshire], there is a display of British-made boots and shoes. The chemical section has involved an expenditure of £100,000. They had some reason in doing it, indeed. In 1922 the imports to India of German dyeing stuff was 8 times as big as the amount brought from the United Kingdom. India on the whole appears to be the sore point of the commercial as well as the political system.*

Both the United States and Canada are felt as competitors to British industry with ever increasing returns of goods exchanged with India. The amount of American film imported to India is enormously in excess of that brought from any other country in the world, including Great Britain.

The furthering of English industry is only one aspect of the question. Within the vast expanse of the British Empire practically all the raw materials required are to be found in sufficient quantities. Goods which England cannot supply are to be exchanged within the bounds of the component parts of the British Commonwealth. First of all it is England herself that is taught henceforth to order nothing but from within the

* Visitors of course are not shown anything of the struggles and the strife that are threatening to rend the land, neither of Nationalists nor of Swarajists, neither of Akali disturbances nor of Cawnpore Bolshevik conspiracy.

* The Times, no 43770 p XI.

† This statement is not quite correct Ed. M.R.

Empire The frieze in the Oversea Settlement Gallery makes it clear that the population of the United Kingdom is largely dependent on outside sources, mainly foreign countries.

Some figures may be quoted to demonstrate the imports coming from foreign countries. Of the total imports of sugar, about 75 p. c., came from outside the Empire, of foodstuffs in cans and bottles more than 80 p. c., of cotton more than 95 p. c., of tobacco 95 p. c., of bananas 88 p. c., of wood and timber 85 p. c., of citrus fruits 83 p. c., etc. Wembley is devoted to the extension of trade between the Mother Country and the various Dominions and colonies. Immense propaganda is made for Indian tea and Canadian apples. Australia is fighting to get into the British market and to drive out the 'best Danish' and the 'best Dutch'. There is an Australian vineyard in full bearing, etc.

In a word, Wembley is an effort to realise the idea of a self supporting Empire. 'The doctrine of a self contained Empire' is perhaps, above all, the great lesson of Wembley. It is the moral that may be drawn from the messages of the various Prime Ministers*.

The attainment of such objectives will not be one of the first fruits of the Exhibition, it must of necessity be spread over a period of years. The Empire is not at present self-sufficient. Only a fraction of the supplies of Great Britain come from within the Empire. In many of its territories, it is confronted with a most aggressive trade competitor the United States—represented by a particularly strong contingent of visitors—possess an overwhelming preponderance. A special advertising campaign had to be carried out in South America by bombarding with letters the important buyers. The increasing control by America of cane sugar supplies is proving the principal factor in the post war development of British industry. It is fighting hard against American trade-rivalry in the very territories of the Empire.

It is a commonplace to assert that international trade is a most delicate and complex organism. It looks rather questionable whether Wembley, the advertising propaganda of which in publications all over the world has been carried out on the most lavish scale, will be a success as regards the extension

of markets for all British goods. Visitors from abroad, it is true, have come to see the products put in the shop window. Representatives from the pavilions have made a great fuss about orders received and specific trade enquiries made by buyers from without the Empire, they are making confident comments concerning the future trade. It cannot be doubted that there have been many concrete examples of the actual trade during the exhibition. But it would be ill considered to measure the results by the actual business done. It is a question for the future to determine whether Wembley has been productive of lasting good in extending the markets for England and her colonies.

And the same holds good with regard to the development of inter-Imperial trade in all its ramifications. For the moment, the Australian wines are gaining in prestige and popularity, for the moment there are remarkable returns relating to New Zealand butter. A strong committee has been appointed to organise a scheme which will bring together sellers and buyers of the Empire. But future success depends largely on tariff policy, the principles of which do not appear to be settled. In 1923, preferential tariffs have been promised, which are based on a protectionist system. And as yet, free trade is the idol worshipped by the largest numbers of the English people. On the other hand, the young industry of India clamours for effective protection against British competition. In Canada, the woollen manufacturers are demanding higher duties against British imports, and it is also claimed that the boot and shoe industry is seriously affected by British competition. The problem of an all British-customs Union seems to increase in difficulty instead of approaching solution.

To sum up I have tried to give a rough sketch of Wembley as well as a general review of the results achieved. British newspapers have defined it as "the beginning of a new epoch in the history of the Empire". At present it is impossible to assess the results with any degree of accuracy. For the time being it may be supposed that the Unity of the Empire has been strengthened and that reciprocal trade of its component parts has been stimulated. It will be sometime before one can gain some idea as to whether success will go far beyond. We must wait and see whether direct advantages have been derived from a most extensive propaganda of Empire settlement, whether the demand for investment

* *The Times*, No. 43633, p. XIII.

of capital will be answered and finally, whether the all British commercial unity will be vigorous enough to open fresh markets of the world. The British Empire appears to have a future but it is a future that will

have to be won. At all events, Wembley has revealed to the world which are the schemes for the future. "He that hath an ear let him hear"

March 0 1925

EARLY RECOLLECTIONS

BY NAGENDRA NATH GUPTA

II

A WILD BOYHOOD

I should have been stated at the outset of the chronicles of my early impressions that life in the mofus is very different from town life and I recall my wild recklessness as a boy with considerable trepidation. Most of the mischief in which we revelled was innocent, but it was full of serious bodily danger to which we never gave a moment's thought. I was always the most daring and careless in our set. I was born at Motihari, the sadar station of the Champaran district near the Terai of Nepal and my father was again transferred to this station when I was about eight years of age. My mother died here after a few months. We lived in a house belonging to the Maharaja of Betiah and called the *chhaoni* (camp) of Betiah. In front of the house was a big *maidan*. In Motihari small ponies are used as pack animals in the same way as donkeys and bullocks are used elsewhere. Caravans of small traders used to bring these ponies to the *maidan* and the men removed the packs, turned the animals out to graze after hobbling them with a bit of rope tied round the forelegs and then marched off to the bazaar with the packs. The moment the men were out of sight I used to let out a war wloop and that was the signal for the ecstasy of joy rides, the only price for which was a number of falls from our circus horses. I rode bare back with the rope transferred from the feet to the mouth of the horse for reins and I fell off half a dozen times every day with no worse effects than a swelled limb when the frightened horse happened to place one of its unshod hooves over some part of my

body. Those were my first lessons in riding and later on I became a fearless rider when I had ponies of my own. I carry honourable scars of the teeth of dogs and a monkey and of an operation under chloroform when a piece of wood was extracted from my arm pit.

At Bhagalpur when I was some years older my constant companion in wild frolics was my cousin some years younger than myself. J. N. Gupta now a senior Bengal Civilian and Commissioner of the Presidency Division. There was a funny priest from the temple of Burhanath who always lauded us with a quaint blessing. *Ba pass MA pass 7 A pass*. We lost no time in obtaining these degrees by jumping down into *kankar* pits half full of loose red earth, the idea being that the deeper the pit the higher the degree to which we were entitled in the University of Pitsden. Later on when it came to the real thing my little cousin got the MA degree all right while I suppose I got the / A degree for I never obtained any other. I have no regrets however, for to this romping outdoor life I owe my health and my love of nature.

OUR PUNDIT

In my ninth or tenth year I joined one of the lower forms of the Government school at Chapra in the Saran district in Bihar. There was nothing to complain of as regards the teachers with whom I got on very well but the Pundit who took our class in Hindi was a more difficult proposition. He was a dominie of an approved type corpulent shabbily dressed and loud voiced. He was a

martinet without any idea of discipline. He used to scratch various parts of his body constantly and made extraordinary contortions and grimaces during the operation. I have no idea of his learning but I do not think it was very profound. He was certainly very much lacking in worldly wisdom and average commonsense. His son, a big, bulking lad several years older than the other boys and a promising replica of his father, was in our class and generally at the bottom of it. He was without doubt the dullard of the class, and did very badly in all examinations, but when it came to Hindi his father, who was the examiner, gave him the highest number of marks in the whole class with unvarying impartiality. When the Pandit entered the class room some of the mischievous boys in our class used to greet him with joined hands raised to the forehead and the words, "Panditji, pronoun" (for *pranama*), and the prompt reply was *benchopary* (बेचोपारी) stand up on the bench!" The

Pandit did not know the meaning of the word "pronoun," and he never inquired, but he was convinced that it was a disrespectful word. He was alliterative while scolding the boys. When he found my boy inattentive he used to say 'purrrh pash' (पुर्, पश) read, you brute," though brutes have never been known to read a book. Some sly imp of mischief would ask, "Panditji what is

the *sandhu* (compound) of *gagan* (गगन) an earthen chatty, and *ubahan* (उबरन a rope)?" A rope is tied to a chatty for drawing water and that was the real *sandhu* but the Pandit, who never had any sense of humour, would blandly reply, 'It is quite a simple *sandhu*, *gaganyubahan* (गगनयुबरन)'. When excessively annoyed with any boy he threatened to report him the *headmaster* (headmaster) but he never did so for he was as timid as a rabbit and was more afraid of the headmaster than the boys themselves. When the Inspector of Schools who had the alarming habit of examining the teacher as well as the boys, came to inspect our school the Pandit disappeared and was not seen till after the Inspector had left. His explanation was perfectly natural for he laid the whole blame for his regrettable absence on nature!

A ROLAND FOR AN OLIVER

The Joint Magistrate of Chapra at this time was a young Civilian named Cook. He

was a short young man who had a big notion of himself and was said to be very offensive in his ways. One afternoon Mr Cook was driving in his trap to Revilganj, a small town a few miles to the west of Chapra. There was a Mahomedan fakir sitting by the roadside, and because this man did not get up and salam the Magistrate Sahab Mr Cook slashed him across the face with his whip as he drove past. The fakir remained sitting without any word of protest or complaint. He had in his hand one of those gaed and twisted horns so frequently carried by men of his order. Mr Cook returned after a couple of hours, and the fakir jumped up in front of the dogcart, yelling in an unearthly fashion and shouting curses and flourishing his formidable weapon. The horse shied violently and came to a dead stop, and before the syce could come to the help of his master the fakir struck Mr Cook a violent blow in the mouth with the horn in his hand cutting open the magistrate's cheek and knocking out two of his front teeth. It was getting dark at the time and Mr. Cook's assailant coolly disappeared after avenging the unprovoked assault upon himself. Mr Cook returned home bruised and bleeding, and had to keep to his room for several days. The police made a diligent search for the fakir, but the man was never found.

THE FALL OF THE MIGHTY

At Bhagalpur we had once for a guest an Inspector of Police from Bengal. He was a fine figure of a man, portly and broad-fronted, his broad face stamped with the high authority of the police. On the day of his arrival I had to entertain him as my father had to attend to his duties in court. Our guest recounted to me his exploits as a police officer and his smart captures of notorious thieves and daring dacoits until he loomed before my unsophisticated imagination as a veritable paladin of romance. The conversation then turned to the few sights of Bhagalpur and how Mr Roy (that being the name of the guest) proposed to see them. I had two ponies to ride at that time one was a white gelding, somewhat bigger than a galloway, sleek and well fed, the other was a little bay pony, purchased for a few rupees during a famine. Both were quiet animals. The only vice, if it can be called a vice, that the white horse had was that

he objected to a new rider by lowering his head and neighing shrilly, but he neither bucked nor reared and never tried to throw off his rider. I asked Mr Roy whether he would like to go out for a ride and whether he was accustomed to riding. He flared out at once at this question. A crack police officer like him not used to riding? He would like to see the horse that could unseat him. Was not much of his time spent in the saddle, and did he not break a fiery stallion which his brother officers were afraid to ride? That settled the question and in the afternoon when my father asked Mr Roy whether he would go out for a drive Mr Roy replied that he preferred to ride. Accordingly after my father had left in his carriage the two ponies were brought out and I mounted the "famous pony." I had my suspicions when I saw Mr Roy climbing on to the saddle with difficulty with the help of two sycees. Tragedy quickly followed. I was as lean as a jockey and a nimble lightweight and the horse had seldom known any other rider. Bewildered and outraged by the tremendous mass of avoirdupois on his back the horse expressed his indignation in the usual way, but he did not stir a foot and made no other movement. But the shrill neigh was enough for Mr Roy whose eyes protruded with terror as if a lion had roared in front of him. He threw away the reins, his feet slipped from the stirrups and he fell slowly but heavily to the ground. I jumped off my pony and rushed to his assistance but the moment I touched him he screamed out that all his bones were broken and he could not bear the touch of a finger. It required considerable persuasion and the services of six men to lift and carry him to the sitting room where he was laid on a heap of cushions. I had to listen to his lamentations and to repeat my expressions of sympathy until my father arrived and was soon followed by the doctor. Mr Roy was moaning and groaning all the time that the doctor examined him. The doctor then came out of the room accompanied by my father and beckoned me to follow him. In the next room the doctor asked me, "You were with Mr Roy. Did the horse throw him very heavily?" I replied that Mr Roy had thrown himself for the horse had not moved a step and I had done nothing to unseat even an ordinary rider. The doctor and my father smiled and the doctor said "The man is more frightened than hurt. There's nothing the matter with

him. At dinner time Mr Roy protested that he was so grievously hurt that he could not swallow a morsel of food, but he was persuaded to eat a little and ended by taking a hearty meal. In a few days he was moving about as usual and was profuse in his expressions of gratitude but the subject of riding was taboo. Mr Roy was one of my early disappointments, for that burly policeman was a fraud if ever there was one and my lion proved to be the other animal that had donned the lion's skin.

THE INVASION FROM THE JUNGLE

In a previous paragraph I made a brief reference to the presence of wild animals in the town of Bhagalpur when the Ganges was in flood. Some details of this curious invasion from the jungle may be found of interest. The Ganges frequently shifts its bed but between 1874 and 1877 while we were at Bhagalpur the river ran just below the town to the north. One Mr Sandys, a retired Civilian who at one time had been District and Sessions Judge of Bhagalpur, had settled at Bhagalpur and lived in a large house with an extensive compound just to the east of the Court houses. Mr Sandys owned another fairly big house close to his own. The house was lying vacant when we arrived at Bhagalpur and my father arranged with Mr Sandys to occupy it. R pairs were about to be taken in hand when one noon some cowherd boys, who were in the habit of playing in a room of the house discovered a large leopard, which had devoured a calf sleeping peacefully in a corner of the drawing room. The boys had the presence of mind to close the door softly from the outside and then they ran for their lives and reported their fearful discovery to some European officers living in the neighbourhood. Three of them took their rifles and shot the leopard from an opening in the wall. The result was that my father gave up the idea of taking the house which was never occupied as long as we lived at Bhagalpur.

On another occasion while we were playing in front of the Government school during the recess for luncheon we saw a wild boar a tusk, rushing up in our direction. We fled on the instant to the safety of the school rooms. The boar was pursued by the Superintendent of Police and some others on horseback and was ultimately shot.

ly roused by this time and began to examine the witness. What's your name? Seely. And then followed the astounding question. How do you spell your name Mr Silly? The veil of oblivion over the rest of the story need not be lifted. Mr Seely emerged from the court a very much chastened with a somewhat angry man.

MRS MALAPROP

At Arrah the Jailor was a European a man who had been in the army and his wife was an Englishwoman evidently from the lower classes. She was a newcomer to India and used to visit us sometimes either alone or with her husband. One day she brought her sister who had just come out from England with her and eagerly introduced her to our ladies *yuh hamara bhains hai*. She meant to say *bahin* which means sister but the word she actually used means a buffalo and what she said was. This is my buffalo. We had great fun after our visitors had left and the word *bhains* was bandied about a good deal.

NO PUBLIC LIFE

Up to 1878 when I left Bihar for Calcutta there was not the faintest conception of public

life in Bihar. Wealthy people as a rule led a thoughtless gay life. The Rajas and Maharajas, and I saw several of them were generally possessed of less than average intelligence. One Maharaja in Behar once got into serious trouble because after entertaining a number of European officials at a banquet at which a Lieutenant Governor was present he remarked *Rat to Khub Kachari ut bhail* (last night there was a good deal of devouring). These words were reported to the Collector and the Maharaja was severely rebuked and had to apologise for his levity. Lawyers are an intelligent and independent body of men and in large and important districts like Patna, Mozufferpur, Bhagalpur and Saran the leading lawyers were Bengalis. They had no other thoughts than those of earning and amassing money and enjoying themselves. The one exception was Guru Prasad Sen at Patna who edited the *Belar Herald* in addition to his large professional work as a lawyer and who joined the Indian National Congress as soon as it was established. There was no urge of a patriotic ambition anywhere no one secured to feel that Indians were being kept out of their birthright no one apparently dreamed that he had any other duty beyond that of following his daily avocation in life.

THE BHILS OF GUJARAT

By MADHAV PRASAD N MAJUMDAR

Nasari

THANKS to the kindness of the Bhil Seva Mandal working in the forest region of the Panch Mahal District I recently got an opportunity to get glimpses of the aboriginal tribe known as Bhil. According to the census figures of 1921 there are about 18 lacs of Bhils in India. They are not a compact population but are scattered over wild unospitable regions in Gujarat, Ahmednagar, Central India and Rajputana and even South Sind. Gujarat alone shelters about 5 lacs of Bhils all untouched by the rolling tides of civilization and unaffected by the passing waves and tempests of political social and religious revolutions that swept over India

since the age of Rama. The whence and the wherefore of their arrival in India has been a matter for much anthropological speculation. Some have supposed the Bhils to be the Pygmies of Ctesias (400 B.C.) others have assigned them to the Kolarian Race and others still like Grierson and Max Muller have agreed in classing them as Mundas. (The Tribes and Castes of Bombay by R. E. F. Elliot Vol. I pp. 152-153). This much seems to be scarcely open to dispute that they are among the one crore and sixty lacs of Aborigines in India today direct descendants of the pre-aryan invaders or immigrants into India who have not been assimilated.

with their successors the Aryans who conquered, dispossessed and pushed them away to the hills and barren fells.

The five lacs or more of Bhils that live in Gujarat are to be found in two separate groups, one in Southern Gujarat (mainly in the Dang forests and the regions adjoining it) and the other—and larger—in the hilly regions of the Pinch Mahal district in North-Eastern Gujarat and the Revakantha Agency territory adjoining it. The latter is an uninviting territory bristling with hills and hillocks and wavy uplands that rise over a thousand square miles or so like measles on the face of mother Earth. Huge rocky boulders are scattered over a large surface and they forcefully suggest some volcanic eruption at some period or other. Some of the rocks present a surface appearance of a mass of boiling liquid cooled down but yesterday and the sockets of the frozen froth and bubbles are curiously fresh and picturesque. Other parts of the territory are covered with dark forests of *Akhlat*, *Babul* and *Nir* and other trees not unpopulated by tigers, wolves and similar dwellers of the forests. The climate is mildly cold in winter and in the monsoons the rain is not excessive (from 30 to 40 inches per annum) but the rocky soil does not easily absorb the water it gets and the resulting pools and rivulets make approach temporarily impossible.

The extreme primitiveness of the Bhils can be seen at the first glance. The Bhil does not live in congregations. Five or six or at most eight hovels are pitched up together almost always on some prominent rock or hillock and become individualised as a village or *Falia* as it is called. The prominent and elevated situation of such a *falia* enables it on the one hand to enjoy a wide range of prospect on all sides and meet an outside adversary at an advantage and on the other to escape the inconveniences which habitation in the low marshes and sunken vales would involve specially during the monsoons. Each average *falia* is populated by ten or twenty souls

and includes none but the Bhils. Neither carpenter nor blacksmith nor the retail vendor of corn, grocery and miscellanea is to be found in the *falia*. The Bhil does scarcely anything except existing and his needs are little greater than those of the cattle amidst whom he lives. His huts or hovels are made of bamboo, jungle wood, stone or suitable boulders that may be handy and never of bricks or mud walls and the roofs are more often than not made of grass and leaves and twigs thatched over the substructure. Crude tiles too are often used specially in the regions nearer the habitation of the advanced communities. Row huts are more than six feet at the eaves or cover an



A young Bhil Marksman

area of more than 15 to 25 feet square. The entrance is usually too low for the adult to walk straight in and doors are often left out as dispensable luxuries or perhaps as hindrances. Windows seem to be ruled out of Bhil constructions and if apertures admitting light are seen here and there they need not be supposed to be there by design. In strict justice the Bhil hut is all cracks and crevices and loopholes through which God's light and air freely sport about in gales and breezes and a window would be worse than a surplusage. Each hut has invariably an extra construction attached to it at the entrance a sort of crude platform made of wood and bamboos about three feet in height and four feet by 4 feet in area. All the water pots in the Bhil family are stacked one upon

On a third occasion I had just returned home after a bath in the Ganges when I heard a fearful uproar in the Post office close by, and the servants told me that a wild pig had got into the closed yard behind the Post office. I at once loaded all the six chambers of our bolt revolver and ran to the Post office. Passing through the office I reached the yard, which was closed in by a mud wall with a rickety door at the rear. The Post master was a Eurasian and some of his sisters were staying with him. The young ladies were peeping through the venetians of the closed doors and were shrieking hysterically. A number of men were standing on the wall and were trying to hit the pig, which was scampering wildly round the yard looking for an exit, with anything they could lay their hands on. Some had crow-bars others had nothing more lethal than stones. I clambered on to the wall and whenever the pig, which was not yet a full-grown animal, passed in front of me I took a shot at him. I emptied my revolver and probably three or four bullets found a true billet. At this time some one pushed the door of the yard from the outside and the pig bolted through the opening. It ran a considerable distance along the bank of the Ganges pursued by a clamorous crowd and then dropped and was killed.

During the rains the Ganges is always in flood. At Bhagalpur the southern bank behind which the town stands is fairly high and so the flood extends entirely to the north, which is lowland covered with jungle. In this jungle are to be found herds of wild pigs, prowling leopards and the dreaded wild buffaloes locally known as *arna*, whose great horns are sometimes six feet from tip to tip. A tiger will rarely venture to attack an *arna* which is more dangerous than a tiger when wounded and tracked by an imprudent huntsman. Driven out from their haunts by the rising waters these animals swim straight for the other bank and sometimes stray into the town.

SIR RICHARD TEMPLE

In 1876 or thereabout there was a severe outbreak of famine in Bihar. Sir Richard Temple was at that time Lieutenant Governor of Bengal. Parts of the Bhagalpur district were severely affected and Sir Richard Temple promptly came to Bhagalpur for a personal

and local investigation. He arrived at Bhagalpur by the Government steamer *Rhotas*, which anchored in midstream in the Ganges quite close to our house. The local officials and some Rajas and wealthy land-owners in resplendent clothes waiting at the ghat in two separate groups. Sir Richard Temple with two or three other persons got into a boat and rowed ashore. There was a good deal of excited curiosity among the Rajas about the identity of the Lat Sahib. Sir Richard Temple was very carelessly dressed and was pulling an oar, while his Private Secretary—I think it was Mr. Buckland—, fruitlessly dressed in a frock coat and a tall, silk hat, was holding the tiller. I had seen likenesses of Sir Richard Temple and spotted him at once, but the Rajas would not believe me. "How can the Lat Sahib pull an oar," they said, "and how can he wear such clothes?" They decided that the more correctly dressed and more dignifiedly occupied personage was the ruler of Bengal, Bihar and Orissa. When the Lat Sahib was not at the helm of the State he was at the helm of his boat. When the party landed and Sir Richard Temple stepped forward, and was respectfully greeted by the Commissioner and the Collector, the astonishment of the Rajas knew no bounds. Just at this moment a wildlooking and unkempt individual standing in the crowd rushed forward with uplifted hands and crying, "Insaf, Lat Sahib, insaf!" (Justice, Lat Sahib, justice) was about to fall at Sir Richard Temple's feet when the Private Secretary quickly interposed his umbrella in front of the Lieutenant Governor and others caught hold of the man. The Commissioner shouted, "Police! police!" and the police at once came up and removed the man. There were no anarchists in India at that time and bombs were unknown but the memory of the assassinations of Sir Henry Norman and Lord Mayo was quite fresh, and the excited and haggard appearance of the man justified the alarm that was felt. I was looking keenly at Sir Richard Temple and I admired his coolness, for he stood unmoved and did not fall back a single step when the man rushed up to him. It was this courage that saved him from what might have proved a fatal fall down the Khud at Daryling when his horse became restive and went over to his death while Sir Richard Temple with admirable presence of mind leaped lightly from the saddle on to the road. The man,

who had ventured to approach him so unceremoniously believed—a delusion that others have shared with him—that he might obtain justice by a personal petition to the ruler of the land.

Sir Richard Temple was a phenomenally ugly individual. His complexion was so sunburnt that it was almost dark copper coloured; he had a thick bulbous nose, prominent jaws while his mustachios as Protap Chandra Majumdar once wrote, curled up like the horns of a kathiawar bull. Sir Richard Temple was afterwards appointed Governor of Bombay but he resigned that appointment after some time to become a Member of Parliament. In the House of Commons he used to fall asleep sometimes and *Punch* published a cartoon describing him as the Sleeping Beauty. Sir Richard Temple was a man of extra ordinary and tireless energy and he was a terror to the district officer, who were usually ease-loving people in those days and found it impossible to emulate the energetic activity of the Lieutenant Governor. Mr Barlow the Commissioner of Bhagalpur was an indolent man while Mr Taylor the Collector used to smoke a gorgeous *hookah* of crystal in his chamber in the office. Sir Richard Temple would frequently remain on horseback for hours together and he never knew fatigue. I remember one morning Sir Richard Temple was to inspect the Central Jail at Bhagalpur and some other institutions accompanied by the Commissioner. When Mr Barlow came up harrying and pooting to the steamer he found that Sir Richard had already left and the Commissioner had to follow him as best he could.

DURGAGATI BANERJI

Durgagati Banerji was Personal Assistant to the Commissioner of Patna and a great friend of my father. He was one of the ablest men of his time in the Provincial Executive service and was the *de facto* Commissioner of the Patna Division for the Commissioner of the Patna Division whenever he happened to be left everything to him. Durgagati Banerji was black as ebony, with a noble forehead and bright, clear eyes and the nickname given to him was *Kala*. Commissioner I may note in passing that the Indian Members of the Governor General's Executive Council are called "*Kala Council*" by the rickshawalas and others in Simla. There was a story that a Collector once

sent for Durgagati Banerji under the usual formula of sending him his salams. Durgagati replied by sending his salams to the Collector. The latter in high dudgeon complained personally to the Commissioner but to his great chagrin the Commissioner took the part of his Assistant and explained that Durgagati was not an ordinary Deputy Magistrate neither was he a subordinate of the Collector. When Sir (then Mr) Stewart Bayley was appointed Commissioner of Patna he heard of the immense power and influence wielded by his Personal Assistant and with a view to curtail the desired Durgagati to place all papers before him Durgagati promptly followed his instructions. Mr Stewart Bayley in spite of all his industry, saw that the work began to get into arrears while the heap of files on his table went on steadily growing higher. At length he was compelled to call Durgagati Banerji to his help and the arrears were cleared off in no time. Later on Durgagati Banerji was appointed the first Indian Collector of Calcutta.

THE RETORT COURTEOUS ?

Sarat Chandra Mukerji was an able Munsif and afterwards became a District Judge. While at a mofussil station he had once before him the District Engineer a European as a witness. His name was Mr Seely. Thinking that under all circumstances a European is equal if not superior to an Indian he coolly walked up to the dais on which the Munsif was sitting and sat down on a chair. Mr Mukerji did not know the man and was much surprised but still he politely asked him his business. The reply given in an offensive and superior tone was that the visitor was no less a personage than the District Engineer and he was there as a witness. The Munsif required from his Peshkar and the Pleaders and after verifying Mr Seely's statement asked him to step into the witness box. Mr Seely angrily enquired why he could not be examined where he was sitting. No replied the Munsif sharply. Your place is the witness box and you had no business to come up to the bench. If you do not go into the witness-box at once I shall proceed against you for contempt of court. Covered by the words and the attitude of the Munsif Mr Seely went into the witness box and proceeded to take the usual oath. The Munsif was thorough

another on this platform and are never kept inside. Another typical equipment outside a Bhil hut consists of large, cylindrical bamboo baskets plastered with cowdung and stuck fast into the earth or the props of huts. They are used for storing corn—maize—in very much the same way in which the large earthen jars or casks or similar articles are used for corresponding purposes throughout India. About the little huts may also be seen a plough or a spade and a bamboo tube or funnel through which to sow the seeds. The inside of the hut is usually empty but for a few dirty rags, some smoky earthenware pots and, may be, the jumble wares that the children may

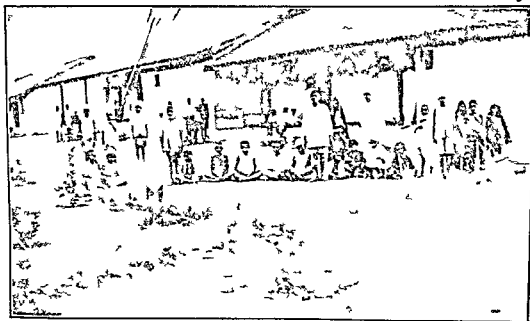
sists in a little rag to serve as a 'langoti' or loin cloth, and another just enough to wrap round the circumference of the head leaving the whole of the crown uncovered. The trunk, the arms and the legs seldom find a covering. The women are less naked and try to put on a petticoat, a bodice and a sort of *salla*, i.e., a coarse cloth with some colour design in red and blue, worn in lieu of the more aristocratic 'sari'. The youngsters of both sexes, right up to adolescence and even after, do not usually have even that scanty apparel. Of ornaments, the male has nil. He seems to consider the bow and arrow as a part of his ceremonial dress, and even on peaceful occasions would prefer to be seen with the

weapon than otherwise. The women have a few trinkets made of 'Kathir,' a white metallic dross formed of some amalgam of tin. The dull jingle of its wristlets and anklets is all that the Bhil woman gets to delight her female vanity. The weight and number of the ornaments vary with the taste and condition of the individual. Both the male and female love to be tattooed and their necks, forearms, legs and convenient limbs are variegated with permanent designs, usually outlines of the prime geometrical figures or of the shape of some leaf, flower or animal.

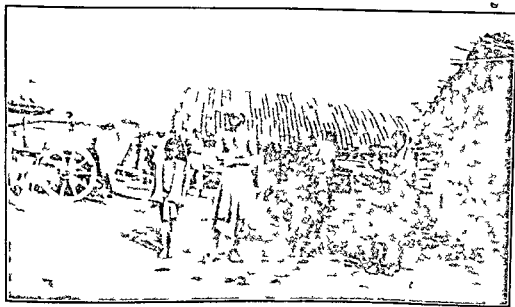


Inmates of the Jesawada Ashram playing Ras

The appearance of the Bhil as he is, fully indicates the whole circumstance of his existence. The skin is usually scorched and tanned fast black, both in the case of the male and the female. As the Bhil seldom bathes and is always exposed to the inclemencies of climate and to the dust, dung and mud about him, he carries a swarthy presentment from head to foot. The adult male does not keep a beard. But otherwise he fights shy of cleanliness. Even the water that he drinks is not pure or fresh. He prefers dirty water to pure, and if he has to drink at a stream, would even go out of his way to avoid the cleaner side and make sure of a muddier draught. In constitution he is lean and lank and worse than half starved. Ethnologically and by mixture of blood, he does not now differ much from the Aryan in physical traits.



Je awada Ashrap and his inmates
A Settlement of Bhil Seva Mandal



Bhils at Home
Their humble Abode forms a Cottage

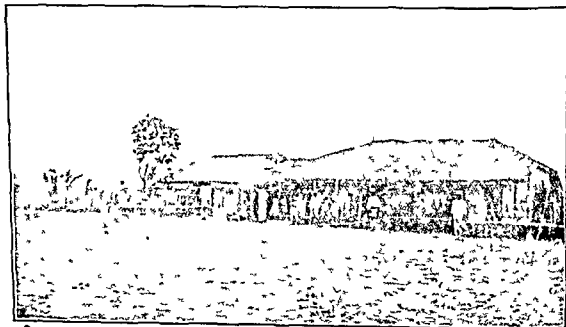
though his nose tends to be rather less developed bearing out the phrenologist's dictum that small noses and little intellects go together. The Bhils are so lean almost famished that in the case of most one can practically

count the ribs to trace the contour of the whole anatomical mechanism. A buxom fellow with ponderous limbs or muscles perhaps does not exist in the whole race. And this is not to be wondered

at if we remember the low economic condition in which the tribe drags on a miserable existence. When a race either human or of the lower animals is faced with continuous subnutrition it does not die out entirely but gradually becomes shrunken shrivelled dull and inert and this is what has actually happened with the Bhils. The only corn that the Bhils get to eat is maize and their only condiment is salt. The maize is coarse and starchy, not particularly advantageous as a bulker. Eggs game birds and poultry may at times vary the fare but on the whole their pauperism keeps them in such utter destitution as few ordinary *Bhadra log* would be ready to believe. Very often they

bad in fertility and with proper care might yield better crops. Cereals other than maize might be cultivated. But the Bhil refuses to think even a day ahead. If he has one immediate meal in store, he is neither anxious nor on the look out for the needs of the morrow. To make things worse, he has a fond pride in the possession of unwieldy herds of cattle, even of worthless cattle that have no economic or other value.

Every Bhil family keeps from 20 to 50 heads of cows, bullocks and buffaloes, all starved and dwarfed and shrivelled as the men themselves. As the Bhil himself cultivates next to nothing and wild nature yields hardly better, there is little for the cattle to eat. It is always



Mirakhadi Ashram
One of Mr. Bhakkar's Settlements

sed at a price) or propitiate his gods and demons. The astute Sahukar has his nets ever wide open for him and proffers the loan of the small sum required always against some valuable security. Once a loan is advanced the poor Bhil is doomed perhaps for life. A month, two months, three and presto! by the magic of the user's arithmetic the interest alone runs ahead of the original principal. The Bhil naturally tries to pay back his debt by instalments but often the Sahukar is careful enough to credit none of the instalments paid to him either in cash or kind. Once a debtor the Bhil is always a debtor.

On the other hand the Bhil is often a confirmed drunkard. Sometimes he buys his drink from the licensed liquor vendor and the liquor vendor is either a regular Sahukar himself or follows the Sahukar's notorious ways of exploitation along his own lines. Besides the Bhil often prefers to distil his own liquor from Mahuda flowers. Such illicit distillation is carried on at places which command a wide prospect and render surprise attack by the Excise official next to impossible. And if the self distilling Bhil is arrested by the treachery of some cousin or jealous neighbour and is invited for stay in one of His Majesty's jails, he seldom regrets the arrangement. The fellows that have come out of the jails openly boast of their readiness to return there for the simple reason that, as criminals in jails, they get a more human standard of food and shelter than they can find as free men in their native forests.

THE PSYCHOLOGICAL SIDE

On the psychological side the Bhils are dull and unimaginative. They seem to be reluctant or incapable of speaking five continuous sentences with anything like coherence or logical sequence. To a great extent their wild life and underfeeding through millennia seem to have powerfully reacted to keep them mentally stunted. All possible forces of a glorified civilization have conspired to keep them in that state. Except in so far as they might be conveniently squeezed the upper classes have practised nothing but disdain and terrorism towards them. Petty officials of Government and the Indian States concerned are perhaps the worst offenders in this respect. The presiding genius of His Majesty's government are not known to have

disturbed themselves overmuch in the interests of the Bhils and the Indian States at least the smaller ones have shamelessly followed a policy of exploitation and perhaps of atrocities. The result is that the Bhils stand in extreme dread of the civilized community and even run off like jungle animals at the approach of strangers. They afford a living study in the psychology of repression as seen to influence a whole tribe. Their appetites and instincts have been stunted by their low economic condition. The social traits have been stunted by their ever painful experiences with the surrounding communities. The emotional tendencies have been utterly distorted into fantastic modes thanks mainly



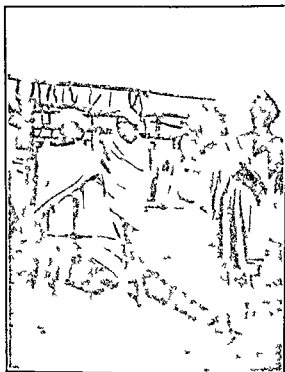
Superintendent and inmates of the Mirakhedi Ashram

to the criminal apathy and egoism of the Aryan religions. The Census reports classify them as Animists and in the sense that Animism is a convenient term to denote all that residuum of belief which is not known as Hinduism, Islam, Christianity or any other recognised religion (Census of India Report Vol XVII page 113). They worship rocks, trees and other similar objects as being the embodiments of ultra-human spirits. Demonology has a large place in their faith. The spirits which they worship—or rather want very much to propitiate—are

mostly evil spirits whose wrath must be averted or bought off at any price. There seems to be a whole galaxy of such spirits presided over by the greatest of them all (Mha Bhero Maha Bhairav) who populate the Bhil imagination. The Bhil priests known as Badwas serve as intermediaries in communing with the Evil Ones. They undertake to perform ceremonies and sacrifices to propitiate the spirits concerned in cases of sickness, theft, scarcity and the like unusual or undesirable events of life. Among the Hindu Pantheon Rama and Hanuman alone to the exclusion of all others are the greatest favourites. The Bhils seem quite proud of the two images of Hanuman can be seen installed in the most secluded interior or a fact which irresistibly drives us to associate the tribe with races that fought by the side of Rama.

The Bhil is singularly bereft of legend or folklore. Owing to the dulness of his imagination the absence of historical traditions and associations and above all his constitutional inability to think or express cogently even in ordinary conversation he does not possess the charm of myths and fairy tales which lend a hue of picturesqueness to many other primitive races. The few stories or legends that he just manages to hush out are about Rama or Hanuman or Valmiki. Valmiki of course was a Bhil and as such is tenderly revered as an ancestral hero. The tribe does

body crudely and inconsistently the usual ideas and superstitions on death, sin, virtue, hell, heaven, immortality and transmigration. Others are appropriate to tribal festivals, Bacchanalian dances and similar occasions.



Typical Bhil Males



Bhil Agriculturists with their Ploughs on Field

possess a few songs. Some of them have probably come floating across the centuries though others are indisputably of a modern or even recent origin. Some of them are of a religious or devotional character and em-

No song or music with an epic twang such as may awaken heroic impulses, fire martial enthusiasm or challenge the Fates seems to be extant in the tribe. Even in the case of the devotional and other songs the tone of delivery is tortuously slow and plaintive, laden with vague sighs and suppressed yearnings.

In the matter of literacy or rather of illiteracy of the tribes I cannot do better than quote Mr. A. V. Thakkar of the Servants of India Society who says that

They are steeped in ignorance and poverty and do not know their own rights and privileges much less their collective and national responsibilities. They rarely if ever come in contact with urban people rarely care to trade with them and like to remain in their primitive habitat. They have not learnt the art of agriculture, all developed as it is in this country, nor have they learnt brick-making nor stone-quarrying much less do they know the art of trading or reading or writing. The Bombay Census figures of literacy show that the number of literate males among the forest tribe of Katharis is only 3 per 1000 and of Bhils only 1

as against 23 of Bhangis and 65 of Dheds. Thus in the art of letters they are seven times more depressed than the most depressed Bhangis and 16 times more than the weaving Dheds. In a state in South Central India, wholly populated by aboriginal tribes, the literacy among Bhils was only one per 13 000 or next to zero' (Article in the *Bombay Chronicle*).

One can only point out that yet a darker picture exists in Rajputana where out of a total population of 480, 679 'Animists', not one blessed soul could be classed as 'literate' (vide Census of India Report, 1921, Vol XXIV, part 1).

We need not wonder, therefore when we find that the Bhil can hardly count ten or work out the results of 2 plus 3. It is entirely to the interest of the Sabukar the officials and the Indian States affected to

perpetuate this dense ignorance. So long as this combine of vested interests can help it, the Bhil shall grovel in the same piggish intellect till the crack of doom. Even the less interested sections of society have not bothered themselves about the fate of the tribe. Neither Hindu nor Mahomedan religionists have ever stirred a muscle in its interests, and the lay public has been equally apathetic. The servants of the Cross have, in recent years begun exploring this vast field for missionary work and are trying to lift up these wild beings to the level of the human species. The noble band of volunteers of the Bhil Seva Mandal under the capable guidance of Mr A V Thakkar have lately started tackling this problem in all its aspects.

THE STATE OF HUNGARY

By G E R GEDYE,

Late Correspondent of the Times for Central Europe

THE "Kingless Kingdom" of Hungary, where elections have been decreed for December, generally is recognised to be an unfortunate country. If the interests of a people are to be identified with those of its rulers, this judgment would have to be revised. No *regime* in Europe has been more successful in turning national misfortune into personal profit and persuading the world to accept it at its own valuation than has that which dominates the lands of St. Stephen's Crown. The population is indeed unfortunate, but for other reasons than those generally accepted.

Hungary is usually presented to the world as a land of peace-loving hard working peasants, crushed by the Treaty of Trianon yet harbouring no revengeful thoughts. It is a country which has been martyred by Bolshevism, say, its official propagandists, yet which is now wisely ruled and happy in its parliamentary institutions—a country which, if it cannot lay claim to the happiness conferred by lack of history, enjoys the repose implied by its absence from the columns of the foreign Press. Its only desire, apparently, is to be left alone by its neighbours

and eventually to return to the monarchy which it abandoned under pressure in 1920.

It is a cleverly drawn picture but not one which is recognisable by students and friends of the Hungarian people. They see Hungary as a nation in shackles in part forged, in part riveted by its present rulers. It appears to them as a country artificially maintained in a state of almost feudal mediaevalism in the interests of an oligarchy, its Press muzzled, its people forbidden freedom of speech and opinion—a country in which this oligarchy spends large sums in artificially nourishing dreams of revenge on its neighbours and in secret preparations for their realisation. Far from appearing as the guardians of Western liberties against the East, as the Magyar rulers love to pose, they seem to impartial observers to be holding in Eastern bondage an unfortunate subject population which alone of Central European peoples fails to participate in the new liberties acquired by its neighbours.

I do not wish for one moment to minimise the injustice done to Hungary by the

vindictive Treaty of Trianon Desirable as it was that her non Magyar subjects should be freed from compulsory alliance to the Thousand Year kingdom which in a thousand years had failed to assimilate them, it was not right or expedient that on all debatable points, their wishes should have been made law. The boundaries of Hungary were drawn up with little regard to her national claims or to her economic needs. It may be doubted, however whether the bulk of the Magyar population thus placed under alien rule has suffered more than those left to the tender mercies of the Magyar oligarchy at home.

In Czechoslovakia, Rumania and Yugoslavia, if he has been oppressed in the matter of language and education the Magyar peasant has shared in the distribution of land which followed the break up of unwieldy *latifundia*. In Hungary there has been nothing but a mockery of land reform: the adult peasant labourer on the land of his lord from sunrise until sunset for the sum of tenpence per day his wife and children for sixpence or sevenpence. Yet the Esterhazy family owns more than three quarters of a million acres of land of which Count Paul Esterhazy alone owns 300,000 acres. More than eight-and-a-half million acres—33 per cent of all the arable land in Hungary is owned by only 1130 landowners. If you visit any Hungarian landowner keep your hands thrust deep into your pockets unless you wish to have them kissed by the first cringing peasant who realises that you are a guest of his lord. Before every motor car on the rough tracks that do duty for roads in Hungary the peasant stands with bowed head hat in hand. That is not yet the depths. An Englishman who had occasion to motor a good deal with a member of the Hungarian aristocracy told a friend of mine that he always knew when they had entered the family estates because instead of standing hatless the peasants regularly flung themselves flat in the road and kissed the wheel tracks of the car as it passed.

Count Michael Karolyi the well meaning but unsuccessful President of the short lived Hungarian Republic, is always spoken of by the present rulers as The Traitor—and justly for did he not try to institute land reform and thus betray what its rulers understand by "Hungary" the interests of the oligarchy? Since Bolshevism ousted him and gave place

in its turn to the White Terror, every precaution has been taken to fasten the yoke more firmly on the neck of the peasant. Though school attendance has decreased and school hours have been reduced the number of teachers has been nearly doubled, the additional personnel having for its main task the teaching of nationalism. In their free time, the smaller boys learn the elements of soldiering in "Pathfinder" organisations, from the ages of 14 to 21, by the Law of 1923 youths are forced to join the "Levente" and to attend its drills. This organisation is supervised by officers of the old army, and is simply a militia disguised as a gymnastic association. Thus is the prohibition of military training set at naught. Where formerly a gendarmerie post of six men sufficed for six to ten villages there is now one such post in every village. No wonder that 60 per cent of the national and municipal revenues of Hungary are spent on Government servants.

Liberty fares little better in the cities, where misery invisible to casual visitors who admire the flamboyant beauty of the wealthy quarters—is so extreme that in Budapest alone there were recently 16 suicides in one day. In the courts, prosecutions for speaking against the Regent, Admiral Horthy are numerous, and savage sentences are inflicted. Perhaps the most useful weapon for stifling public opinion is the law making it an offence to say or write anything which might damage the name of the country abroad. It can be imagined, perhaps, to what an extent this is stretched to cover any utterance disagreeable to the ruling classes. The Press is under special disabilities, the sale of any paper on the streets can be prohibited by a simple departmental order. In the same way, a paper can be suppressed for any length of time, there is no trial in the courts and no remedy.

To glance at three outstanding examples of the work of the law courts in the past twelve months may be instructive. Last year, Edmund Beniczky a former Home Secretary asserted that the regent, Admiral Horthy, had been privy to the White Terrorist plot to murder Somogyi a socialist editor, he stated that as Home Secretary, he himself had cognisance of the orders given by the Regent to prevent the punishment of the murderers. Finally he declared that Count Bethlen also knew of these matters and that his—Beniczky's

statements were absolutely true. He was sentenced to three years' penal servitude after a trial which took place for the most part *in camera*, but was released after a few months. Count Bethlen made no statement on the matter.

Last winter, after strong pressure had been exercised by the French Prince Louis Windischgrätz, M. Nadassy, Count Bethlen's all-powerful Police Minister and other Hungarian aristocrats, were put on trial for the forgery of franc notes. They declared that they had acted from patriotic motives in the interests of Hungary (read "the oligarchy"). Count Bethlen testified at the trial to Prince Windischgrätz, saying "I know him as a gentleman and I know him to be incapable of having acted from sordid motives. Before the Parliamentary Committee of Enquiry, Count Bethlen admitted that he had learned of the proposed forgeries as early as 1921 and had given instructions that they were to be stopped. The sentences imposed on the forgers were amazingly light and have just been reduced.

This summer Rakosi and Weinberger, two Communist leaders and their associates, were put on trial. These two men had held office under the Communist *regime* in Hungary and had returned from Russia to try to organise a new Hungarian Communist Party. Nothing worse than this was proved against them; they were sentenced to eight years' penal servitude apiece, double the sentences imposed on the franc forgery ringleaders. During the trial, prison doctors proved that the prisoners had been brutally beaten by the police to extract confessions; the judge brushed aside the admitted evidence as unimportant, saying to the defence in effect "Well, all right, they were beaten. What of it? Get on with your case. This torture of prisoners is in fact an accepted thing in Hungary. As to the past horrors of the White Terror, these do not bear description. The White Terror murderers are unpunished though they are all known and one of the worst of them, Ivan Hejjas, who had nearly 200 persons including his own brother in law done to death in the wood of Orgovany is standing as a candidate at these elections.

How is it that liberal opinion abroad knows so little of the real Hungary? Soon after the advent of the present *regime*, Count Bethlen received the sage advice "Get the City and Wall Street behind you and the British and American Press will be bound

to follow." Every demand of international finance was complied with and foreign capital attracted to the country. The direction of Press propaganda in Great Britain and America was placed in skilful British hands. Every endeavour was made to propagate the legend of "Count Bethlen, Hungary's strong man" and to suggest that if he were upset only Bolshevism would follow and invested capital would be lost. Hence papers were told, it would be dangerous to publish anything unfavourable to his *regime*. The Hungarians saw to it that any British or American journalist coming to Budapest was carefully "nursed" with lavish hospitality, apparently spontaneous, was dispensed on a regular system and the visitor shown just what it was desirable for him to see. Some visitors have even found very useful financial tips being tendered them. Resident Hungarian Correspondents of British papers, if they were not already connected with the Hungarian Foreign Office, could always be dealt with by the methods applicable to all other Hungarian subjects. Determined and skilful attempts were made by British agents of the Hungarian Government to discredit with their papers in London and New York all persons writing on Hungary who were not resident in Budapest and therefore largely immune from the combination of flattery and subtle threats employed there. Such persons said these agents should only be getting their information from Hungarian *émigrés* and were untrustworthy. Every article and every message, even the briefest, unfavourable to Hungary, was challenged openly or privately. The news agencies were supplied with abundant news free of charge direct from Budapest by the Hungarian Foreign Office. These are some of the methods by which Hungary has been—and is still being—made safe for autocracy.

What of the future? Count Bethlen has rushed through Parliament a House of Magnates Act setting up an Upper Chamber consolidating the power of oligarchy, and conferring special privileges on the Hapsburg Archdukes in defiance of the Hapsburg Dethronement Act of 1920. With the open ballot in 218 out of 240 constituencies where the peasant has to declare on the hustings before the magistrate, the gendarmes and his feudal lord whether he is for or against the Government, the latter is sure of another obedient majority. Whether or no Count Bethlen's motive in suddenly ordering

an election for no apparent reason is to try to restore the Monarchy the people of Hungary will have no chance of voicing their will at these farcical elections. How long they will remain mute and helpless under the heel of the dictator it is impossible to say. Intolerable oppression provokes in time desperate and terrible remedies. Many efforts are made by newspapers and by individual journalists to get the truth known about Hungary but the interest in that country is not great. This lightens the task of the

propagandists which is negative rather than positive and directed mainly to keeping unfavourable news out of print. Liberal thinkers should bear in mind that all moral support afforded to "Hungary" as at present constituted and every penny invested in the country merely strengthen the grip of the oligarchy on the people. International finance should remember that in backing "Hungary" — it is backing a medieval tyranny in a progressive Europe. That may be an investment but is more a speculation.

Vienna Nov 17 1926

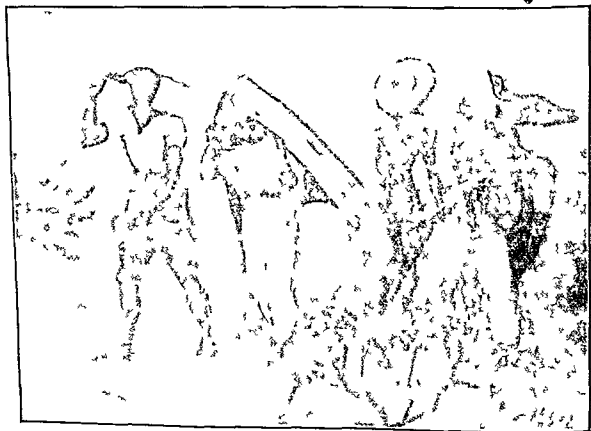
THE ART OF MR C F WINZOR

By MANINDRABHUSHAN GUPTA

Anda College Colombo

ALTHOUGH Mr C F Winzor has been in Ceylon for the last six years as the chief inspector of art in the local schools his art is scarcely known in India

Though Mr Winzor is an Englishman there is more of a Frenchman in him for his long stay in Paris and his admiration for the literature art and culture of France has



The rainy Day in Jaffna—by C F Winzor



The Natch Girl at Tanjore—by C F Winzor

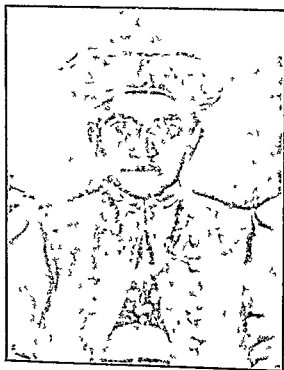
made him almost a Frenchman. He and his art should in my opinion be known to the Indian artists and art connoisseurs and I venture to think that they will find them interesting. If an Exhibition could be arranged in Calcutta it would offer a fine opportunity for a real appreciation of his work by the Calcutta public. His pictures have been exhibited in the famous art Exhibitions of Europe but it is very strange that here in Ceylon he is known only as the inspector of art and beyond that he hardly gets any recognition and appreciation as an artist. His works which have been much appreciated in Europe have been under-estimated at the Exhibition held by the art society of Colombo. Once a French artist wrote to me from Paris that a Western artist like Mr Winzor is hardly seen in the East. European artists generally whom we see at the head of Indian art

schools are at best schoolmasters who are attached there as ornaments. Mr Winzor is not an artist of that type.

He was in Paris for 14 years and in Italy for two years. During this period he studied art and visited the important art galleries.

He has exhibited several times at the famous Venice international autumn salon and in Paris. He has had several one man's shows in London at Carfax Gallery. Many of his pictures are in private collections in the continent in England and in America. There are a few also in Ceylon. Exhibitions were arranged in Edinburgh and in London at Chelsea Book Club for his Lithographs alone which were highly appreciated there. A set of his lithographs have been kept in the British Museum. Subjects of many of his Lithographs are based on Hindoo Mythology in which Mr Winzor

is highly interested. He has also done illustrations for many books of the Poetry Bookshop. A book of poems by Flecker has been illustrated with his original Lithographs. "Book on Chinese Drama" by Mr Johnston the tutor of the Emperor of China, is illustrated with reproductions in colour of six paintings by Mr Winzor.



A Kandian Chief—by C F Winzor

Mr Winzor belongs to the modern European school which has left off the beaten track of realism and imitation. The important thing to be noticed in his work is his vigorous drawing and the simplicity of form which is the quality of all ancient art. In all his work there is a touch of individuality.

The quality of an artist can be well-known from his ordinary sketches for such a work is uninfluenced by an external motive. In a sketch the artist can give full vent to the skill of his hand, which is often handicapped in a finished product of the artist. A picture will be a good one when it can retain some elements of the sketch, which show the work or the hand. The tendency of the sketch should be to create rhythm of form and the harmony of movement.

This natural aptitude of the hand referred to above is some times called Calligraphy or the art of writing. This quality, peculiar to Central Asiatic art is observed in all the famous works of art. One finds ample evidence of it in Ajanta and Sigirra.

Mr Winzor has acquired the Calligraphic



The Study of a Tamil—by C F Winzor

quality to a great extent. There is an oriental touch in his work. When he starts painting in oil he at once begins with drawing with the brush. So his work is spontaneous and retains the elements of the sketch. His composition and distribution of colour have a decorative effect, which perhaps is the conspicuous element in the works of the modern French artists.

Mr Winzor is an admirer of Puvis de

Chavanne, Maurice Denis, Cragin, Van Gogh the famous artists of France. There is perhaps some influence of those masters in his work

A few photographs of his works are given here, but their real value cannot be judged from these, as they are without colour and indistinct.

A THEISTIC INTERPRETATION OF SANKHYA PHILOSOPHY

II.

INTERNAL POSITIVE EVIDENCES

By PROF. ABHAY KUMAR MAJUMDAR

WE have shown before that in the aphorisms 96 and 99 of the Sankhya Pravachana Sūtram the existence of Isvara is admitted. But there are other aphorisms also which are more clear and emphatic in that respect. Consider the aphorisms 56 and 57 in chapter III. The former should be read with two preceding aphorisms in order that its true meaning may be clearly understood. They are: It is not through the absorption into the cause that the end is accomplished because just as in the case of one who has dived there is a rising again and "Though Prakriti is not an effect or not directed by another to act yet, the rising again takes place through her being subordinate. Now a question arises: To what is Prakriti subordinate? Bīṣṇa explains it thus: "Through her being under the rule of the object of Puruṣa. Under the influence of the object of Puruṣa in the form of the manifestation of the discrimination (between Prakriti and Puruṣa) one absorbed into Prakriti is raised up again by her. Such is the meaning 'Paravasyat' as puruṣarthatvat i.e. through her being under the rule of the object of Puruṣa. This is quite an unnatural meaning. The word 'paravasyat' is derived from the word 'paravasya' which means under the influence of another so that 'paravasya' should mean *subjection to another*. Anuruddha gives exactly this meaning for he means by 'paravasyat' 'paratantratvat' i.e. on account of subjection to another and by 'parah' he means 'atma' i.e. the Self or Soul. Now the question is: who is that Self? The answer is given in the next aphorism. He is the all knower and all doer. The word 'sa' i.e. he evidently means Isvara, for He only can be all knower and all doer. But Bīṣṇa gives a different interpretation. He observes: "For he who was in the previous creation absorbed into the Cause (i.e. Prakriti) becomes in another creation the Adī or Original Puruṣa bearing the character of Isvara or the Lord all knowing and all doing because by reason of his absorption into Prakriti it is not fitting that he alone should reach the status of Prakriti. Thus according to Bīṣṇa 'sa' i.e. he, refers to Puruṣa not to Isvara at all. But by his this interpretation he has committed some serious mistakes. The Puruṣas, who are absorbed into

Prakriti during the *pralaya* are those who have not as yet been released not those who have been already released and only the *unreleased* Puruṣas rise in the following creation and act according to their previous instincts. Now the question is: how can those unreleased puruṣas those who are still under the bondage and have not as yet attained self knowledge can become the all knowing and all doing Isvara? Moreover it should be noticed that 'sa' has a singular number and therefore indicates a *single* Puruṣa. Now the question is: which one of those numerous Puruṣas becomes all knowing and all doing Isvara? Either all of them or none must be so. Again Bīṣṇa himself admits in his explanation of the next aphorism that it is universally admitted in the Sūtri and the Smṛiti that there is proof of an eternal Isvara by means of proximity. The aphorism runs thus: The existence of such an Isvara is proved or admitted. The word 'idṛṣa' here connects it with the preceding aphorism and means such i.e. all knowing and all doing. But Bīṣṇa's interpretation of it makes these two aphorisms quite unconnected with each other because if 'sa' refers to puruṣa 'sarvavit', i.e. all knowing and 'sarvakarta', i.e. all doing should qualify him and cannot qualify Isvara, i.e. Lord in the second aphorism. In that case the word 'idṛṣa' will have no meaning or will have quite an unnatural meaning. These considerations lead us to the conclusion that the word 'sa' refers to Isvara.

Anuruddha also gives exactly the same interpretation to the aphorism 56. He says: Of what form one may ask is the Supreme Self? To this the author replies: He is all knower and all doer—such abhin i.e. self consciousness arises through its being reflected in Prakriti. He gives this interpretation to the aphorism 57 namely: Let the agency (of the Supreme Self) be just real (instead of being reflectional) what need one may ask of the supposition of (its being a) reflectional? It follows therefore that the very Isvara that is conceived in the Nyaya Darśana exists. In regard to this the author says: If (you mean to say that the self as conceived by us is the Isvara let it be so. But there is no evidence in favour of the existence of an Isvara as) conceived in the Nyaya

Darsana. And this has been declared in the aphorism (Book 192) "Because Isvara is not a subject of proof" and also in the aphorism (Book II 1) "Of Prakriti the agency or the becoming the procreatrix is either for the release of the released (or for her own sake)." Here Anuruddha clearly admits that the self spoken of in the preceding aphorism (ie aph 56) and as conceived by him, ie conceived as becoming all knowing and all doing through its being reflected in Prakriti is the *Isvara* and what he denies is the existence of that *Isvara* as conceived by the Nyaya Darsana ie as conceived to be *really* not reflectively all knowing and all doing. Consider herewith also the aphorism 116 chap V to wit During trance (or absolute absorption) profound sleep and release (Purusa rests in) the condition of being of the form of Brahman (Isvara). Here especially mark the word *Brahmarupata* what does it really mean? Anuruddha comments on it thus: The condition of having a similar form with Brahman on account of non perception of external objects anywhere but not the condition of being of the very form of Brahman. Vedant in Mahadeva gives this interpretation the condition of being of the form of Brahman ie the not feeling of pain? Bijnana explains it thus *Brahmarupata* is the resting by being full of its own svarupa or intrinsic form by reason of the disappearance through the dissolution of the modification of Buddhi (intelligence) of the limitations caused by them as its upadhi or external investment. And he adds: And in our Shastra the word Brahman denotes conscious or intelligent existence in general which is all full and devoid of limitation impurity and the like caused by the upadhi or external investment but not as in the *Brahma Mimamsa* (Vedanta) merely a particular Purusa characterised by being the Lord. In this aphorism it is admitted at least by Anuruddha and Mahadeva that the author of the Sankhya recognises the existence of Brahman or Isvara, whose very form or a form similar to it the Purusa assumes in trance profound sleep and release wherein he is free from any external investment or embodiment which may impose limitations upon him. This also proves that the Purusa does not differ from Brahman or Isvara *essentially* but differs from Him only when he takes an external investment or embodiment that is when he becomes *united* with Prakriti and her evolutes. If we consider these admissions carefully we can easily find that there is only one Absolute Purusa called Brahman or Isvara, who by uniting Himself with Prakriti assumes numberless different investments or embodiments and thereby differentiates Himself into infinite number of *uras* or individual purusas. Bijnana's interpretation seems to be erroneous for if all the purusas attain *Brahmarupata* as interpreted by him in trance profound sleep and release what distinction remains between them? Do they not become *exactly alike* and thereby *one and the same thing*? How can they be exactly alike and yet remain many? Manyness implies distinction and without distinction there can be no manyness. So that Bijnana's own interpretation leads to the fact that all purusas are *ultimately one and the same* differentiations of one and the same Purusa there is only one Purusa to wit, Brahman or Isvara who differentiates Himself into or appears in the

forms of innumerable purusas called *ivas*. Thus the last part of his interpretation is likewise erroneous.

Vedant in Mahadeva means by 'sa hi' the thing called Prakriti and that alone. This is still more absurd. He supposes that in the present aphorism the author discredits the view that there must exist some intelligent Being as the superintendent of the Non intelligent Prakriti and that He must be all knowing and all doing. He fur her adds:

"Because as it belongs to Prakriti to undergo transformation it is quite possible for her to transform as the modification of knowledge. Such is the idea. But it is difficult to see how such a supposition arises at all we have found that in the immediately preceding aphorism to wit the aphorism 65 the question arises To whom the Prakriti is subordinate? and that the answer is given in the present aphorism this is the view of both Anuruddha and Bijnana. So that Mahadeva's supposition is quite unreasonable and irrelevant, because it makes the present and the preceding aphorisms quite unconnected with each other. Another difficulty arises. How can Prakriti which is non intelligent, be all knowing? Mahadeva's explanation is curious. He tells us that as Prakriti alone is capable of transformation she can transform herself into being intelligent and therefore all knowing. But he evidently forgets that Prakriti can transform herself only *consistently* with her essential nature and that nature being *unintelligent* she cannot transform herself in such a way as to be *intelligent* because it will thus violate the law of transformation or evolution. It may of course be asked: How does then arise the evolute Mahat or Buddhi ie Consciousness or Intelligence which is the first evolute of Prakriti? If Prakriti herself is non intelligent how does she give rise to Consciousness or Intelligence? The reply is it is a well known teaching of the Sankhya that evolution of Prakriti takes place by virtue of her union with the Conscious and intelligent Purusa and that the Consciousness or Intelligence of Prakriti is *apparent* being due to the reflection of *his* consciousness or intelligence upon her just as the redness of a crystal vase is due to the reflexion of the redness of a flower. Thus Prakriti's consciousness or intelligence is *borrowed* and *apparent*. By her essential nature she is unconscious and unintelligent. (This is only the popular interpretation of the Sankhya view but we shall prove in the sequel that it has a deeper meaning.) But it may still be contended that after her becoming conscious and intelligent, she may also become *all knower*. But that is impossible for all knower means one who knows everything and Prakriti as an all knower she did not know anything—she was unconscious and unintelligent—that is to say *before she was conscious and intelligent she was conscious and intelligent* which is absurd and self contradictory. For this reason we must reject Mahadeva's interpretation and hold that 'sa' refers to the Supreme Self or Isvara as is said by Anuruddha, and not to Prakriti.

We may therefore conclude that the Self to whom Prakriti is subordinate and under whose influence she rises *union* to act or create is none but the all knowing and all doing Isvara. Now a difficulty may arise. The Sankhya in agreement

with the *Śruti* upholds that *Īśvara* is inactive. How then can He be *all-doing*? The reply is as *Prakṛiti* acts under His influence and guidance. He may at least *indirectly* be called all acting or all-doing or the *ultimate source* of all agency or activity just as a king to quote a simile from the *Sāṅkhya* itself is called a fighter although he does not *actually* fight but his soldiers do so under his order and guidance. This is the common answer but I shall prove in the sequel that *Īśvara* is the *real doer* and *Prakṛiti* is His *instrument* only.

Let us now turn to a more authentic treatise on the *Sāṅkhya* Philosophy I mean the *Sāṅkhya* *Kāṇḍa*. Is there any positive evidence in it with regard to the existence of *Īśvara*? I think there is. In two significant verses it is positively declared that there is *one* Absolute *Puruṣa*, i.e. the Supreme Self as there is *one* Absolute *Prakṛiti*. Examine these two verses. The manifested is caused non-eternal limited changeful multi-form dependent attributive conjunct and subordinate the Unmanifested is the reverse - 10 The Manifested has true constituents and is indiscreetly objective generic (i.e. enjoyable by all soul) irrational and productive. So also is *Prakṛiti*. *Soul is the reverse in these respects as in those* - 11 Mark the last sentence i.e. the Soul is the reverse in these respects as in those. This means that *Puruṣa* or Soul possesses attributes which are opposite to those possessed by the Manifested and therefore these *Puruṣa* is uncaused eternal all-pervading unchanging *one* independent indissoluble uncombined self-governed destitute of the three constitutive factors discrimination, subjectivity, specific or individual rational and unproductive. In this list we should mark one attribute of *Puruṣa*, namely *one*. Soul or *Puruṣa* is said here to be *one*. This is a very significant word which has been the cause of much dispute among the annotators. Therefore upon its true interpretation entirely depends the solution of the problem whether Soul is *one* or many. Gaurapada says the Manifested is multi-form the Unmanifested is *single* so is *Puruṣa* also *single*. *Vaśpaśpati* gives a different interpretation. "Let it be that *Puruṣa*, like *Prakṛiti* is uncaused eternal etc. he like the manifested is also many. If so why do you say that *Puruṣa* is opposite to the Manifested? For this it is said (that *Puruṣa* is) like the manifested *also*. Here *cha* means *and*." This interpretation of *Vaśpaśpati* arises as he says from the verse 18 which declared the multitudinousness of *Puruṣa*. The *Sāṅkhya* *Chandrika* confirms the interpretation. Prof. Wilson seems to side with *Vaśpaśpati* and observes. The general position that the properties of Soul are the reverse of those of the products of nature requires however some modification in one instance. A discrete principle is said to be multitudinous, many *aneka* consequently Soul should be *single* *eka* and it is so according to the *Sāṅkhya* *Bhāṣya*. On the other hand, the *Sāṅkhya* *Tattva* *kaumudī* makes Soul agree with discrete principles in being multitudinous. - The *Sāṅkhya* *Chandrika* confirms the interpretation. The phrase *tathā cha* implies that (soul) is analogous to discrete principles in manifold enumeration. This is, in fact, the *Sāṅkhya* doctrine as subsequently laid down by the text verse 18, and is conformable to the *Sūtra* of *Kapila*. Multitude of souls is proved by variety of condition that is the

virtuous are born again in heaven the wicked are regenerated in hell the fool wanders in error the wise man is set free. Either therefore Gaurapada has made a mistake or by his *eka* is to be understood not that Soul in general is *one* only but that it is *single* or *several* in its different migrations or as Mr. Colebrook renders it (R. A. S. Trans. Vol. I p. 31) 'individual'. So in the *Sūtras* it is said that there may be various unions of one Soul according to difference of receptacle as the ethereal element may be confined in a variety of vessels. This singleness of Soul applies therefore to that particular Soul which is subjected to its own varied course of birth death bondage and liberation for as the commentator observes one Soul is born not another (in a regenerated body). The singleness of Soul therefore as asserted by Gaurapada, is no doubt to be understood in this sense.

Vaśpaśpati's interpretation seems to be strained and inconsistent with the tenor of the verses 10 & 11. If *tathā cha* means really like the manifested also it is very difficult to see why such likeness should be in respect of one attribute only to wit *onekatvam* and not in respect of other attributes as described in the verse 10. If the *Puruṣa* resembles the manifested in being many why he should not do so in being caused non-eternal, limited etc. *also*? *Vaśpaśpati* does not explain this distinction. But yet it may be contended by others that the attributes of being caused etc., are not applicable to *Puruṣa*. *Puruṣa* cannot be conceived to be caused etc. for if he were caused etc. he would be one of the manifested and this would be manifestly inconsistent with the verse 3 where it is expressly said that *Puruṣa* is different from both *Prakṛiti* and the effects or the manifested. The reply to this contention is if *Puruṣa* is distinct from the manifested he is also distinct from *Prakṛiti* but yet he resembles the latter in being uncaused etc. why should he not then resemble the manifested in being caused etc.? The retort will of course be that two contradictory series of attributes cannot be possessed by one and the same thing. That is not true. One and the same thing may possess opposite qualities. Really there are no opposites but are different. All things have their own places in the universe and when they are in their own places they are perfectly consistent with one another. Opposition and inconsistency arise when they are misplaced. So that apparently opposite things may be juxtaposed without contradiction by being placed in their own positions. Thus *Prakṛiti* which is admittedly *one* contains the condition of being many for otherwise, she could not be differentiated into many. If she were *mere one*—abstract one—bare or homogeneous identity coupled and confined absolutely within herself she could not go out of herself into the many. Consequently her *one-ness* includes the ground and condition of *many-ness*—she is *one-in many*. Similar is the case with other attributes she is uncaused and caused eternal and non-eternal infinite and limited etc. at the same time. If she were *merely* uncaused eternal infinite etc. and did not contain the ground and condition of being caused non-eternal limited etc. nothing which is caused non-eternal limited etc. could come out of her—there could be no creation or evolution. But the author of the *Sāṅkhya* is intelligent enough to maintain that *Prakṛiti* is not such a *bare*

unity but she is a complex unity of various constitutive elements called *Sattva*, *Rajah* and *Tamah*. In fact Prakriti as the whole contains attributes peculiar to herself and so far differs from the manifested and also those attributes possessed by the manifested as her parts or evolutes and so far resembles them. This view is not inconsistent with the teachings of the Sankhya the Sankhya doctrine of *Causality* corroborates it thus in the verse 9 it is said "Effect subsists (in the cause antecedently to its operation) for what exists not can by no operation of cause be brought into existence. Materials too are selected which are fit for the purpose everything is not by every means possible what is capable does that to which it is competent and the effect is of the same nature with the cause." In this verse particularly mark *karanabhavat* i.e. (the effect has the same characteristics as the cause has)—(Ganarapada) or from the fact that the effect has the same essential nature as the cause)—(Vachaspati). Now if we apply this doctrine to Prakriti and her products how can we say that she is *merely* one uncaused eternal etc.? and that the products are *merely* any caused non eternal etc.? If the cause and the effect are of the same nature they must possess common characteristics though after the manifestation the effect assumes a new form and comes to possess also some other characteristics by virtue of which it differs from the cause. But this does not imply that those other characteristics are such that their ground and conditions are not in the cause for if they were not in the cause the effect would contain some characteristics the cause of which was not its cause, but *something else* that is to say its own cause was not its *adequate* cause and would require to be supplemented by some other cause. What would that other cause be in the case of the manifested? The Sankhya does not recognise any other cause than the Prakriti so that Prakriti must be recognised as the *only adequate cause* that is to say the cause which contains the ground and conditions of all the characteristics possessed by the manifested. This conclusively shows that Prakriti possesses two antagonistic sets of attributes—one set she possesses in her own essential capacity to wit, as the *whole* and another set in her another capacity to wit as the products or differentiations.

The above argument shows that a thing may possess contradictory attributes and in fact everything in the world possesses contradictory attributes for instance everything is *one* thing possessing many attributes—everything is a *single whole* constituted by many parts of elements or in other words everything is *one* in many unity in variety. The same is exactly true of Purusa he is *one* in many uncaused, the caused eternal, the non eternal infinite in the finite etc. he is *one* Purusa differentiated into many purusas he is *uncaused* cause of all the caused effects he is eternal, appearing as and in all non eternal things and beings i.e. is infinite including all finite things etc. If the Purusa were a bare or abstract one a bare undifferentiated identity—there could be no many purusas if he were merely uncaused containing no ground and conditions of the caused there could be nothing caused if he were *merely* eternal and infinite containing no ground and conditions of the non eternal and the

finite there could be nothing that is *non eternal* and finite. Or in other words, though Purusa is essentially one uncaused eternal infinite etc. yet he appears to be many caused non-eternal, finite etc. And there is an interpretation of *tadviparita tatha cha puman*, which confirms the above inference. It may mean that Purusa is both opposite and analogous to them. This interpretation seems to me true and sound I shall dilate upon this point in the sequel. The interpretation offered by Prof. Wilson and Dr. Colebrooke that Purusa is one in the sense that he remains single or individual throughout his numerous migrations is evidently absurd.

The whole difficulty seems to arise from the apparent impossibility of reconciling the verses 10 & 11 with the verse 18. The latter runs thus

Because birth death and the organs are severally allotted and because activity is not simultaneous, and also because the factors are found unequally the multiplicity of souls is established. This verse, it is evident, tries to prove the multiplicity of souls which is therefore apparently inconsistent with the verses 10 & 11 where the unity or singleness of soul is asserted. From this apparent inconsistency arises the attempt to modify the meaning of the latter consistently with that of the former. But no attempt has been made to reconcile them without modifying the meaning of either. Are the verses really inconsistent? I do not think so. The truth is the verses 10 & 11 (we should always read these two together) speak of Purusa in his absolute character i.e. of the Parama Purusa or the Absolute Soul while the verse 18 speaks of purusas in their relative and individual character i.e. of *jivas* as associated with external investments or embodiments. Or in more familiar words the former speak of Isvara or the Infinite Self and the latter of human or individual souls. It may be objected that the Sankhya recognises only twenty five categories one of which is Purusa so that it speaks of only one kind of Purusa, no two and that one kind of Purusa must be that who is associated with the manifested i.e. the Consciousness or Intelligence self-consciousness Manah the ten organs of sense, etc. and is therefore multitudinous. This is certainly not true. We have already found that the Sankhya Pravachana Sutra speaks of two kinds of Purusa, the Infinite Purusa or Isvara and the finite and confined purusas or Jivas. Similar is the case with the Sankhya Karika. It is true that the latter does never even mention the word Isvara in any of its verses but it is perhaps because the word

Isvara bears different meanings and especially it is not used in the Sutra as equivalent to Brahman the truly Absolute Self or it may be because the Sankhya Karika does not recognise any essential distinction between the Absolute and the human Soul, the latter being nothing but the individualisation or differentiation of the former. But whatever might be the reasons it is certainly no sound argument that as the Sankhya Karika does not mention the word Isvara it does not recognise his existence at all. I am going to show that by the word Purusa or the Soul the Sankhya Karika means sometimes the Absolute and sometimes the Relative Soul sometimes the Brahman and sometimes the Jivas.

Examine the verse 19 a little more closely and we shall find that the reasons for which it declares

Purusa to be multitudinous, do not really prove him to be so. Birth death the organs activities and the three *gunas* all belong to or are adjectives of Prakriti or more properly of her evolutes and none of them belongs to Purusa, inasmuch as, being essentially eternal and infinite, he cannot be born nor die being all pervading he cannot have any organs of sense being in active he cannot act, and being non composite he cannot have the *gunas*. Therefore what the different allotments of birth death and the organs, the unsimultaneous character of activities and the inequality of the three *gunas* really establish is not the multiplicity of Purusa, but that of the *Upadhis* or external investments in and through which Prakriti manifests herself when conjoined with Purusa. We should be more explicit in this point because it is the most important one. The concrete man has two sides or aspects: he has a rational side and he has also a non-rational or natural side the latter including according to the Sankhya everything which is found in man except his Self or Soul or in the words of the Sankhya, he has a side which is represented by the *Purusa* and he has also a side which is represented by Prakriti in the shapes of the external investments, namely the Consciousness or Intelligence, the Self-consciousness the Manah the two organs of sense, the five subtle Elements and the five gross Elements. The concrete man is the synthesis or union of Purusa and Prakriti—of the Self and the Not-Self—of the Subject and the Object. In short the concrete man is a *subject-object*, Purusa or the Self or the Subject in him is infinite, unchangeable eternal all pervading inactive (in the ordinary sense and beyond all attachment but Prakriti or the Not-Self or the Object in him is actually finite changeable, temporal non pervasive active and attached Birth death etc. are therefore, characteristics of the latter side of man while the former is above and beyond them all. Thus we find that the verse 18 does not mean to establish the multiplicity of Purusa, which is impossible but the multiplicity of the *upadhis* or investments in and through which Prakriti becomes associated and conjoined with Purusa giving thereby rise to multitudinous *jivas* or human beings. Furthermore, it is evident that the verse 18 indirectly establishes the unity or oneness of Purusa, and thus confirms what is affirmed in the verses 10 & 11 with regard to his oneness.

But it may still be asked. As the verse 18 clearly declares the multiplicity of Purusa how can it be reconciled with his unity or singleness? Or in other words how can Purusa be one and many of the same time? This is undoubtedly one of the most important problems of metaphysics. This raises the old problem of *the one and the many*. The instance in point is man himself man himself a one and many at the same time. He is the unity of Purusa and Prakriti—of the self and the not self he is a subject object. In whatever way whether by proximity or otherwise these two distinct and opposite realities are united in man it cannot be denied that he is a unity in variety—an one many. But only this will not solve the problem. We are to prove that there is one Absolute Purusa and that all other Purusas are nothing but His individualisations or differentiations. In this way

only we can solve the problem of the one and the many. What does the Sankhya say about it? Let us consider. In the Sankhya Karika and also other treatises on the Sankhya, Purusa is defined in a general way although they assert that there are many Purusas that is the individual purusas are not separately defined but have a general definition. They are all infinite unchangeable all pervasive eternal rational etc. that is they all have exactly the same set of attributes. Thus they are all exactly the same but, yet they are distinct and many. How is that possible? That may be possible only on the supposition that there is really one Purusa and all other purusas are His individualisations or differentiations. Or in the words of the Sankhya every particular purusa is the Absolute Purusa in so far as He is associated and bound up with Prakriti in a particular way. This is the reason why the Sankhya calls every particular purusa infinite eternal all pervasive etc. No other solution is possible. For every Purusa is perfect, and yet, there are numerous Purusas—these two expressions are inconsistent if we suppose them absolutely different and independent, inasmuch as they will then limit one another by virtue of their absolute differences and will thus destroy their own perfection. Many beings perfect in the same sense and in the same way and yet absolutely different is a self contradictory assertion.

If we now come to the Sankhya Sutram we find the same conclusion about this point. After establishing the multiplicity of the Souls see chap. I 149 and chap. VI 40) it says. From differences of upadhis or investments also arises the appearance of multiplicity of the one Self as of Akasa by reason of water pots, etc. Anuvadda and Bijnana suppose that this aphorism represents the view of the Vedantins which the author of the Sankhya means to refute. But there is no evidence to defend their views. Compare this aphorism with the aphorism. The teaching of the Sruti about the going of Purusa is in respect of his external investment, as in the case of the Sky (Ib 51) Bijnana explains this aphorism in this way. There are of course Vedical declarations about going with reference to the Purusa. But these should be regarded as having been made certainly in accordance with the arguments and teachings of the Sruti and Smriti about the universality or all pervading character of the Purusa and therefore only with reference to his connexion with an external investment in the same way as motion may be attributed to the sky. Such is the meaning. On this point the evidence is as follows. As the sky enveloped within the water pot, seems to move while the water pot is carried (from place to place) (whereas in reality) the water pot is removed and not the sky so the jiva, the embodied self which is like the sky (in this respect)—*Brahma Bindu Upanishad*, 13. Read this with the aphorism 59 of the chapter vi which runs thus. And in accordance with the Sruti about its going though the self is all pervading there takes place in the course of time its connexion with the place of Experience through conjunction of the Upadhi—just as in the case of the sky. Here Bijnana evidently admits that those aphorisms represent the views of the author of the Sankhya that the Self is essentially one eternal and all pervading but appears to limit

itself by embodiment and thereby appears to be distinct. Thus we find that the interpretation given to the aphorism 150 (chap I) by Bijnana is evidently mistaken and inconsistent with his interpretation of the last two aphorisms. To avoid misunderstanding we should also read the aphs. 151-154 which are connected with the aph 150.

The aph. 151 runs thus 'The Upadhi or investment is different, but not the holder thereof.' What this really means is, just as the Akasa appears to be different on account of the differences of its *upadhi* for instance water pot etc. but really it remains identically the same so the Soul remains essentially the same though appears to be different by reason of his different embodiments. Anuruddha and Bijnana interpret it in a different way consistently with their interpretation of the aph. 150. But we have shown that their interpretation of the aph 150 is erroneous therefore, their interpretation of the present one is also erroneous.

The aph 152 is 'Thus, there is really no imputation of contradictory attributes to the Soul which is present everywhere by its unity.' This aphorism is an answer to the objection that if the Soul be really one, how can it become multiple, and thereby can it have contradictory attributes namely unity and variety at the same time? Anuruddha and Bijnana have given to this aphorism a different interpretation but our remark on it will be the same as that of the preceding.

The aph 153 runs thus 'Being the property of another, i.e. Prakriti, it (the property of multiplicity) is only imposed upon the Soul but really it does not belong to the latter on account of its unity or oneness. Or in plain language the aphorism means to say that the attribute of multiplicity really belongs to Prakriti, but when she becomes conjoined and associated with Purusa who is essentially one the latter appears to be different and multitudinous. Or in the words of modern philosophy the One Absolute Soul appears to be differentiated into numerous souls. Anuruddha and Bijnana give a different interpretation but it is as mistaken as their interpretations of the preceding aphorisms.

The aph 154 is this 'There is no contradiction (by) the Sankhya theory of the multiplicity of Purusas' of the Vedic declarations of non-duality (of Purusa) because the reference (in these declarations) is to the *genus* (of Purusa).' This aphorism raises a new problem and suggests a solution of the difficulty raised in connection with the inter-

pretation of the verses 10.11 and 18 of the Sankhya Karika, as mentioned before. Some suggest that by the unity of Purusa is meant the unity of the *genus* whereas by the plurality of Purusas is meant the plurality of the *species*. That is to say, when the Purusa is called *one* it is regarded as the *genus* and when the purusas are called *many* they are regarded as the *species* or more properly *individuals*. But we should guard ourselves against the confusion between two meanings of the word 'genus'. In Formal Logic, *genus* is an *abstract notion* representing only the common attributes possessed by a class of objects. Thus *genus* is not a concrete reality, but a group of attributes while the *individuals* are the concrete things or beings possessing those attributes. In this sense of *genus* and *individuals*, what are *real* and *concrete* are the *individual purusas* and the One Purusa is nothing but an *abstract notion* expressing the common attributes of the individual Purusas and has thus no existence as a *real concrete object*. This is certainly not the true meaning of the One Purusa, as we have shown before. The term 'genus' has another meaning. In metaphysics 'genus' is not an abstract notion but a *concrete reality* and the true reality of which the individual things are only differentiations, modes or moments. (Hegel and the Neo-Hegelians). In this sense of *genus* and *species* the One Absolute Purusa is the true concrete reality and all the individual Purusas are His individualisations or differentiations, and are, therefore as real as the former. This is the meaning of the terms *genus* and *species* with the author of the Sankhya Karika when he speaks of Purusa as both one and many at the same time. It must be noticed here that those, who contend that the notion of the unity of Purusa is an abstract genus-notion representing only the common attributes of the concrete individual Purusas, completely forget that according to the Sankhya there are no differentiating attributes by which the Purusas may be distinguished from one another, and we have proved already that the only so-called differentiating attributes to wit, birth, death, etc. are *not* the attributes of Purusas, but of the physical bodies or investments with which they are associated. So that in the absence of any differentiating attribute or attributes there cannot be *multitude* of purusas. In short, there must be *one and only one Purusa* associated with numberless different investments and thereby differentiating Himself into multitude of purusas or *jivas*.

(To be continued.)

PRESENT-DAY TURKEY

By INDU M. DAS

THE rapid changes and the radical reforms imposed on Turkey one after another cause even the most liberally-minded people in Europe to doubt whether they would endure. They fear a reaction in a country where most of the people slumber in ignorance and illiteracy and where most

people's minds are engrossed in religious fanaticism and superstitions, a reaction is not very difficult to bring about. There may be a restoration of the Khalifa. One is reminded of the subsequent happenings of the French revolution. One cannot anticipate parallel happenings in Turkey but one is sure that if

the people are determined to have a popular government it will be rather difficult to establish the old regime again

The antagonistic newspapers exaggerate the dangers of the Turkish republic and exult in narrating how Mustapha Kemal Pasha is growing more and more unpopular so that he does not even venture to show himself in Constantinople. There may be some slight truth in this statement. Kemal Pasha whoever he may be a hero or an adventurer is not after all a goody goody man. He has friends who side with him as well as enemies whose privileged interests he has smashed and who are seeking opportunities to strike him down. This is the common story of all great statesmen.

When I was travelling from Sofia to Constantinople I chanced to make friends with several Turkish youngmen who were coming from Vienna. They received their education abroad and it is needless to say that they were very liberally brought up. I had a talk with them and our conversation turned to the subject of the reforms in Turkey. They belonged to the party of Kemal Pasha. They wholeheartedly supported the reforms as indispensable for the growth of the country and declared that a reaction in favour of the Sultan would be impossible inasmuch as the republican government has been trying to be popular by making the people conscious of their material interests.

The incessant wars and reverses in the past have taught the people of Turkey the bitter lesson that their customary religion is not the be-all and end-all of life. To survive in the struggle for existence they must be at least equal if not superior in all points of strength to their European adversaries. It has therefore been possible without alienating the people to break with the ruling dynasty and abolish the Khalifat and establish the Turkish republic. These salutary steps have no doubt estranged the hearts of Indian Mahomedans, who sympathized with Turkey during its wars with Greece and who wanted to see the Khalifat strengthened. But Turkey had to choose between its welfare and the upkeep of the Khalifat, which had checked and retarded the progress of the country. It could not sacrifice its welfare to satisfy the religious whims of its foreign correligionists. A republican government cannot afford to let the members of the ruling dynasty remain in the country to foment secret intrigues in order to recover

its lost supremacy. It must look to its safety and though it was a hard blow to the religious Mahomedans in India, the Khalifa Mahomed Abdul Medjid Effendi and all the members of the dynasty who asserted gauched at the vitals of the country were banished altogether. It is with some bitterness that my Turkish friends spoke of the avarice, tyranny and debauchery of the late Sultan.

At present the Fez has been penalised. It has been considered as the symbol of loyalty to the Khalifa. But the abolition of the Fez my friends said is not politically so important as it is morally. The Fez is not an ugly thing but it is simply unbearable that people should still cling to a fashion introduced centuries ago in the blindness of their religious zeal. The fact bears testimony to the stagnation of men's minds unable to conceive new things. The dynamic mind would not suffer an everlasting and unchangeable system of things even in matters of dress.

Mustapha Kemal Pasha suggested the European hat in lieu of the prescribed Fez, and the people spontaneously adopted it. The fact is that Mustapha Kemal Pasha wants Turkey to grow up and be totally like an advanced European country not only in activities but in exterior appearance too. The tradition has been broken and the women have been relieved of their *borghas*. A casual look in the streets of Constantinople convinces one that the people are giving preference to European dress. The puffed up trousers, the many buttoned coats are very rare. The women have scarcely veils and the long dark robes that covered them from head to foot have totally disappeared. There is a prevalence of blouses and frocks and a predilection for the latest Parisian fashions. This tendency is contemptuously decried as the aping of European culture by many who fear that Turkey will ultimately lose its individuality and be a slave to European fashions. Whether Turkey is justified in copying European apparel or not is not a matter of discussion here. Anyhow these outward aping or whatever they are called reflect no credit on the inner culture or progress of the country. Nevertheless, the changes in dress and habits are quite asounding as they have been brought about in a very short time. It is a joyous sight no doubt to see the women move about freely and go out shopping themselves. Many women are em-

played in business houses as typists and sales girls. Undoubtedly it was a cruel affair to shut them up in the harems. The fashion of bobbed hair, I noticed, has not been so profusely introduced in Constantinople. Many of the young women have still long hair and instead of wearing hats, they wind very gracefully a piece of silken scarf of chequered colours on the head and knot it behind beneath their shingles. Still, there are open armed blouses, short frocks, skin colour stockings, high healed shoes and a small leather bag in hand to carry powder and perfumes. The oriental bondage has been severed and it is very doubtful in case of a reaction whether they would let themselves be shut up again without a severe protestation.

In the interior of Turkey where the light of the new era has but dimly penetrated, one meets frequently with the oriental costumes. The women are clad in perpetual flowing *ghagras* wrapped up in chequered scarfs and veiled with *borlhas* as before. But the men have mostly taken up coats and trousers. The educated people are open to European modes; the women folk of the lower level are still being shut up. One of the observers has attributed their disregard for European culture to their resolute and obstinate character hardened by religious injunctions which no law can ever break, but I think, when the tide has been set in motion it will sweep away in time their obstinacy of character if any, and leave them as Europeanised as their fellows in Constantinople. Even in Adana and Mersine the tendency to imitate Europe is distinctly visible.

The republican government has forbidden religion to interfere in any way with the administrative functions. Turkey comprises not only the Mahomedans but also a great number of Christians and Jews. Turkey must consolidate its power and this can only be done by uniting all the people of diverse religions in one national cause. 'Turkey and Islam next has been the motto'.

On February 1, a new code of civil laws universally applicable to all the communities has been compiled and adopted, through which the state can administer impartial justice and look after the social and economic welfare of the country as an integral whole. If the laws governing a society of different religions derive their inspirations from one predominant religion they are likely to be despotic. On the other hand, if different

laws are promulgated for each of different religious communities, that is, if capitulations are made to the minor sects, the political and social unity of the nation is liable to break up. Already, the smaller communities, who had been considering themselves as foreigners and clamouring for capitulations, are being merged in the Turkish nation and the need of such communal representation, as is in vogue in India, is being smoothly dispensed with.

The Government has also put down the religious institutions called Madrasahs and Tekkies, which had been asylums of ignorance, fanaticism and obscurantism, and is establishing state primary and secondary schools for free mass education. Education is not widely spreading owing to the lack of sufficient number of teachers. So great care is being taken to train up teachers first. In villages where the peasants' children have to help in agricultural work, periodical schools have been set up which the children must attend two or three days in the week.

There has been recently a new movement by the literary people to do away with Turkish characters and adopt Roman characters for the Turkish language. The idea is very bold. Even in Europe there is not one uniform set of characters. The German language has Roman as well as Gothic characters and the Slavonic languages have partially different characters. The composing of the Arabic types for the purpose of printing is very troublesome. The Chinese, Japanese and even the Indian languages have characters which cannot be as smoothly and as quickly composed as Roman characters. The movement of latinising the Turkish script is being carried on vigorously and the minister of education in Turkey has appointed a committee of specialists, to examine the matter and give their opinion. Already the daily 'La Republique' is publishing Turkish texts in Latin characters. The decision of the specialists, if favourable, will create an absolutely new epoch in the history of mankind.

The condition of the public works in Constantinople is lamentable—the roads are neglected, there is dirt and dilapidation everywhere. Apart from the natural scenery of the Bosphorus and the Golden Horn which are really beautiful, Constantinople has nothing to glory in. The ancient mosques with impressive minarets and minars have an environment of squalid houses. The roads

have big holes full of filthy water in wet weather and the narrow lanes are abominable. The transference of the capital to Angora has left Constantinople quite neglected. Still it is a world's metropolis. This neglect has been due to the constant warfare that Turkey waged for a long time and the repairs and mendings are now costly affairs, which Turkey cannot afford at once owing to the lack of money.

Agriculture in its present state seems not very promising. Huge tracts of land are lying waste and desolate in European Turkey and Asia Minor. Peasants are not many and consequently there are fallow and weedy lands. The greater part of Asia Minor is absolutely barren, the rocks and hills are frightfully bare of trees. But about Smyrna, Konia, Adana and Mersine one can see luxuriant vegetation and crops. Government is also encouraging agriculture and extensive irrigation, and canals are being dug in Anatolia to water the lands.

After all that I saw and heard I can very safely state that the people of Turkey have been always active and have

ever been praised as hardy and excellent soldiers. It is only the folly of the ancient regime which brought disasters on them and carried them to the verge of inevitable wreckage. The people were taxed unnecessarily and no attempts were made to educate them. Madrasahs and Tekkies had been spreading ignorance and fanaticism and thereby weakening the morals of the people. They were goaded on to the battle fields not for their own interest but to satisfy the avarice of a set of the voluptuous privileged. Turkey owes its deliverance from this horrible state of affairs to one single man—Mustapha Kemal Pasha, who is infusing a new spirit into the life of the people by organising the state on a solid economic base. Through his inspiration the people are intent on absorbing all that European culture has got to offer. And whilst Turkey carves its own destiny and makes for prosperity with bold strides, a wretched community of a wretched land looks on with suspicion and ignorantly sheds tears for the exiled dynasty of an unfortunate and obsolete Khalifa.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses etc. will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor M. R.]

ENGLISH

KEATS AND SHAKESPEARE John Middleton Murry
Oxford University Press
ESSAYS & STUDIES By Members of the English
Association vol. XVI Oxford University Press
THE NEW PAST Edited by E. H. Carter M. A
Oxford Basil Blackwell
COLLEGE Edited by H. W. Garrod Oxford
University Press
BISSELL'S NOTE BOOK Oxford University
Press
UNEDUCATED POETS Southey Edited by J.
Childers Oxford University Press
LECTURES ON THE ENGLISH POETS By William
Hazlitt Oxford University Press
A BOOK OF MODERN VERSE J. C. Smith (Re. 1)
Oxford University Press

It often happens that owing to lack of space or a necessity for making room for articles on events

that have suddenly cropped up it is impossible for a monthly magazine to do more than merely acknowledge books sent to it for review. This involves some injustice to those that deserve more than a mere mention. Such books of course are noticed elsewhere but readers of a magazine like to have their attention especially directed to what is of value in the publishing world. Some books are interesting for the moment. When once read they can be put away and never or at any rate very seldom referred to again. Others are of a more permanent value, and it occasionally serves a useful purpose to bring them down from their shelves and remind readers that there are such books in existence. The Branch of the Oxford University Press is an acquisition to Calcutta. It is continually issuing publications which besides being a pleasure to serious readers are useful to students of all classes. To lovers and students of literature the exhaustive work of Mr. Murry entitled Keats and Shakespeare is valuable. The

pleasure of reading it is enhanced by its excellent get-up—the paper and print being exceptionally good. Mr Murry starts his task with the proposition that to know a work of literature is to know the soul of a man who created it, and who creates it in order that his soul should be known. To Mr Murry Keats is the natural approach to Shakespeare. Hence the title of the book and the form which it has assumed. He thinks that he is different from other critics in that he has tried to understand Keats as he was, and not to fit him to some pattern. He discovers that Keats was conscious of the strange relation between himself and Shakespeare, not to that inanimate Shakespeare which is the name given to a volume of printed words, but to a real presence a living being, whom Keats believed that he intimately understood and who made demands upon Keats' loyalty from which in his moments of extreme agony he struggled in vain to escape. The whole poetic story of Keats is contained in the brief span of four years. Mr Murry's chapters are concerned with the gradual development of Keats. Copious extracts are made from his letters which might have been better marshalled but which give a very clear impression of Keats' state of mind. Beauty in all things was Keats' great poetic intuition and the revelation of the beauty the great human purpose to which he dedicated himself. Especially interesting are the chapter on the first Hyperion and the second Hyperion and on Keats' love. The book concludes with a chapter headed Keats' return to Shakespeare. Mr Murry points out that the famous Ode to Autumn is Shakespearean in its rich and opulent sincerity of mood. In its lovely and large periodic movement like the drawing of a deep full breath. There are a few notes at the end which deal with technical matters raised in the body of the book. That it is a comprehensive study must freely be acknowledged that Mr Murry has been carried away by his subject to such an extent that he is at times obscure, and at times too fantastical for full appreciation from his readers is evident. He has made himself wholeheartedly one with his subject and is at times apt to forget that opinion are diverse and no one man can claim to be an infallible interpreter. Keats is a poet whose inspiration to Indians is never failing. He is the English poet who perhaps most of all influenced Rabindranath Tagore. There is something in Keats that must always appeal to the emotional side by the oriental mind. As the years go on his position amongst the poets is found to be higher and higher. Mr Murry's book has given much material for public contemplation in the study of Keats. He has helped to show some new aspects of his beauty. The obvious sincerity with which Mr Murry writes, has the effect of inducing one almost against one's will to agree with his point of view. It would of course be impossible to follow Mr Murry through all his theories. It is sufficient to give this indication that every lover and student of Keats will find in this book a wealth of information and suggestions which make Mr Murry's contribution to the study of the poet of Beauty a notable book.

Essays and Studies. Volumes A & B are collections of essays of members of the English Association which contain much of interest and information. Volume A which is collected by E. H. Chambers contains six essays the most interesting

of which are 'Reason and Enthusiasm in the Eighteenth Century' by Oliver Elton and 'Alan Ramsay and the Romantic Revival' by W. Macaulay. The other essays with the exception of the life of Bishop Corbett by E. V. Crompton, are of a mere technical nature. One cannot however omit to notice Ethel Seaton's 'Marlowe's Map' which well repays careful study. Volume B which was collected by Oliver Elton of special interest. In this series is the article by Miss Edith Burkhead on 'Sentiment and Sensibility in the eighteenth century novel'. Novelists have travelled far since the eighteenth century, so that it is not unprofitable occasionally to go back thereto and renew acquaintance with older novelists by means of such essays as these. This world's ideas of the next is a summary of vision literature of the great legend and in these days of spiritualism and spiritualists it is a useful study. 'The Words and the Play' by Alan Monkhouse is a discussion on how far the words of a play should be subordinated to its other features, the scenery and the action. Mr Craik's view that the figures and visions induced by great words can better be brought before the eye and so into the soul of the audience if the artist concentrates on that which appeals to the eye than if that which appeals to the brain, and that which appeals to the ear is making simultaneous confusion. Mr Monkhouse in his short essay controverts this point of view. The essay appears in a collection published in 1925 but it is still up-to-date. So also is Mr Basil Blackwell's 'The New Past'. As from the Oxford University Press so from Mr Basil Blackwell—(whose place in the Broad at Oxford is one of the attractions of the city)—one expects much, and is not disappointed. 'The New Past' is the outcome of a conference held at Aberystwith University in 1924. The volume was published in 1925 and consists of a number of essays on the development of civilisation. They include such subjects as 'some origins of civilisation' by H. J. Flemer, 'The Biblical Record' by Alexander Nairne, 'The Problem of Political Unity' by Ramsay Muir, 'Britain's Place in Western Civilisation' by F. S. Marvin. It is a handy little volume and though published some time ago is full of helpful matter for students of the problems of to-day.

So far as English Literature is concerned, The Oxford University Press see to it that students have a plentiful supply there at a very moderate price. The volumes in the world's classic series are excellent compilations which the editors spare no pains to make accurate. Hazlitt's 'Lectures on English Poets' is one of these, and it enables any student of English Literature to get at a very reasonable price a book which will be useful to him in his studies. Boswell's life of Johnson has not as yet lost all its popularity, in fact, in some quarters it is as popular as ever. The publication of Boswell's note-book from which he eventually compiled the life gives the reading public an opportunity of seeing how careful Boswell was to record every matter he considered of importance and how faithfully he has transcribed from his note-book when writing the life. The note-book is published on one side of the page and forms by the first edition of the life on the other side. There is a reproduction of Boswell's handwriting at the beginning, this is a slim booklet and a very

acceptable one. Mr H W Garrod's edition of Coleridge is an excellent piece of work and will prove of much use to students besides being a welcome addition to a library. It consists of notes on Coleridge's life, essays by various writers on Coleridge—a careful selection from his poetry and prose, and a few notes. Soithev's *Uneducated Poets* will perhaps not be of so wide interest but it is pleasant to have an opportunity to stroll occasionally down the bypaths of English Literature and this volume supplies that opportunity. A frequent question asked by those who wish to know something of very modern poetry is—can you recommend a small anthology of modern verse—comprehensive and not too expensive. There are several somewhat bulky anthologies but of small ones perhaps booklets such as *Tretler First and Second Books of Modern Poetry* and Mr J. C. Smith's *Book of Modern Verse* are among the best. One has nothing but praise for Mr Smith's selection. Published in 1905 every one of its sixty-three pages contained poems of value, and a large number of modern poets that are of matter are included. A young student could do no better than begin with this collection which will also appeal to those who have had somewhat wider opportunities of reading modern poetry because in a small space it contains much that they have appreciated.

R. C. B.

KESHUB CHANDRA SEN AND THE SCHOOLS OF
PROTESTS AND NON-PROTESTS By Gour Prasad
Mazoomdar Pp 439 Price. Re 1

The author has invoked the spirit that once transformed the reformed Brahma Samaj into a Pandemonium. The spirit is still doing havoc in the Samaj. Deplorable.

BHANUDAS A translation from the Bhakti
Jaya By Justin E. Abbot Printed by the
Scottish Mission, Industries Co Ltd. Poona. Pp
VII+48+56

Bhanudas was a poet saint of Maharashtra and was the great grand father of Eknath.

Mahapati has written the story of Bhanudas in the 42nd and 43rd chapters of his *Bhakti Jaya*. Our author has given a readable translation of these two chapters. The Marathi text is given in Appendix I. There are five more appendices in which the author has given the Marathi texts of what was written by other writers.

The author is thinking of using a series contain the stories of the Marathi Saints. Bhanudas is the first book of the series and will be followed by the story of Eknath.

This is the only English book on Bhanudas and will we hope be read by those who take an interest in the subject.

A TREATISE ASCERTAINING THE CORRECT SITES OF
PLACES, RIVERS AND MOUNTAINS OF INDIA AS FOUND
IN THE RAMAYANA By Rajya Kumar Padmapati.
Tenzpur Pp 87 Price Rs 2

Uncritical

MANES CH. GHOSH.

"WALT WHITMAN" By John Bailey (English
Men of Letters Series) Macmillan 5s

One does not know if the intention of the present editor of this series is to deal with

markedly contrasted authors in sequence but the contrast is at least evident in bringing out Meredith after Melville and Whitman after Swinburne. If one of the main points of interest in Swinburne is his mastery of form the most noteworthy feature in Whitman is his complete and deliberate neglect of form as most critics understand it and Mr Bailey has here a far more difficult task than what Mr Nicholson had with Swinburne or what he himself had in his earlier critical works—on Milton or Johnson.

The story of Whitman's life is soon told and does not take up even a quarter of the book the main portion of the work being on characteristics and comparisons. Whitman's Language and Metre and *A Walk Through Leaves of Grass*. In the beginning we notice that though Whitman's poems were written at different times and in different moods there was far less variety in them than in the works of most poets—there is nothing like the difference between *Love's Labour's Lost* and *Lear* between *Allegro* and *Santo* or between the *Lyrical Ballads* and the *Ecclesiastical Sonnets*. We may classify his work under various headings, but very few can be definitely consigned to one class. Or again we may say that all through his life he dealt with three subjects himself the average man and the universe but very soon we discover that the three subjects are one and the same. A comparison of Whitman with some of the greatest English poets is very instructive. Whitman outwardly resembles Milton in being one of the most political of poets and yet there is a vital difference for while Milton was an aristocratic republican after the fashion of Rome Whitman was an egalitarian democrat after the fashion of Rousseau the most passionate article of his creed being not so much liberty as equality. Whitman is however much more akin to Wordsworth for it was the latter who gave to poetry its freedom to call nothing common or unclear and when Whitman was dealing with the average man in poetry he was simply following the path marked out by Wordsworth.

This introduction of the common into poetry brings in the question of Whitman's language and metre. Whitman felt that poetry following the old conventions of language and metre has a tendency to become feeble and hence needs a plunge into an invigorating bath of prose. He had to make for his generation the periodical 'return to Nature' and this he did by taking hold of muscular democratic virilities without wincing and putting them into verse. He felt that poetry can utilise all events and occurrences without any selection—that a poet can see things exactly as an ordinary man sees them and describe them exactly as such a man can. This is evidently a mistake for the result of such a process is not poetry but matter of fact, it is photography and not art. Again when Whitman supposed that the poet can use any language, he made another mistake for poetry has definitely to appeal to the imagination and emotions. When Whitman considers metre an outworn superstition of feudalism his position is defensible and it has been defended on the ground that 'the history of English verse is the story of the exhaustion of the effects to be obtained from rhyme and metre and that rhyme and metre are dead or

dying devices. This however is inaccurate for the history of English verse merely shows the exhaustion of particular metres and the abandonment of one metre for another. Whitman's followers even in America, have now understood that rhyme and metre are forces of expression without which poetry may have to leave unexpressed the most secret and intimate part of what it has to say. In language Whitman's theory leads to audacities of ugliness—to ordinariness and meanness. It leads to neglect of grammar producing meaningless perversities and to the introduction of scraps of half understood foreign languages which are at best unnecessary and pointless. Then Whitman's theory about metre leads to prolonged verbosity by doing away with formal restraint. It leads to rhetorical grandiloquence and a Poet's losing himself in superfluous words. It is said that free verse is characterised by rhythm as opposed to metre but this is not sufficient for prose also has rhythm. The unit of free-verse Poetry is a sentence but can it introduce the element of expectation based on repetition which is so much the charm of metrical Poetry? Whitman attempts to do it by repeating the same phrase or word in a number of successive lines or by closing each section with the same line but this repetition is too little felt to create enough of the required expectation. So the conclusion seems irresistible that by his lawless and all embracing freedom as to subject, language and arrangement of language Whitman placed his poetic genius at a fatal disadvantage.

We have no space to go into Mr Bailey's detailed criticism of *Leaves of Grass*, its open air outlook its mysticism its handling of love and sex its response to the call of war. It is on the study of this book that our judgment of Whitman rests and in forming this judgment one has to steer midway between those who regarded Whitman with mere contempt and those who considered him rich above almost all his co-evals in the properties of poetry and it will not be difficult to agree with Mr Bailey's verdict. Whitman and his poetry were not all that he wished them to be and often thought they were. But it can hardly be denied that in them for the first time the native and original genius of the United States of America found authentic though no doubt not perfect, expression.

N K SIDHANTA

MERCANTILISM AND THE EAST INDIA TRADE By
P J Thomas M A B Litt (P S King & Son
Ltd. 1926 8s 6d. net)

"The object of this monograph" as the author tells us in the Preface is to trace the beginnings of Protectionism in England. As is well known the gradual transformation of mercantilism into protectionism took place between 1600 and 1750. Mr Thomas' book opens with a general account of the mercantile system and of the controversy between the bullionists and the advocates of the balance of trade theory in the seventeenth century. Here the author presents in an eminently readable form the published accounts of previous writers and shows how the whole mercantilist controversy of the period raged round the East India Trade.

The rapid increase in the use of Indian textiles in England is then described. From about the year 1650 Indian cotton and silk goods came

into fashion in England. It is often said that the East India Company destroyed our textile industries on patriotic grounds. Mr Thomas shows that the Company's policy was shaped solely by its own pecuniary interest. Thus when the demand for Indian textiles increased during the latter half of the seventeenth century the Company did every thing in its power to advance the industries of India. In this direction it was pushed on to lengths not justified by current views on patriotism. The Directors sent out patterns and models of piecegoods from England. They also sent to India some artificers to teach Indian artisans English modes of weaving and dyeing (p 39). As the author tells us this mad enterprise of the Company did not influence the Indian artisans to any appreciable extent. It was the comparative cheapness and elegance of the Indian stuffs which enabled them to displace English woollen and silk goods from their home and foreign markets. This gave rise to the agitation for protecting British woollen and silk industries.

The controversy that raged round the question of restricting Indian imports led not only to the crystallisation of the protectionist phase of mercantilism but also gave rise to the opposite view of free trade. Mr Thomas reminds us that the controversy was not between England and the East Indies but between two powerful interests within England: the English woollen and silk manufacturers were pitted against the English East India Company and the English calico printers.

The author is mainly concerned with "this early clash between Protectionism and Free Trade" which he describes with facts drawn from contemporary documents. He mentions the protectionist arguments of pamphleteers like Pollexfen and Cary and the free trade views of Child and Davenant and shows that they anticipated some of the modern arguments for free trade and protection.

These early protectionists demanded tariffs as a weapon to defend the national industries against unfair foreign competition. They were not all craving for treasure or raving for national aggrandisement. Writers like Davenant, though not convinced free traders, made a sensible appeal to an international specialisation in industries, while the *Considerations on East India Trade* foreshadowed the modern theory of comparative costs (p 77). This is the most important chapter in a book which claims to be an integral chapter in the history of economic thought. We only wish that the author had given us a fuller and more systematic account of the different writers dealt with.

Mr Thomas closes his narrative with the final triumph of protectionism in England after the passing of the calico bill of 1720. The book is a useful and scholarly contribution to the history of mercantilism in England in the seventeenth century. The author has incidentally thrown also some light on the Indian cotton industry during the period.

J C SINGHA

ECONOMICS OF AGRICULTURAL PROGRESS (WITH
REFERENCE TO CONDITIONS IN THE DECCAN) By
B G Srinivasuluiah Published by the Author Price
Rs 28 Pp XVI+207

The object of the book is in the author's own

words, to marshal some of those considerations which form the background and foundation of agricultural prosperity. He concludes by making a few suggestions and recommendations. They are as follows: (i) Improvement of *soil* and *cattle* (ii) *Better implements*, (iii) Not only a *large* but also a *levelled* and *embanked* *holdings* (iv) *seed and crop selection*, (v) *Better manures* (vi) *practical utilization of the results of scientific research for effective protection against insects and pests*; (vii) *co-operative marketing*, (viii) *Development of subsidiary industries*; and (ix) *Reorganization of the many Governmental departments now helping agriculture and the creation of a Development Department for the whole Presidency (i.e. Madras)*. There are some statistical tables at the end of the book showing the increase or decrease of population, the size and extent of sub-division of holdings, and the results and extent of irrigation. There is also a note about books.

H. S.

CREATIVE CRITICISM By J. E. Spingarn
Hamphrey Milford Oxford University Press Pp
133 6s.

In this book of four essays and an appendix the author has vindicated what he calls the New Criticism by clearing its ground of all the dead lumber and weeds, all the old rules and the paraphernalia of academic pedantry. He reduces the task of the Aesthetic critic to this simple concern: 'What has the poet tried to express and how he has expressed it?' In order to answer this question, the critic will have to become (if only for a moment of supreme power) at one with the creator. For, says he, "the identity of genius and taste is the final achievement of modern thought on the subject of art, in their most significant moments the creative and critical instincts are one and the same." In the appendix which is a note on this identity of genius and taste he tells: "To say that the two faculties are in their essence one, is not, however to say that criticism and creation are not without difference. It is merely to recognize the element of fundamental kinship." In the other three Essays he has reinforced the same theory in his discussion of the problems of "Dramatic Criticism," "Prose and Verse" and "Creative Connoisseurship." All these are very brilliantly written and so far as Aesthetic theories go, they will satisfy all artistic souls, carrying conviction and encouraging that attitude towards all works of art which has been always felt to be the only true attitude by men of taste and culture. But something more than a discussion of pure fundamentals is needed to make the theory good in practice for, the author has achieved nothing beyond suggesting a new Orientation in the art of appreciation which, when it comes to concrete application, will fail of its purpose because the Aesthetic Critic can never be sure of his moments, and though his productions may still be in a sense, creative, his adventures among masterpieces may prove a misfortune to the masterpieces themselves.

M. M.

STUDIES IN INDIAN PAINTING By N. C. Mehta.
Published by Messrs D. B. Taraporevala, Sons &
Co., Bombay Price Rs 56

The art of book production is neglected and

immature in India. Everything is against the man who desires to bring out a volume faultless in printing, binding and general get-up. In spite of this handicap Mr N. C. Mehta's "Studies in Indian Painting" has turned out to be a masterpiece of the book producer's art. We have felt a rare pleasure and pride in handling this excellent volume and in feeling that it was "Made in India."

Illustrated with sixty-one superb reproductions of paintings belonging to different periods and schools and containing much valuable information on the subject matter of the book "Studies in Indian Painting" will be treasured by both students of art and by book lovers. We congratulate Messrs. D. B. Taraporevala, Sons & Co., on their success in bringing out such a volume. We also congratulate Mr N. C. Mehta, who is known to all of us as an able writer, collector and connoisseur in the field of Indian art, on his achievement as author of a really fine book. The book is priced at Rs. 56. We believe many will gladly pay even this high price for Mr Mehta's book. A. C.

BENGALI

HASIN LAKHAN (RUPAK OF LAKSHMI) *A book of verses* By Satish Chandra Chakravarti, B. L., published by the author from 2 Jahnath Sen Lane Suleas Street Calcutta 1 Pp VI+61, price 5 as

This is a little collection of poems of a topical (social and political) interest partly in the standard colloquial Bengali and partly in the Colloquial of Barisal the author's native district. The author is a non-cooperating pleader and his poems show, in addition to a great deal of shrewd observation, much practical power and a real command over verse. The general note of the poems is that of disillusionment in and frank criticism of our present-day social, political and religious notions and practices. The little poem on the *Poetry of Bidranath* (p. 19) is quite good, and is in a different appreciative vein.

Of special value are the poems in the Barisal dialect (pp. 37-61).

Here we have six not very short poems and these form as good a set of modern compositions in dialect in Bengali as we have ever seen. The value of these poems is very great for Bengali philology since specimens of genuine dialect are rare to procure. What enhances the value of these poems is the careful manner in which the author has sought to represent the pronunciation. He is interested in the phonetics of his local dialect, and he has devised some diacritical and other marks, and these he has taken pains to explain in his preface, which forms a valuable little note on the pronunciation of one typical dialect of East Bengal. The few people in Bengal and elsewhere who are engaged in these studies, or realise their value and take an interest in them, will assuredly feel grateful to Bala Satish Chandra Chakravarti for the thought and care he has put in for this part of his unpretentious little volume, and that in addition to the eminently readable quality of his poems. This book should have a wider publicity among Bengali readers.

S. K. C.

MARATHI

AVIMARAKA—A Marathi Translation of Bhasa's play of that name By Mr V D Deshpande, Dhule. Published by the author himself. Pages 126+112 Price Rs 14

There is no lack of friends willing to help the student class with suitable books. The book under notice is all that such books should be. A fairly exhaustive introduction by Mr Balacharya Khuperkar deals with all debatable points in connection with the age, personality and merit of Bhasa's works in general. One may not agree with all the opinions of the writer but that the information contained in the introduction is valuable cannot be doubted. We have no hesitation in recommending the book to the student world and to the general reading public of Maharashtra.

V G ARTE

SANSKRIT ENGLISH

A CONCISE SANSKRIT ENGLISH DICTIONARY By Mr V V Bhude. Publisher—The Chitrashala Press Ponn. Pages 1228 with a map of ancient India. Price Rs 4

Though the present volume cannot be compared with Prof Apte's Practical Sanskrit English dictionary published long long ago, this work also has its use for students in schools and colleges inasmuch as it supplies a real want of a concise and cheap Sanskrit Dictionary giving everything that a student requires to know in the study of classical Sanskrit Literature.

MALAYALAM

ABADDHAPANCHANGOM A Prahasana By Alappurath P A Krishna Pillai. Sridhara Pauer Press Trivandrum. Price 7 chakrams

This interesting Malayalam farce was written by Mr Pillai about five years ago to be first staged by the members of the Chithira Zinmal Grantha Sila Trivandrum. This was printed only last year through the kind persuasion of many of his friends and was subsequently staged by some other societies in Travancore. It gives us no little pleasure to note that the author has succeeded in his attempt to effect the play most adaptable to the Malabar stage. We have no doubt that Mr Pillai's efforts to bring about a long wished for change in our stage will receive the due approbation from the enlightened public.

PATILKA BANDHU Translated by M Kesavan Flayath, B V Book Depot Trivandrum. Price Re. 1

We had the pleasure to notice in these columns hardly two years ago the Malayalam translation of Sita Devi's *Cope of Gold* by Srimati J K Valluuri Amma, and it now gives us more pleasure to see on the table an excellent translation of her 'Patha-Bandhu'. KNIGHT ERRANT translated by Mr M Kesavan Flayath of the Sarani Daru.

This young translator indeed deserves our

congratulation for the accuracy and faithfulness he has all through-out shown in translating this book from English. We welcome it.

P Anujana Achan

HINDI

SWADES SANGIT By Mr Manthuli Saran Gupta. Published by the Sahitya Sadan Chirgaon Jhansi. 1925 pp 136

The facile pen of Mr Gupta has given birth to this collection of small poems principally on Indian nationalism. With due respect to the reputation of Mr Gupta and other Hindi writers on this topic it must be said that none of their productions could attract the attention of the people in other provinces than their own. Yet Hindi is claimed to be the *Rasrabhasha* of India. A comparison with Bengali nationalistic literature will clear this point. Again a lyric is not a combination of a few lines in verse, and we are sorry to note that most of the modern Hindi lyrics lack the charm of music which is so essential for lyric poetry.

AVAGHA By Mr Manthuli Saran Gupta. Published by the Sahitya Sadan Chirgaon Jhansi. 1925 pp 132

The story of a previous birth of the Buddha in which he set himself to the task of village reconstruction is here dramatized by Mr Gupta from the Jataka sources. The play is in verse and has an underlying moral to convey.

AKAS TATVA BODH By Prof Sanharlal M A LL-D. Published by Siddhayit Arya Sangha Meerut. 1926 Pp 112

A handbook on astronomy

VYAKHYAN MAURTIK By Sri Vijayvallabh Suri. The Atmananda Jain Tract Society Ambala City. Pp 47

An address by the Suri who is the successor to the famous Vijaydharm Suri

SITA SAMACHAR—Published by the Atmananda Jain Tract Society Ambala City pp 72

The story of Sita is retold from the Jain source

VASUDEVI SPIKRISHYA CHANDRA By Chaturvedi Dwarakaprasad Surma. The Lalal Kishore Press Lucknow 1926 pp 170

The life-story of Krishna is narrated. There is a coloured picture on the cover

SAVITRI The late Subkumari Devi. Published by the Hindi Pustak Bhandar Lahore Sarai, 1942

The late authoress told the arresting story of the mythological heroine in a simple style.

MICHAEL MADHUSUDAN DUTT By Ramnath Lal-Suman. Published by the Hindi Pustak Bhandar Lahore Sarai. Pp 68

A life-sketch of the most vigorous poet of Bengal. RAMES BASU

GUJARATI

BAL VARTANALI B/ Mrs Hansa Mehta, BA
 printed at the Kumar Printery Ahmedabad cloth
 (illustrated) cover with illustrations Pp 72 Price
 Rs 1 9 0 (1926)

The gifted and much travelled daughter of Sir Manubhai Mehta is the author of this book which contains twelve stories intended for delectation of little children. They are stories well known all over Gujarat, and they have been repeated or reiterated in this dainty little volume with first class printing and mechanical get up the object being to attract children in the first place to handle such books and they do so readily when their books are full of illustrations specially colored ones. This it is said is the reason why the price is so high. It is not possible for even middle class people to put into the hands of their little folk books worth much less than this amount. The book thus would defeat its own object unless liberally patronised by Government, Native States and Wealthy People who should purchase it in large numbers and distribute it as prizes. The stories are it need not be said well told.

SAURASHTRA VI RASADHAR PART IV B/ Jyotirchand Meghani printed at the Saurashtra Press Rintour Payer Cover Pp 202+8 Price Rs 1 8 0 (1926)

This part is in every way worthy of its predecessors and narrates the romance and chivalry of old Kathiawad in the same feeling way. But for their being thus perpetuated in print there was every danger of these soul stirring splendid deeds of adventure being wiped out and forgotten. Mr Meghani may not be thanked enough for striking out a new line in the literature of his province.

VARMANI VIDYHA VARTAO B/ Jaykrishna Nagardas Varma BA LLB B.L. SC Bar at Law printed at the Lohana Mitra Press Baroda Thick colored card board. Pp 206 Price Rs 2 0 0 (1925) (Illustrated)

Twelve short stories, written on the model obtaining in English Literature this is what the

author who is keenly interested in the uplift of women has provided in this collected reprint of his contributions to periodicals. They are very readable stories, and one who takes up the book does not like to leave it off till all he has finished it.

ANJALI B/ Keshav H Sheth printed at the Khadaya Muwan Kala Mandir, Ahmedabad, Fine Paper Cover Pp 24+230 Price Rs 1 4 0 (1926)

A batch of beautiful verses called by the poet poems which can be sung. The songs are not of the namby pamby order but real genuine stuff expressing various emotions. The inspiring verses on *Sadash* and *Sansar* and *Sneha* juvenile songs *Ras* and prayers, furnish a very good instance of the poet's power of expression and their music at times carries away the reader and all this creditable work was done at a time when the poet was undergoing a keen "Struggle for life" (existence).

SMARAN MUKUR (THE MIRROR OF MEMORY) B/ Varsa Jhraw Bhol Nath Divatia BA C S (Retired) Printed at the Sahitya Press Bombay Cloth Cover with illustrations Pp 312 Price Rs 3 (1926)

The dozen of Gujarati *Litterateurs* has cast his eye backward into the days of his infancy and youth (he is 60 at present) and recalled into being the memories of men, women and musicians, poets and Pandits, reformers and orthodox individuals. He has set down in Chatty language the different incidents in the lives of some of the past prominent leaders of Gujarat and outside in politics, education, religious reform and other allied fields. It makes up a most delightful causerie in spite of the author adhering rigidly to his usual standard of setting out the truth, the whole truth and nothing but the truth. Some of his candid observations and remarks have not proved palatable and his critics think that they could have been made less harshly or even omitted and still the interest of the narrative would not have suffered. The mirror promises yet to show many more faces and we eagerly await the time of its further flashing.

K M J

INDIA AT THE CONGRESS OF PHILOSOPHY.

By SUDHINDRA BOSE

Lecturer in Political Science State University of Iowa

I

DOCTOR Das Gupta, who came to America last autumn as a delegate to the sixth International Congress of Philosophy, may be said to have earned an enviable reputation as an able exponent of Hindu

philosophy. India may well be proud of Surendra Nath Das Gupta MA PhD Professor of Philosophy in the Presidency College of Calcutta. Without endorsing his particular philosophy I venture to say that he is one of the men of the hour. Much may be expected of him. He is young—not

yet forty But you who imagine that I boil over too easily, you who want to follow a master reasoner, step by step, read his *History of Indian Philosophy*, even through the last page of its third volume It is a pity that Das Gupta cannot function as a philosopher without paying the usual penalty of a college professorship

I am not addicted to philosophy and do not pretend to be a professional philosopher But having listened to Doctor Das Gupta before the Philosophical Club of the State University of Iowa, I was ready to give him the palm as one of those rare souls who can make philosophy human to the untrained lay audience To hear him discuss the elusive truth is partly to realize why Plato called philosophy that dear delight Das Gupta's knowledge of Eastern and Western systems of philosophy, coupled with a love for Indian thought and a gift for lucid exposition, made his discourses easily understandable even to Baptist and Methodist peasants, or suburban clergymen of America

In his lecture at Iowa on comparative Indian and European Philosophy, he stressed the difference that exists between the origin of the Indian philosophy and that of the European In India philosophy has grown from a desire of spiritual quest, the conceptional and argumentative parts of this philosophy came into being later by mutual conflicts.

'Philosophy started in the East with the spiritual desire of men', the speaker synthesized Indian wisdom, the craving from their hearts to find what was the greatest."

They felt it in their hearts they smelt it. The greatest of all comforts did not please them. They wanted to find the nature of immortality

Immortality is the inner spiritual craving of the soul Man is born to be immortal inasmuch as he craves something more permanent, more abiding more constant than his senses can give—something that uplifts him and makes him spiritual when he wants his inner nature to have an transcendence that will take him aloft, he has discovered his immortality

Man wins his salvation by his lone efforts. God does not give it to him. The real bondage of man is his bonded passions and desires if he cuts himself free from them he is master of himself

In Europe, according to Doctor Das Gupta, philosophy has grown out of a scientific curiosity of getting at a rational scheme of the universe. It has never transcended that stage. The aim of Indian philosophy

on the other hand, has been the betterment of life's ideals and the spiritual realization

Unlike most philosophers who are dull, ponderous, dry as dust, and as luminous as London fog, Das Gupta is fresh, facile, and even brilliant. In the open forum discussion which followed his Iowa lecture, Das Gupta joyously liquidated his opponents with charming neatness and dispatch. I sat where I could watch every flicker of his eyelash He looked at his questioners with eager eyes, and apparently found good fun in arguing technical problems Nothing would upset his poise and calm There was strength, firmness, and also gentleness in his voice He smiled, nodded, looked happy, and smiled again In less than half an hour, he polished off all those who took issues with him The way he handled his subject showed that he knew his stuff. Neighbor Das Gupta has mental depth, and mastery of major philosophical problems. His style is simple, and without artifice It is, however, forceful and as convincing as the kick of a mule

I cannot here attempt to give even a resume of all his numerous talks in America His lecture program included visits to the Universities of Yale, Columbia, Michigan, Minnesota, Ohio, and several other institutions of higher learning His discourses ranged all the way from Indian philosophy and religion to literature, from the caste system to ideals of education He seemed to have a Catholic taste for every subject on Indian life, barring government, which shows, of course, that he was prudent. It is a pleasure to note that his important addresses, such as those at the International Congress at Harvard and the Harris Foundation lectures at Northwestern University, will soon be published in one form or another. They will doubtless be a treasure to the students of Indian thought.

II

It is worth relating a friendly but spirited discussion that took place at one of the sessions of the International Congress of Philosophy on a paper entitled, "An Empirical Study of Mysticism" by Professor Edwin D Starbuck of the State University of Iowa. The report of the discussion was especially interesting to me as indicative of

the Eastern and Western point of view Starbuck, who has achieved international reputation for his fruitful laboratory research in psychology* took a pot shot at the mystics, pagan or Christian Mystic- he maintained, tend towards the conventional religious notions Those who profess religious immediacy are decidedly suggestible. Moreover the higher degree of suggestibility is an important factor in accounting for the professed religious experience In proving his thesis Starbuck drew largely upon the results of his careful scientific investigations More to the point was his observation that in most mental tests involving sustained effort and ingenuity the mystic group is at a disadvantage Indeed in actual intelligence tests the non mystics surpass the mystics by differences ranging from three to six times as large as the probable errors.

Das Gupta then got up and took a crack at the non mystics He said that the true mystics are not mere visionaries nor are they content with a mere dreamy vision of God. Often times they have been hard logicians and dialecticians who developed their religious consciousness by lifelong efforts after rectitude and moral perfection Mere delusionists in religion are not mystics Moreover a Buddha, a Sankara, a Jesus Christ could not be judged by laboratory tests

It is only fair to state that the Starbuck experiments dealt only with the current Americans in America. They had no reference to the people of any other country either in the past or in the present. I do not know how Starbuck would explain the mystics of yore

What he did find from his painstaking and exhaustive researches was that here in America non mystics are thirty per cent more superior to the mystics These non mystics are more accurate, reliable and have better intellectual reactions Starbuck also averred that the mystics for one thing are more suggestible and for another are better able to stand physical punishment such as for instance with electric shocks I wonder if that will explain at least in part, why so many of the mystics are greedy for martyrdom

It seems to me that philosophy must now come down from the thin air of abstract speculation and get down to fruitful solid earth Men cannot live by fine spun rarefied philosophical platitudes Philosophy, if it is to be of any earthly use in modern living, must develop modern appliances adopt scientific and refined methods of investigation

In recording this lively little tilt between Das Gupta and Starbuck I am not trying to give a left handed compliment to either They are both my friends At least I hope so The difference between Starbuck and Das Gupta it strikes me is the difference



Doctor S N Das Gupta

in the outlook between the East and the West

III

Doctor Das Gupta had been in Europe more than once but this was his first visit to America. Some of his impressions of this country are rich class. Indeed even before he set his foot on American soil he began to form his impressions of the United States He told me of an American he met on the ship

Are you going to America? asked the Yankee passenger

* See Character Education by Sudhindra Bose in *The Modern Review* May 1936 pp. 533-538.

"Yes"

"Gee" you will have a grand time You are now going to see a real live country. Poor old England is a back number, but America—oh boy!—everything is just tip-top We have the best food, best hotels, fast trains, fast autos, everything perfect Do you know that we have as many automobiles in the city of Los Angeles alone as there are in the whole of the United Kingdom? Pooh! England is just a poor little dried-up run down island That's all"

Das Gupta reported this conversation to an English military officer from the Khaibar Pass "Oh!" replied John Bull with a painful smile, "Americans must talk like that They are newly rich—a race of dollar chasers"

I am not so sure that an American worships money more than does an Englishman Gilbert K. Chesterton remarked the other day that "an American never talks of money in the awestruck tone that an Englishman employs in referring to financial matters" There are not many Americans who chase a dollar with the cupidity that Europeans chase farthings, francs, lira, and crowns Distinguished European men of letters, who come here in hordes, submit themselves to the discomforts of touring the American rural routes, lecturing for the almighty dollar Americans, without a doubt have great many faults, but they are sane enough to see no special merit in poverty Naturally they like to make money At the same time, they also spend freely and give freely

The thing that irritated the Indian philosopher most about his trip to 'the land of the free' was its stupid immigration laws Long before he could get his passport vised by the American Consul in Calcutta, he had to prove to the Consul's satisfaction that he was not going to stay in America for more than three months, that he was invited by two of the most important universities of America that he had the letters of invitation right with him, that he had a letter of introduction from the Director of Public Instruction in Bengal, and above all that his visit to America was not going to exceed three months, under any circumstances Who knows if the professor of philosophy in the Calcutta Presidency College were to stay in the United States even a day over three months that grand and glorious Republic might go to the dogs

The accursed Asiatics going to the holy land of America must be closely and rigidly watched Before embarkation at Southampton, England, Das Gupta had to fill up a most complicated printed form, involving all kinds of embarrassing confessions about social, religious, and political views Some of these questions were Are you an anarchist? Are you a polygamist? How many wives do you own? Have you ever been divorced? Did you ever have any social diseases? Do you believe in law and justice and in constituted authority?

It is absolutely idiotic to suppose that anyone who is going to America for anarchical or immoral purposes would truthfully answer these questions, when he knows well enough that a truthful answer would exclude him from America forever The desire of having only the virtuous men with lily-white souls coming to America may be laudable, but a confessional of this sort is hardly the way of securing godly people, "Is America so virtuous a country", asked Das Gupta, "that she is afraid of having anyone with undesirable opinions enter her gates even for a short visit? Isn't America ridden with beastly Klu Klux Klan? Well, her daily record of crimes is the worst in the whole world Why should she, the chosen home of blood-dripping lynchers, act like I-am holier than thou? It is really touching how solicitously the Yankees show concern for the morals of Asians

No one can deny that the treatment of Asians by America has been anything but satisfactory This is particularly true of the three thousand Indians now in this country Last summer Senator Copeland introduced a bill declaring that Indians are "white persons" and should be treated on a par with Europeans The bill was killed A few days ago Senator Reed brought out another bill "validating" the citizenship of some sixty odd Indians who had been duly naturalized long ago Among these expatriated Indians are engineers, educators, journalists, and students. All of them are educated Not one but has made a mark for himself in his special line of endeavor But the United States Congress failed to act even on the modest Reed bill Sixty Indians, if allowed to retain American citizenship, might blot out the whole of one hundred and ten million American Citizens. Indians are

'untouchables' They must be forced out The U. S. A. is God's Own Country !

New York may be the largest and most stupendous city of the world but our Indian visitor was not exactly taken by it. "People call New York a wonderful city," he remarked. "As a business centre and as a well planned city it is certainly marvellous. But, considering its huge traffic, the streets are too narrow. The skyscrapers show lack of cultivated taste and beauty. On every hand there are signs of feverish change. People are constantly pulling down houses and building new ones. One might as well suppose that Columbus had discovered America only fifteen or twenty years ago and that the colonists have not yet finished building their houses. During the brief period of my stay in New York I felt as if I was imprisoned in a vast workshop and all the dust of the place was choking my throat and all the grinding noise of the machinery was chattering my ear drums to pieces. New York is a massive artistic, and uncooth city."

American hotels impressed him favourably. They seemed to him to be the last word on efficient service. You have your bath rooms filled with hot and cold water taps. There is also a tap for running icewater for drinking. As most of the large hotels are skyscrapers they run express and local lifts the express lifts stopping only at a few floors. Every hotel has a rail road agency, a telegraph office, and every room in a hotel has a telephone. News stands, barbershop, restaurant, drawing rooms, smoking rooms and a dozen other conveniences provide for almost every comfort that a guest may need in hotel. It sure is a luxurious levantine life. But living in a hotel is so terribly expensive. I could never conceive that life could be so expensive in America. Of course it may seem other wise to the natives but for us strangers Oh! the Jews said the better.

European travellers who have nothing but little choo-choo baby trains in their native country are immensely appreciative of the comforts and luxuries of the American railways. Compared with the great American trains those in England for instance, seem like tiny toy trains. I was therefore interested to get the reaction of Das Gupta who has knocked about a good deal both in India and in Europe. Railway travelling in America, he explained "is exceedingly comfortable. Those who have not travelled in the United

States will not realize how much uncomfortable Americans must feel when they travel in Europe or in India. The large Pullman cars and sleepers are especially fine. In each of the corridor cars there are rows of nine comfortable beds on both sides of the passage. They are fitted up with soft mattresses, pillows and handy racks. A little screen around each berth secures complete privacy. A compartment usually contains about twelve beds and is invariably in charge of a Negro porter. He makes the beds, wakes the passengers at any station they want to get out at, any hour of the night, shines their shoes, brushes their clothes, looks after their parcels and acts in general as their private valet. A passenger can sleep in a train with most perfect unconcern as if he was sleeping in his own bed in his own home. Excepting when the trains start or stop there is not much of a jolt such as one experiences in India or in Europe.

The story goes here that when Mr. Srinivas Bhastri came to America a few years ago to attend the Washington Disarmament Conference he fell in with a black Negro porter. He took the top hatted Indian aside and said, "Look here brother, this is not the place for us niggers to get in. If you wear a turban you may be taken by the average American as a Hindu snake charmer, magician or a fortune teller. That will be much better than being a damned nigger. Throw away your hat, Bhastri. I was told followed the advice and took to the turban."

Das Gupta was wise from the very start to the complex of American prejudices. He always wore a turban and earments of Indian cut. The expected happened of course. More than once he was taken to be a palmist. He told me an interesting experience which I am glad to pass along. On one occasion chuckled Das Gupta, "I was accosted by an American who told me he was in great difficulty and asked my help. I was surprised, for I had never seen a beggar in America, but he explained himself by saying that his wife had left him on account of a quarrel over some money matter. The poor fellow did not know where his wife was and was pining away in grief for her. Even then I could not guess what the man was driving at, and was amazed that he should confide his family troubles to a stranger on the street. I was completely dumb founded. Finally he asked me point blank if I could give his wife's address. I then understood the whole thing."

the man had taken me for a fortune teller I handed him my card, and told him that I was a professor of philosophy and was quite innocent of the art of fortune-telling."

The love-sick man would not believe Das Gupta

"But", he insisted with almost tears in his eyes, 'are you not a full blooded Hindu?'

'Yes, what of that?'

'Well, then, why could you not tell me where my wife is? Name your fees and I will pay you in spot cash right now Come on'

It was in such a land that Professor Surendranath Das Gupta came with his message of Indian philosophy

IV

The Sixth International Congress was attended this year by two Indian delegates, S Radhakrishnan of Madras and S N Das Gupta of Calcutta. At the close of the Congress Professor Radhakrishnan delivered the Haskell lectures at the University of Chicago, and Professor Das Gupta the Harris lectures on the development of Indian mysticism at Northwestern University

Until recently India had no place in the inner council of the International Congress of Philosophy. The two Indian delegates, who came to America, have now been admitted into the permanent constitutional body of the Congress Council. It is hoped that in the next Congress in Oxford (1930) a larger place will be found on the program for Indian philosophy

I have never met Radhakrishnan and do not know anything about him personally. My agents, however, tell me that he is a gentleman and a scholar

Das Gupta was in America three weeks. He had among his audiences, governors, mayors, judges, captains of industry, leaders of education, and just plain windjammers of the Christian evangelical sects. What impression did he make in the United States?

American people let it be remembered, have very queer notions about Indian philosophy. All that they know of it is that everything according to the Hindus is false and only Brahma is real. Americans, as a rule, are not much interested in such a thought. In most histories of philosophy written by Americans one either finds no mention of Hindu philosophy or if mentioned at all, it

is frequently stated that the Hindu philosophy is a conglomeration of myths and dogmas shot through with poetry. *The History of Philosophy* by Professor Frank Thilly of Cornell University is a notable example of such a performance. With the exception of one or two Sanskritists, there is perhaps no one in America who knows anything of Indian philosophy that will stand the test of sound scholarship. Take it all in all, the ignorance of Indian philosophy in these United States is simply colossal. Can such a self-complacent country be seriously interested in mystical Eastern thought? Our fly by night visitors may occasionally hear Americans say, "Oh, such a nice talk you gave!" but many years of experience on the American lecture platform have taught me to dismiss such flattery with scant ceremony.

I do not wish to say anything about the relative mental equipment of Indians and Americans for original or critical work. The better class of Indians it is obvious, is intellectually as well equipped as the better class of Americans. The big point, however, is that Americans regard the Indians as impractical and visionary, a subject nation passively acquiescing in degradation. Are the Americans entirely wrong? If we are to profit by our contact with America, it is about time we understood its mental outlook

Doctor Das Gupta in his address at St. Paul, Minnesota remarked that spiritualism is the great gift which India may make to America. He added that there are two kinds of spiritualism, objective and subjective. Subjective spiritualism, won by meditation and quietism, is lacking in the United States, but objective spiritualism which finds vivid virile expression in schools, colleges, hospitals, research laboratories, welfare institutions and all the vast number of things which make for the betterment of humanity, is in full practice here. Has not India a great deal to learn from the American objective spiritualism?

Let us not get lost in ethereal obscurities, in dreams of another world. We need have the passion for the actual, real and the immediate Truth, from the American view point, is only "relative to human judgment and human needs." Life and mind are to be understood in biological rather than theological terms, if we are to control our environment and shape our destiny. For

"the problem of philosophy," said Professor Durant of Columbia University, "is not how we can come to know an external world, but how we can learn to control it and remake it." I repeat that it is time for us in India to turn the face of thought to action to practical results, towards the inescapable world of affairs. To paraphrase Dewey, take your seat in the moving affairs of men rather than shrinking into a lonely isolation of contemplation. We have work enough, Heaven knows, without trying to lose ourselves in misty obscurities.

Americans are frankly interested in ter-

restrial rather than ethereal career. They are pragmatic, efficient. With them the objective spirituality comes first. By and large, they decline to be a mystic and yield to what they fear to be fatality. Has Doctor Das Gupta succeeded in converting America to Hindu mysticism? I do not know. I am not in a position to say. He has been received everywhere with warmth and cordiality. He said what he believed. It was his faith. If he did not convert his audiences to Indian mysticism, 'other-worldism,' I am persuaded they were converted to Surendra Nath Das Gupta.

INDIAN PERIODICALS

Co-operation and Agriculture

The Bengal Co operative Journal writes -

In the course of their tour the members of the Royal Commission on Agriculture in India had more than one opportunity of coming into actual touch with co-operative workers and institutions in the country. If the agricultural condition of India is to be properly and adequately improved and her people are to secure the benefits of this improvement this has to be effected principally by co-operative methods as has already been amply demonstrated in Western countries.

A notable feature of the proceedings of the Bombay Co-operative Conference was the speech that the Marquis of Linlithgow delivered before it. His lordship observed that two points occurred to him in regard to Co-operation in India. They had learnt by experience to measure the strength and vigour of the movement by the strength and vigour of the primary societies. The other was that the greatest enemy of the Co-operative Movement was the uninformed enthusiast. People thought that enthusiasm and zeal could take the place of careful study and exact knowledge. The paths of co-operation in other countries his lordship pointed out were littered with the bones of societies that had failed because initiators had failed to examine and thoroughly appreciate the fundamental requirements of the movement. He considered it however to be a good omen that he found in this country men who had devoted their lives to the careful study of the movement. At Dacca Lord Linlithgow laid particular emphasis on the real objective of the co-operative movement. He said that if the co-operative movement failed in its educative side it would fail in its first purpose. "Unless" his lordship added "you succeed in making the members of Co-operative Societies better men better cultivators and better citizens by reason of membership of co-operative

societies however much you may succeed in effecting their economic improvement you will fail in the first objective of co-operation. Mere numbers are not a measure of success in co-operation. Quality is the test, and the fortune of co-operation lies as much upon the broad outlook on life of those who are co-operators as it depends upon the economic position of the individual members or the improvement which membership of societies can effect in their economic position."

The Ratio of the Rupee

The same journal answers the question 'Should the ratio of the rupee be fixed at 1s 6d or 1s 4d', thus -

The question at what rate the rupee should be stabilized is indeed a most difficult one. It appears however that it would be better to stabilize the rupee at the old figure of 1s 4d instead of at 1s 6d proposed by the Committee.

It is more or less admitted that reversion to the rate of 1s 4d would be more beneficial to debtors, employers of labour and exporters who under the present economic structure represent the interests of agricultural producers than to creditors, wage-earners and importers who cater for the requirements of the consumers. In an agricultural country like India the former section of the community is much more important than the latter section although one may not be prepared to accept Sir Purshotam Das's statement that the proportion of imported goods consumed by the masses of India is very small.

Ministers and Veterinary Problems

We read in the *Indian Veterinary Journal* —

With the birth of new Legislative Councils all over the country new ministry in most of the presidencies has been formed. We eagerly look forward to them to advance the cause of Veterinary Science and the profession which did not receive the attention they ought to at the hands of their predecessors in office. Two periods of reformed councils have come and gone, but we as a profession are made to stay where we were six years ago, nay in a much sadder plight in some of the provinces!

The cause is not far to seek. The ministers think they have more important duties than attending to such trifles as diseases of animals—which by the way do not constitute any electorate and which by a Merciful Providence have been deprived of the power of speech to be of any nuisance to them—and that it is the fashion of the times to talk only of Agriculture and its immense potentialities of Fisheries and Soap-making of Co operation and Industries of Forests and Panchayats!

By all means let them attend to them, but we beg of them to forget not that there is such a thing as Veterinary Department and that cattle are dying in thousands every year for want of adequate Veterinary aid in India. The very main stay of Agriculture which they proclaim intend developing is the cattle-wealth of India. That is the property of the Indian ryot and it is that property that needs all the protection a Government can give. Safety of person and property is a very elementary guarantee of any civilised Government. It is such a guarantee we seek of at the hands of our ministers.

From the evidences so far given before the Royal Commission on Agriculture, one will notice that there is a consensus of opinion on the present inadequacy of Veterinary aid and the need for its immediate expansion. Nothing short of opening more hospitals, better arrangements for the supply of sera and more hands to attend to outbreaks of contagious diseases will satisfy the public.

The Cult of Agastya and the Origin of Indian Colonial Art

Mr O C Gangoly has contributed to the *Quarterly Journal of the Mythic Society* a very suggestive, informative and well illustrated long article on the above subject. Says he —

Of the many patriarchs and sages who have crossed the Vindhyas to Arjanize the South the name and personality of one stands out in bold relief. It is of the great sage Agastya—the rishi born in a pitcher,—and hence known as Kalasaya or kumbha loni. We are not concerned whether he was a mere mythical name or a person in flesh and blood. He presents and stands for a concrete symbol of the adventurous spirit of the early Aryans—who have ever sought fresh fields and pastures new for the colonization and development of Aryan thought.

He was very æsthetic in his demands. He would not take for a spouse any but the most beautiful woman of his time—Lopamudra, a princess of Vidarbha who had vanquished all rivals in beauty competition. But he was not destined to live in the North for a long time, for the call of the South came as it must have come to many of his ancestors and predecessors and he set out on his memorable journey to the South never to return. And 'Agastya yatra' is now a synonym for the travel of one who goes forth but never returns. The loss of the North, as we shall see was the gain of South. The part that Agastya took in reclaiming the primeval forests in Southern India and in making them fit for human habitation, is indicated in the Ramayana in several passages in no uncertain terms.

We can almost trace his footprints as he walked from place to place in his adventurous journey to the South for the stages of his travels are marked and punctuated as it were, by his little asramas' (hermitage) which he set up at different places in Southern India—and are even now known as Agastyasrama.

But was the career of this adventurous missionary to be satisfied by a local dedication and a local worship? Vedaranyam on the seashore marked no doubt, the extreme limit of his exploits in Southern India. But was the Indian Ocean to retard the career of our intrepid Aryan adventurer? The dangers of the sea could not hold him back to the narrow limits of the Aryavarta. He boldly braved the dangers of the sea and by his psychical powers he overpowered the sea-gods. In the language of myth and poetry Agastya drank off the waters of the seas and earned a new appellation pita sagara' one who has drunk off the Ocean! And one born in the pitcher achieved the epithet of the Drinker of the Ocean.

Now let us follow the career of our sage across the seas. In the Indian continent he had a favourite hobby of building Shiva temples and of founding new branches of his family. In his activities in countries across the seas we find him busy in his favourite pastimes. He was a devout worshipper of Shiva 'Shivaradhanatparah' and it is by founding Shava shrines that he signalized his presence in a distant colony. But where do we find him figuring in his oversea activity? He is supposed to have sojourned to the distant land of Cambodia.

But have we finished our survey of the activities of our great missionary in building up the culture of Greater India? The legends in the 'puranas' offer another clue to his activities in other lands. According to the Vayupurana (48 ch.) our hero is supposed to have paid visits to the following islands in the Indian Ocean—Barhina Dwipa (which may perhaps be Borneo) Kusha Dwipa, Varaha Dwipa, Sankhya Dwipa, which may be one or other of the Sunda islands—also to the Malaya Dwipa and to Java.

Anatomy in Indian Art

In the same journal Bhavarichitra Lekhan Siromani N Vyasa Ram observes —

A word needs to be said on the use of anatomy in Indian art. It is believed that Indian artists

did not study anatomy—in the sense in which the European student studies it. There is an argument advanced by some critics that the Indian artist could not study anatomy because of the horror he had for vivisection. This argument does not hold good when we see the image of Ganesha in Java seated on a throne of human skulls symbolising his descent from Siva, the lord of the cremation ground. These skulls are perfect representations which could not be the work of people who refused to study anatomy just because of the horror of vivisection.

On the contrary the cause is not in external feelings or sentiments but in the essential outlook upon life and art. The western artist having nothing higher to aim at sought for anatomy and proportion as the essentials of beauty. It was the Greek ideal which realized the perfect man in the proper display of muscular developments. But the Hindu ideal soared far higher than muscular beauty. Spiritual ascendancy and brilliancy was real beauty to them. Neither Lady Macbeth nor Cleopatra would the Hindu look upon as types of beauty. They had a within that scrupled against no sin or filth and their external beauty but mocked that dark within. It is the beauty of character, the beauty of self sacrifice that was worth the name. And this was not to be found either in muscular growth or proportion. The face was the unfailing mirror and in making that mirror reflect the soul of the object portrayed the artist had his whole scope. The body, its proportions and other features were only incidental. It was not worth the while of a genuine artist to waste his time on things that do not matter. Moreover to be able to copy perfectly is no great achievement for the artist that made a master piece out of every stroke of the brush. The eye that saw deeply into the far beyond which it was not given to many to perceive could not fail to see this silly difference in so called anatomy or proportion. Examples without number could be pointed out which display remarkable keenness of observation and accurate representation.

The Object of Co operative Banks

According to Henry W Wolff in the *Bombay Co-operative Quarterly*—

The object of co operative banks is not only to supply cheap and easy credit but also distinctly to promote thrift, for the gradual accumulation of a capital. To the fulfilment of such object it is a great hindrance to have, in times of plethora of funds, to refuse the acceptance of deposits. Fbbs and tides of means of course occur in every form of co-operative banking as of other banking. In 1893, I found the co-operative banks of Germany at their wits end to decide how to deal with the prevailing superfluity of funds. Not only did many of them refuse deposits but some even refused instalments of shares. For this reason it is essential that co-operative banking institutions should have a reserve outlet not too narrowly hedged in for superfluous money allowed to them. But proper organization in its own ranks will help a good bit, as opening a way to convenient distribution between bank and bank or between province

and province. The transactions so taken in hand want to be not as between local or provincial organisations dealing independently with one another but through a head institution just as on a battlefield it is the commander in chief who directs the movements of each corps. There need be no fear of transactions being in this way encumbered by excessive commissions. The trifling tax levied by commissions will be found to be made amply up for in other ways.

Son in law and Mother in law

Prof. Sarat Chandra Mitra writes in *Man in India*—

Though it is a far cry from the district of Chittagong in Eastern Bengal to North America, we find that the same curious taboo which prevails among the Hindus of Chittagong and which forbids the son in law to meet and touch his mother in law, a body also prevails among the Pueblo Indians of North America as will appear from the following account which has been published in the Calcutta daily newspaper *The Statesman* of Sunday the 23rd August 1925—
Pueblo farmers who live in settlements on the Rio Grande are North American Indians and judge by the account of them given by Miss London Smith who recently gave an exhibition of her pictures in London they are remarkable folk. They have at any rate one idea, which seems excellent. *For among them, a man after marriage is forbidden to meet his mother in law. If she happens to be in a building which he is about to enter, he is warned of the danger and the lady similarly is assisted by popular custom to keep out of her son in law's way.*

How has the similarity between the Chittagong Hindu and Pueblo Indian come about? Borrowing is out of the question as the two peoples are separated by vast oceans and extensive continents.

Now there remains for us the alternative of coming to the conclusion that the taboo which prohibits the son in law to meet and touch his mother in law a body was evolved among these two peoples independently of each other. It is now one of the accepted tenets of Cultural Anthropology that different groups of mankind started at a very early time from a general condition of lack of culture and owing to the unity of the human mind and the consequent similar response to outer and inner stimuli they have developed everywhere approximately along the same lines, making similar inventions and developing similar customs and beliefs.

Sr J G Frazer however explains the origin of this taboo by the ingenious theory that as the shadow of a person is a vital part of him it is extremely hazardous to touch his shadow for touching it is tantamount to actually touching his body itself. On this point he says—

"Hence the savage makes it a rule to shun the shadow of certain persons whom for various reasons he regards as sources of dangerous influence. Amongst the dangerous classes he commonly ranks mourners and women in general but *specially his mother in law*. An Australian natives said to have once nearly died of fright because the shadow of his mother

in law fell on his legs as he lay asleep under a tree. The awe and dread with which the untutored savage contemplates his mother in law are amongst the most familiar facts of anthropology. In the Yunn tribes of New South Wales the rule which forbade a man to hold any communication with his wife's mother was very strict. He might not look at her or even in her direction. It was a ground for divorce if his shadow happened to fall on his mother in law in that case he had to leave his wife, and she returned to her parents. In New Britain the native imagination fails to conceive the extent and nature of calamities which would result from a man's accidentally speaking to his wife's mother. Suicide of one or both would probably be the only course open to them. The most solemn form of oath a New Briton can take is, 'Sir if I am not telling the truth I hope I may shake hands with my mother in law'.

"India's Economic Greatness"

According to J. E. Woolacott India's economic greatness would seem to consist mainly in her being a great market for British goods as the following statement of his in the *Mysore Economic Journal* would show —

A description of the greatest of the irrigation works now under construction in India the Lloyd (Sukkur) Barrage and Cnals Project, contains the arresting statement that while the whole area of Egypt comprises 8,460,000 acres with an actual cultivation of 5,400,000 acres the Indian project will provide for an annual irrigation of 5,900,000 acres in a total commanded area of 8,132,000 acres. It is indeed impossible for anyone who has not actually visited India to visualize its enormous extent and its almost unlimited economic possibilities. And it is to be feared that in the visions of some ardent believers in the future of the British Empire India finds no place. Yet India to-day is the greatest market in the world for the manufactures of Great Britain. A Country which in a single year absorbs British goods to the value of £90,000,000 is a factor of the greatest importance in the Empire's well-being. But in the many discussions that have arisen regarding the prospects of British commerce and the imperative need for developing markets for British manufactures how seldom it is that the importance of India finds the recognition it deserves. Nor is it adequately appreciated that to-day the purchases of British merchandise by the Indian peoples comprise more than half their total purchases from abroad.

Great Britain's proportionate share in this commerce has declined substantially since the period before the War. The pre-war average was 63 per cent. by 1914-20 the figures had fallen to 51 per cent. Meanwhile our competitors have not failed to realize the potentialities of the Indian markets. American manufacturers in particular are making strenuous efforts to increase their business with India, and the United States possess in that country a staff of government servants who vigilantly watch the interests of

the American trader and despatch constantly to Washington information which may help American merchants and manufacturers to extend their operations. It is certain then that the British exporter will in the future, have to face keener opposition in the Indian market than perhaps he realizes to-day. Self-interest, apart from the higher considerations of the Empire therefore demand that there should be in this country a greater knowledge of India her peoples and her vast economic potentialities.

A Grievance of Telegraphists

The Telegraph Review observes —

It is deeply to be regretted that while the clerks in classes II, III and IV and the members of the Inferior Establishment perform their quota of duties with as much sincerity and intelligence as can be desired for the maintenance of the standard of efficiency of the department, the utter need to relieve these men of their distressing circumstances have as yet been kept in the cold shed of neglect.

Solicitations, prayers and emphatic protests so long made on the above subjects seem to have fallen on deaf ears. It behoves them now to come forward and show us the royal road to secure the interest of vital consequence of those men under them who are the hardest hit of all and for whom measures are in pressing need from a very long time to keep them body and soul together.

It is also a wonder why the Local Service Telegraphists appointed prior to 1913 whose claims to House Rent Allowance at the same rate with the General Service Telegraphists have already been recognised, have not been allowed now the same privilege. We have also again and again pointed out that Local Service Telegraphists appointed from 1913 onwards have the same claim to House Rent as those appointed at an earlier date and we regret that their cases have not been taken into consideration yet.

There is moreover no reason why the cases of the other stations especially of those where the cost of living has been recognised to be quite high should not be considered along with those of Bombay and Calcutta and why every station should not get its share of revisions and allowances.

Indian Women's Economic Contribution

Miss S. V. Rao is right in her contention in the *Indian Review* that

The part that woman plays in the economic life of a community is often overlooked or underestimated for though as a member of society she is given her place as the guide and controller of the early lives of the greater part of the community and though she is looked upon as the one who socially and morally elevates or brings down the standard of life still she is not commonly given due credit for the part she plays in the active economic life of the State.

In connection with the importance of the woman in the economic life of India we can consider the part she plays in agriculture and in manufacture (both handicraft and mill) in the

professional and liberal arts and in various other occupations.

The farmer's wife and his women relations are exceptionally active as productive members. They help in the sowing and reaping of crops in the threshing and the milking in the care of the fields and of the stock that belongs to the farm. The work of dairying is carried on very largely by them. They milk the cows and buffaloes, make curds and butter and ghee and themselves carry these products to the town to dispose of them for sale.

They do the work too of spinning and handloom weaving or whatever subsidiary industry is earned on during the slack season.

In the factory the percentage of women employed in the various Provinces is not large though of a total population (female) of working age about 40 out of 62 million women (10-40 years age) are employed in actual work. In Bengal 118 per cent. of factory workers are women. In Bombay 183 per cent. in Madras 159 in the Punjab 107 and in the United Provinces 83 per cent.

Women work side by side with men in the mills and factories and their contribution to the product turned out is, though small, an accountable figure. As yet skilled work is not undertaken by them but for a matter of that, the skilled work that is being done by Indian men in factories in India is a late development, and until recent times, was not a great factor in the product turned out.

As craftsmen the people of India have had great reputation for skill of work and beauty of design. In this women played and still play an important part. The Dacca muslin weavers were many of them skilled women, the best hand embroidery workers are usually women, among silk cocoon rears women seem to be specially skilled and when the work actually turned out by women workers is considered it will be found that their work is ordinarily not given the credit it deserves.

Interest in but not Practice of Religions

We live in queer times opines the *Light of the East*—

Travel through the East or travel through the West you will hardly find any man who is not acquainted with the tenets of several religions, but you will have to dig below the surface if you wish to discover so-called intellectuals that frankly and openly profess and practise any religion.

There is hardly a university in the world that does not boast of a well-endowed chair of Comparative Religions from which a professor daily or weekly dispenses the latest information on every form of belief or unbelief and yet how many university professors and even university students truly observe the precepts of their own religion?

Again our reviews and newspapers are full of articles dealing with religious problems. They are careful to report all the discoveries that throw light upon the faith of modern pygmies or long mummified Egyptians. How rash their readers would be were they to conclude that our newspaper editors or contributors attend church every Sunday or the

mosque every Friday or offer daily sandhya to one or other of the Hindu gods.

Our intellectuals are interested in religions, but practise no religion. There are exceptions to this rule but those who make exception are generally scholars and not mere intellectuals, men who know everything, of something and not men who merely know something of everything. Nor are they the men whose names are daily mentioned in the Press. They are too busy or too modest to let everyone know about their religious views. The impression created by reading modern literature is the one we have mentioned: modern intellectuals discuss religions but observe none. What is the main reason of this seemingly contradictory attitude? Why are the moderns so curious to know about all the mythologies and theologies and yet so little anxious to turn their knowledge into some practical case?

Unless we are much mistaken the main reason is our silly modern vanity.

Seeing God in Men

The editor of *Frabuddha Bharata* relates the following incident—

It was in the beginning of 1884 that Sri Rama Krishna, while in a trance fell down and broke his arm. It took some time to cure. A profound spiritual fact lay behind the incident, which he revealed more than a year after to some of his intimate disciples. He said: "I am telling you a secret. Do you know why I love Purna Narendranath and others so dearly? I had once a vision of Jagannath, and as I went to embrace him I fell down and broke my arm. And it was revealed to me that now that I was born as a man, I must love the Lord in men. A few days after the incident he had said: 'I now find that my spiritual outlook is undergoing a change. Long ago Vaishnavacharan told me that the highest spiritual wisdom was the vision of the Divine in men. I now really find that it is the Lord who is moving about in the form of men.'"

How Animals are slaughtered for Food

In the *Maha bodhi* Mr. L. L. Sundara Ram gives an exposition of the horrors suffered by animals by quoting two graphic accounts by two writers, one from Russia and the other from our own country.

Count Leo Tolstoy gave vent to his sincere emotions when he saw a ghastly series of incidents in an abattoir. The hearts of all readers of his pen pictures will be pricked and they will surely search their hearts whether there is any vestige of the humanitarian element to be found therein.

We have neither the heart nor the space for these accounts. They are horrible and sickening. Government legislation and supervision should be very drastic to secure the infliction of as little pain or suffering as practicable.

Man must be capable of using to profit, and general beneficence the instinct of humanitarianism in all his dealings with the animal kingdom. If total abstinence from killing animal life is not possible at least clemency and quicker methods of despatching the brutes without causing them the least possible pain must be resorted to.

Khanderao Gaekwar's Love of Physical Culture

In an interesting article in *Vyayam* on Shrimant Khanderao Moharaj Gaekwar of Baroda, an account is given of how he encouraged the acquisition of physical strength, from which some extracts are given below.

The exercise taken from the wrestlers that were fed under his own direction was extra-ordinary indeed. The diet offered to them was very costly and amazingly wholesome. It consisted of two pounds of butter mixed with thin leaves of gold and silver. Besides sweetmeats various preparations of milk cream and the daily light food to boot, were given to them. The exercise of these special wrestlers was also uncommon. It would startle the readers. It consisted of five thousand Dands (press up) and Bathaks, and drawing water a thousand or two thousand times by the buckets of a bullock draw well and running ten miles daily. Such a tremendous exercise was taken by Ramju. A wrestler of the mighty type of Ramju possessed of huge extensive and solid limbs could hardly be met with. His weight—a very strange thing to believe—ten mannds i.e. 800 lbs. His elephant like body would require one separate elephant to sit on the occasion of procession. He would occupy fully the whole seat in the Howda thereon (which is ordinarily meant for four men). The Maharaja would daily exult in the sight of Ramju having a huge strong built frame with handsome features to boot. Being extremely pleased with his elephantine strength and his successive victories in wrestling, he rewarded him with a huge gold club. Though the Maharaja was so fond of Ramju, he would never tolerate his overweening superiority for a considerable time. He was not disappointed in preparing a new wrestler to humiliate him and to topple him down from his peerless position. He spent a great deal of money and took indefatigable pains in feeding another wrestler Buta. Buta was taller but less bulky than Ramju. His body was turned by uncommon exercise into as it were iron solidness. His legs would appear like strong big iron bolts. The Maharaja was not fortunate enough to run into raptures by witnessing the contest between these two famous wrestlers. After the sad demise of the Maharaja (in the reign of the next Maharaja) Buta no doubt had an occasion to wrestle with Ramju and he pinned him to the ground headlong by employing on him Tang leg throw in which he was a specialist, amidst the acclamations of the people.

"Fireflies"

Under the Caption "Fireflies," *The Vistabharati Quarterly* publishes the many short poems of that name by Rabindranath Tagore which 'had their origin in China and Japan where thoughts were very often claimed from me [the poet] in my handwriting on fans and pieces of silk.' We quote half a dozen of them below.

My fancies are fireflies,—
Specks of living light
twinkling in the dark.

The voice of way-side pansies,
that do not attract the careless glance
murmurs in these desultory lines.

In the drowsy dark caves of the mind
dreams build their nest with fragments
dropped from day's caravan.

Spring scatters the petals of flowers
that are not for the fruits of the future,
but for the moment's whim.

Joy freed from the bond of earth's slumber
rushes into numberless leaves
and dances in the air for a day.

My words that are slight
may lightly dance upon times waves
when my works heavy with import
have gone down.

Dairying as a Village Industry

We read in the *Agricultural Journal of India*—

The view is occasionally expressed that much improvement in the milking capacity of Indian cows is needed before the dairy industry can be developed to meet the requirements of city consumers and before milk production can be made a profitable business. If the necessary milk is to be produced on large dairy farms as understood in other countries and as usually suggested for municipal dairy schemes I think this view is correct but in villages milk is produced so economically and at so low a cost that with good average cattle such as are available in the main cattle breeding tract of Northern India it is possible to stimulate a considerable scale of production provided a ready market is available. The business is one which is likely to prove very attractive to cultivators. The labour of attending to the cattle can be undertaken by their families and the regular return of cash which daily sales provide is a very strong inducement. This regular daily return throughout the year gives the villagers considerable security since milk production as a business is less likely to be immediately affected by the vagaries of the season than cereal crop production. The climate of India to a large extent lends itself to the production of useful heavy yielding

fodder crops and a heavy yield of fodder can be grown at low cost. If a ready market were provided for milk produced in villages where fodder crops can be readily grown, a means would be provided of converting fodder into a saleable and marketable commodity and consequently the area of cultivated fodder crops would rapidly extend to provide the necessary fodder to produce the supply of milk to meet the demand of the market.

The introduction of fodder crop cultivation into village agricultural practice does not necessarily mean that land will be diverted from food crop production for this purpose. The land lying immediately around villages is capable of giving very heavy yields of fodder and often at periods when they are otherwise lying out of cultivation and very small areas of such land are required to yield the necessary supply. At present the cultivator requires to grow fodder for his bullocks and usually such provision is made. There is no profit in growing fodder especially for purely breeding stock and consequently very little is set aside for this purpose. The development of collecting agencies to provide a market for village milk will make fodder growing for milking cows and breeding stock profitable and when this is the case the necessary amount will be forthcoming. Mixed farming has its virtues in countries more favoured with seasons suited to the requirements of agriculture than India. Its development in this country where season can be so unfavourable as to bring crop production except in irrigated tracts practically to a standstill and where agriculture draws its power for cultivation from cattle seems an absolute necessity. There seems no doubt that the provision of facilities for the proper transport of milk to enable a better market for milk to be put at the service of the village producer is the first step to the introduction of mixed farming practices and the consequent improvement in the condition of cattle husbandry.

Food Value of Milk

The *Oriental Watchman* tells its readers that milk is the most remarkable of Foods

Milk differs from every food substance known in the fact that it is a complete food. If in the case of adults it needs to be supplemented by other foodstuffs, cow's milk is for the young infant, when properly modified a perfect food. It contains in excellent proportions all the elements needed by the growing child. This is not true of any other substance known.

The fuel element is represented in milk by fat and sugar of milk. That fat is of a sort easily utilized by the body.

Why Milk Sours While Meat Putrefies

The sugar of milk is a special product exactly adapted to the needs of the body far superior to cane sugar and free from the unwholesome properties of the products of the sugar cane. It is found nowhere else in nature except in the milk of animals. Milk sugar is slowly digested and absorbed. This enables it to reach the lower intestine where it is converted into lactic acid and so prevents the putrefaction to which modern science has traced a great number of the maladies of both infants and adults.

It is due to the presence of lactose that milk sours while meat putrefies. Nearly ten years ago I placed in a jar of buttermilk a raw beefsteak to which no antiseptic of any sort had been added. The beefsteak is still intact thanks to the antiputrefactive properties of milk sugar and the acid forming bacteria it feeds. The reason for this antiputrefactive property of milk was discovered by Kendall of Harvard who a few years ago demonstrated that in the presence of sugar even highly active putrefactive organisms produce harmless acids instead of noxious toxins and ferments. This is certainly a most beneficent provision of Nature whereby the normal food of the young infant is kept in a wholesome state while undergoing the processes of digestion and absorption in the intestine.

Are Hindus Truly Religious ?

Asks The Widows' Cause —

Are Hindus truly religious in following old customs without investigating into their goodness. What is their Religion? It is "Protection of the Society." Do the Hindus probe into every custom and see if it is religious—that is if it is protecting the society. Do they care to set right all their customs reform such as require reformation and leave off as are injurious to the protection of the Society? If this may be the angle of vision the Hindu Society would live and lead.

We are afraid in face of this Vedic definition of Religion Hindus are irreligious. They are not reforming themselves through this test. We enquire, what is that religion worth the name that does not protect the Society. That is irreligious. Let that Religion perish that aims at cutting down the number and potentiality of a nation.

Is the custom of enforced widowhood protecting the society? Is it beneficial to Society? It might have held good times back. To-day it is a fatal custom. And should Hindus still cling to it? And in clinging are they truly religious?

Swami Shradhdhananda's Death a National Loss

St Paul's College Magazine takes the view that Swami Shradhdhananda's death is a national loss. In that view it writes —

The New Year in India seems to have begun with a bolt from the blue. Swami Shradhdhananda has been shot dead. We grieve at the loss of our great sage. "Men are we and must grove when even the shade of that which once was great is passed away!" And yet we are not prepared to accept the view of some of our local contemporaries that the blood of this martyr has only been the seed of his church.

We would rather take this to be a national loss, sustained and grieved for by all Indians severed by no caste or creed. This is a most grievous loss to all Mahomedans for they contribute no mean part to the evolution of Indian nationalism. Grieve they must for everyone of them can voice forth the cry *Homo Sum*. And in the words of a Latin poet every one of them may say, *I am a man*.

and nothing that concerns man do I deem a matter of indifference to me.

If the departed hero is privileged to have a memorial for his deep love, entire devotion, and self-sacrifice to the cause of the down-trodden India, let him be given a high place in the gallery of her distinguished dead. Let a national memorial be raised that will stand testimony to a universal united effort for the uplift of the depressed classes

Goodwill and Peace on Earth

The same magazine observes —

What strikes us most when we take stock of things and incidents of the previous year is that there is no appreciable measure of goodwill or peace on earth. Where can good will dwell when there is a most devastating clash between the pen the altar and the sword? How can China even bring tranquillity to her troubled soul when the White Supremacy eats into the very vitals of the Far East? Verily the present miseries in China are the fruits of an exploitation carried in excess.

Coming nearer home when we review the progress of the national development in India we shudder to see before us an array of symbols indicating factions and strifes communal and ministerial. Whither goest Thou Mother India?

Christian Colleges and the National Cause

E. C. Dewick contributes to the same magazine an article on the contribution of a Christian College to the national cause in India which is well worth reading. We have room for only one passage from it.

They can I believe help to blend the rightful elements in Nationalism—love of country self respect, desire for freedom—with that wider International outlook without which Nationalism brings upon itself the inevitable nemesis of selfishness whether individual or corporate. The Christian Colleges of India are not exclusively English or even British enterprises. In them will be found American and Dane Spaniard and German as well as the various subdivisions of Britisher—Scott and Irish Canadian Australian Welsh and from various angles these are bringing to the young men of India the outlook of a wider world which neither India nor any land can ignore without peril. To that wider world India is bound by ties of common human obligation to bring the riches that are her own heritage and for the development of which she rightly yearns for her own freedom.

Conflict of Loyalties

P. A. Wadia writes in the *National Christian Council Review* —

To any one who tries to look at the human world in its broad aspects today the most outstanding characteristic will appear to be a conflict of

loyalties and the more reflective the individual, the deeper and farther reaching will this conflict appear to lie in the different social relations of life. In the field of politics there is the conflict between my loyalty to the State, to which I owe allegiance, and my loyalty to the larger human society which is increasingly becoming one through the advance of scientific knowledge and the exchange of goods. There is also within the State the conflict between loyalty to the community to which I more immediately belong and loyalty to the larger political grouping which I call the Indian people. In the economic sphere there is the cleavage between respect for the customary traditions that reconcile me to the sale of adulterated goods and the scruples which make me court ruin for myself and my family if so I can see a truth in the customer who turns his goods from me. In the social sphere there is the war between my loyalty to the rules of the caste or class to which I belong and loyalty to the more comprehensive social organism of which I am a member and my community of purpose with this larger organism may demand my co-operation in the bodily life which distinctly involves a violation of caste rules.

Turning to some of the more immediate problems of Indian public life shall we allow our communal prejudices to get the better of the common interests that link us all together—Englishmen and Indians Hindus and Muslims Brahmins and non-Brahmins—into a corporate life, inspired by the one purpose of contriving by service to the welfare of the human race? That corporate life which we visualise as the Indian nation cannot enter on its heritage of freedom so long as the constituent members of that body are torn asunder by suspicion by envy and hatred. And to descend still lower down in the sweep of our survey shall we allow our own personality the requirements of our pecuniary gain or even our refinement or our spiritual well being to override the love which prevents us from regarding other human beings as instruments of our individual purposes? Sir William Ashley speaking at the Plymouth Church Congress in 1923 observed that the man or woman who looks upon his servants or upon the working classes or even wife or husband or child as tools is not a Christian. And yet how many of us have been brought up in that mode of thought crystallised in the social and economic institutions under which we are living and which mould our thoughts and ways of life?

"The Indian Fist at Nationalist China"

A Nationalist says in *The Volunteer*

The Chinese Student's Monthly of McLean in one of its editorials under the caption of The British Watch dog writes: No British atrocities in China were complete without India furnishing the beads and fists. The red turban policemen are the horror of the pedestrians and the bullies of the coolies. It is a sullen fact that the Indian army has been used by the British in crushing the independence of several States even within India. It is true that Indian soldiers have conquered India for the British. The hardy warriors halting from Nepal and Punjab have been the master-arms of Britain today. It is mainly this power which enables Britain to hold the 330 millions of Indians

in subjugation and abject slavery and to enact Amrit-sara as easily as David Garrick might have murdered Duncan on a London stage.

We must protest against the strong muscles and sacred arms of India being used on foreign soil to force slavery on quiet and liberty loving folk. Indian arms are meant for killing the Rikshasas (demons) and protecting the Rishis (saints). They are not meant for shedding innocent blood. If the British guns want to raze a thousand Chinese homes and mow down men, women and children alike, let John Bull do it himself. We should have nothing to do with it.

Tribute to Bose and Tagore

We read in the *Hindu Missionary* —

There is not one Indian who has not rejoiced and felt proud on hearing of the splendid reception given to Sir Jagadish Chandra Bose at the various centres of Learning during his recent trip to Europe. After all the land of dreamers can produce the equals of men who are wide awake. As a result of the European tours of Rabindranath Tagore and Bose Hinduism stands a better chance of being properly appreciated in the West.

Bose's Teaching and Untouchability

Then follows in the same journal an inaccurate statement of Bose's opinion on the resemblance between animals and plants though the object of such statement is good. Says the writer —

At the recent Science Congress Sir Jagadish demonstrated by various experiments that there is absolutely no difference between plants and animals except that the former are stationary while the latter can move about. Both possess sense organs and can experience pleasure and pain. Have we Hindus realised the full significance of this great discovery?

Two thousand years have rolled on and a new prophet has carried forward the principle of Ahimsa a step forward. He tells us that the plucking of a fruit or flower or the uprooting of a plant causes great pain to the tree. We are left wondering as to how we are to live if we are not to be cruel to plants and trees. Viewed in the light of the discoveries of Professor Bose the principle of Ahimsa declares the vegetarian to be as sinful as the fish eater. We can no more boast of our superiority over the non-vegetarian.

Un if we find some new food which will entail no cruelty to the animal and plant world would it not be good if we turned our thoughts inwards introspectively? Is my neighbour who eats flesh really so bad that I should have no social intercourse with him and feel polluted by his mere touch? Am I not practising cruelty on the various plants when I uproot them for my food? Is not my cruelty greater because the plants remain mute and offer no resistance when I treat them so badly? Would it not be good if I frankly and

humbly confessed to my neighbour that after all I have sinned along with him? How can I then be polluted by the touch of another who does what I do?

India No Gainer from League Health Organisation

In a long and well documented article contributed to *Welfare* Ramananda Chatterjee shows that India has not so far derived any advantage from the Health Organisation of the League of Nations. He begins by saying —

It has been often asked in what way India can derive any advantage from the League of Nations. The main object of the League is to preserve peace between nation and nation. As India has not the power either to declare war or to make peace with any nation—these things are done for her by her Suzerain Great Britain there can be no occasion for the League's exercise of the peace-preserving power in the case of India. Nor can the League do anything to raise the political status and improve the political condition of India, as these are among the internal affairs of the British Empire and India in which the League cannot interfere. And it is needless to add that the League cannot help India to become independent. On the contrary, if India tried to be independent the League would oppose such endeavour. For by Article X of the Covenant of the League its Members are bound to preserve the territorial integrity of all Member states and the British Empire is such a Member State.

As India cannot derive any benefit from the political activities of the League its advocates say that she can derive some advantage from its other activities. Let us then see what we have gained from its health activities.

He holds that

Until India becomes fully self ruling and so long as her medical and health services are controlled by British Government servants the Health Organisation of the League cannot do any appreciable good to our people.

Duty and the Joy of Life

In *Welfare* Professor Diwan Chand Sharma tells the reader —

There is a couplet beloved of orators and demagogues who figure so prominently in School and College debating societies that has, I think, done more harm to our youth than the vicious works of any perverted genius. Go where you may you will find this couplet exultingly quoted and approvingly listened to by youthful Burkes and budding Brains. The couplet to which I have referred so scornfully and which I think should be placed on the index expurgatorius in all schools and colleges runs thus —

I slept and dreamt that life was beauty

I woke and found that life was duty.

I find fault with this couplet not because it lacks the true ring of poetry and sounds like a jingle but because it embodies a pernicious half truth. It seeks to emphasise the fact that we are here to perform our duty willy nilly and not to taste the glories of existence. In fact a cursory perusal of this couplet shows to us that people who think that life is beauty are mistaken as beauty are mistaken as beauty and duty are at variance with each other. We live in this world, so to say, like sentinels at the cross roads and not like sight seers in the garden of Allah. In this world we are never to enjoy any off-day never to know any respite from our work but we are to be here always at our post after donning our uniform and with the truncheon in our hand. Life to us is a series of monotonous duties and soul devastating labour and not something in which duty linked up with pleasure and toil is relieved by some joy.

This view of life is therefore one which does not appeal to me. Nor should it appeal to anyone else, for it is so mechanical. As an antidote to this I would ask the readers of the *Welfare* to ponder over this sentence of Colonel Roosevelt. Says the Colonel: He is not fit to live who is not fit to die and he is not fit to die who shrinks from the joy of life or from the duty of life.

He concludes —

Thus games sports love of literature love of painting nature gardening anyone of these things may be practised as a hobby. One man may find relaxation in the study of poetry another take delight in football (football was the saving of the life of Prof. Jadu Nath Sarkar Vice-Chancellor of the Calcutta University) and a third man's happiness may consist in salmon fishing. But that man's life is very dry and uninteresting who has no hobby to occupy his leisure and cannot turn to something outside the sphere of his work for relaxation and repose. We, Indians neglect sadly the cultivation of hobbies and this is the reason why we do not see much joy in life.

Unemployment and Liberal and Vocational Education

Gopal Haldar thus concludes his article on unemployment in India in *Welfare* —

The prospects are gloomy but it will be gloomier still if we remain satisfied with merely condemning liberal education whatever may be its shortcomings. Vocational education leading to no vocation cannot be popular. Its necessity lies in supplying the wants the industries demand. Without the one the other is useless and helpless.

For the present it is better that while vocational education gets the encouragement it deserves this liberal education should continue and should rather get the increasing number of subscribers to it, though their lot is bound to be more and more miserable day after day. For liberal education alone can act as a great fertiliser in this exhausted soil — it alone can mould the social environment that is so fatal to any enterprise and inspire the social mind to shed off its atrophy and isolation.

its primitiveness and traditionalism and bring home to it the real significance of industrialism. It is here as avenues of Westernism that the argument in favour of liberal studies and cultural education and even for the quick extension of that can stand all criticism and suspicion.

Unemployment will increase, discontent must grow in volume, only the dangers from it have to be cautiously watched and avoided. Liberal education barren in its immediate results must filter through the choicest into the whole community — and then alone we can hope to revolutionize the conditions under which the country groans and evolve a better social political and economic system.

Islam and One National India

Professor S. Khuda Bukhsh has contributed to the *Calcutta Review* an article entitled 'Reflections of a Wayfarer' from which we make some extracts below.

Is the religion of Islam hide-bound impervious to light and love? Should it stand in the way of one National India? Islam's history is reassuring. Her literature holds out the brightest hope. Did not Islam accept Hellenism as the starting point of her culture? Did she not incorporate it—make it her very own! What is Islamic civilization but a blend of old civilizations which Islam had subdued and absorbed into her own new system? What are Islamic theology and dogmatics but the gift of the Arabian people—Christian converts to Islam. What is the theory of the Islamic state but the Persian theory transplanted to Islamic soil?

And does not Sufism owe its origin mainly to the school of Indian Philosophy known as the Vedanta School? The external resemblances between the two systems—those of the Vedanta and the Arab and Persian mysticism—obtain a further confirmation by their remarkable internal similarities (Khuda Bukhsh *Islamic Civilisation*, pp. 103-114). Islam as we know it to day is a mosaic work made up of many sources. Would that our co-religionists realized this truth! It has chinged with the changing times. The realisation of this fact will be of incalculable importance to the future politics of Islam.

Nor must we forget that two Pandits enriched the literature of the Caliphate with the treasures of Hindu learning. But if history is helpful no less is literature in the understanding of this problem. Where in the literature of the world is there that spirit of liberalism and toleration such as we find in Islamic literature?

Islam has never stood in the way of unity and freedom. Does it stand in the way of unity and freedom of India? I emphatically think not. And yet why then is this ugly Hindu Mohammedan question—so distracting so disturbing so subversive of progress and friendship? Because in the past the uniting bond was the bond of culture. That bond has now been snapped destroyed and with the destruction of that bond the ties of unity good will concord have loosened and fallen. Politics has taken its place and what, after all is Indian Politics but a scramble for a few Government posts?

The false theory of a foreign people settled in a foreign land propounded by a half backed historian—not very long ago—is now rejected with scorn by all sane thinking Muslims.

This belief—historically untenable—is so ineradicably rooted in my co-religionists—that they cannot—so long as it continues cherish much less respond to the idea of unity political or social. It is a mischievous belief for it assumes that we are a foreign people wholly different from the Hindus

Malaria Control at Birnagar

The January number of the *Calcutta Medical Journal* contains a very elaborate and well illustrated article on malaria control at Birnagar. By perusing it, the inhabitants of other malaria stricken villages will be able to constitute and carry on the work of their own anti malarial societies with efficiency.

Anti malarial work at Birnagar was started by a Society called the Birnagar Paili Mandali in October 1913. Official reports confirm the fact that the scourge of malaria spread throughout Bengal in an epidemic form from this once populous and

beautiful town of Birnagar (Ula) which is 50½ miles above Calcutta by rail. The anti malarial operations under taken at this place ought therefore to arouse the deepest interest in view of its notorious association with the history of the malarial epidemic in Bengal. A Charitable Dispensary was established at Birnagar in 1861 and a Municipality was created there in 1869. But neither of these institutions was able to check the ravages caused by malaria, and so the once prosperous town of Birnagar rapidly sank into the status of a village abounding in dilapidated homesteads, ruins and jungles presenting all the features of a rural area.

Mr. Krishnasekhhar Bose concludes his very instructive report with the observation that

Quinine measures seem to be more immediately effective than anti mosquito campaign. But it would be a mistake to drop the anti mosquito campaign and concentrate attention on quininisation alone. A thorough anti mosquito measure is bound to be effective and in our fight against malaria we cannot leave any weapon unused. Anti mosquito measures can only be thorough when the Municipality enforces its laws and byelaws and compels the owners of tanks and lands and householders to adopt the requisite sanitary measures. It would be a pity if the Municipal Commissioners do not wake up to the importance of this at the present stage of our work. Any neglect in this direction may nullify in a great measure all the work done by the Paili Mandali.

FOREIGN PERIODICALS

Postal Rates in India

Sir Geoffrey R. Clarke a former Director general of Posts and Telegraphs in India says in the *Asiatic Review*—

In 1922 the initial rates were doubled to 1 anna per ounce for a letter and ½ anna for a postcard. These rates compare very favourably with those in Great Britain and are, in my opinion fully justified. Distances in India are six times as great as in this country, we do not get the same volume of mail to handle and much correspondence has to travel many miles by runners lines over which any appreciable increase in weight involves the employment of an additional runner at each stage.

In any comparison between India and Great Britain the far greater wealth and cost of living in Great Britain and the higher salaries paid to British postal employees should be taken into consideration. If that were done it would be seen that the people of India have to pay heavier postage than Britishers.

The following observations of Sir G. R. Clarke are however unexceptionable.

It is generally accepted that the Post Office in any country should just pay its way but I do not consider it any great disaster if it fails to do so. Cheap postage is such an inestimable advantage to the life of a country both on its social and business side that the actual loss in maintaining the service may be more than counterbalanced by the general gain to the community.

It has been found by experience that high postage seriously interferes with the distribution of business and trade circulars and it is possible that in this way the gain of a million pounds say to postal revenue may mean the loss of ten million pounds worth of trade orders. This may be a gross exaggeration but it is an argument for cheap postage quite irrespective of its results in the Department itself.

Indianization in the Post-Office

Sir G. R. Clarke's opinion on Indianization in the Post-Office is worth quoting. Says he—

There is, as you are aware, a persistent and natural demand in India to indianize the services. In the Post Office indianization began many years ago and there has never been any distinction of race in the matter of promotion to the higher appointments. In fact, most of these are at present held by Indians and very efficient and trustworthy officers they have proved. I think it is purely due to this elimination of race distinction both in the matter of appointment and pay that the Department has been able to work so smoothly in troubled times.

Prohibition in America

We read in the *Review of Religions*

Mr. Irving Fisher, Professor of Economics Yale University, says — Prohibition has accomplished much good hygienically, economically and socially. There is a decree, he says, in the first offenders from 24 per 100,000 of the population in 1914 to 6 per 100,000 in 1925. Amongst Students he says. It is not debatable that there has been a very substantial reduction in arrests for drunkenness. The cases of profanity dealt with in New York City have fallen from 4,300 in 1919 to 1,690 in 1924.

Charles C. Clarke, Professor of Romance Languages who is not a prohibitionist says — I will admit, however, that the effect of prohibition at Yale has been good. I know whereof I speak for I have been a Member of the Committee of Discipline from a time dating back many years before prohibition. I do not pretend that the students are prohibitionists or are not drinking but the change has been simply revolutionary. In other days our Committee was continually busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind to transact.

A Chinese Story

Chuang Tzu writes in *Message of the East* —

In Lu there was a Wang Tai (Taoist saint) who had lost both his feet while his disciples who followed, and went about with him were as numerous as those of Chungni (Confucius). Chang Chi asked Chungni about him saying, 'Though Wang Tai is a cripple, the disciples who follow him about divide Lu equally with you, Master. When he stands, he does not teach them; when he sits, he does not discourse to them. But they go to him empty and come back full. Is there indeed such a thing as instruction without words? and while the body is imperfect, may the mind be complete? What sort of man is he?'

Chungni replied, 'This master is a sage. I have only been too late in going to him. I will make him my teacher, and how much more should these do to who are not equal to me. Why should only the State of Lu follow him? I will lead on all under heaven with me to do so.' Chang Chi rejoined, 'He is a man who has lost

his feet, and yet he is known as the venerable Wang; he must be very different from ordinary men. What is the peculiar way in which he employs his mind?' The reply was, 'Death and life are great considerations but they could work no change in him. Though heaven and earth were to be overturned and fall they would occasion him no loss. His judgment is fixed regarding that in which there is no element of falsehood, and while other things change, he changes not. The transformations of things are to him the developments prescribed for them and he keeps fast hold of the Author of them.'

The Teaching of Literature

M. U. Moore asserts in the *Island Review* of Ceylon 'with a fair degree of confidence, that literature cannot be taught at all.'

Literature was written not to be studied but to be enjoyed. What passes for the teaching of literature is the *history of literature* which is quite another thing, and as a recent writer remarks, 'about as irrelevant to its appreciation as a knowledge of the origin of our breakfast sausage would be to our enjoyment of it.' The teaching, in fact, resolves itself into a mere chatter about sources and origins, entirely worthless from an educational point of view. What we should notice in this connection is that we are here confronted with a feature of academic teaching, viz. a *subordination of substance to form*. This can be seen even more clearly by another instance. Anybody who has any knowledge of literary text books for students of the present-day will recognize that the work itself which is the subject matter occupies but an insignificant part of the text book. A play of Shakespeare, edited by some academic light, consists of its lengthy introductions, going into minute details of origin and the date when it was written and concluding with voluminous notes of a pedantic character, glossary of terms and so on. Here is a complete subordination of substance to form, a mere encumbering of the mind with futile facts which it is to be hoped, are forgotten as soon as learnt. And the result of this concentration on the part of academic lecturers on this mechanism of literature. This taking of the machine to pieces as it were and seeing how it works not only causes a fictitious interest in the machinery but usurps the rightful interest in literature as such. Take a thing of beauty to pieces and you destroy the beauty; vivisection a genius and the genius escapes you.

Britain and League Mandates Commission

The *Living Age* writes —

The British Foreign Office has seen fit to address a letter to the Secretary General of the League of Nations politely protesting against the care with which the Permanent Mandates Commission is inquiring into the government of the colonies and countries entrusted to the administration of the Powers. The Commission's questionnaire is very exhaustive, comprising as it does over two hundred

and thirty questions extending to every detail of government and administration. The *New Statesman* deplores Mr Chamberlain's action because it makes the British Government appear as a leader in a fight against the Commission, a body of unquestioned integrity and ability whose authority must be maintained if the mandate system is to have the confidence of the world. It argues that if Great Britain is doing its duty fairly to the inhabitants of the countries placed in its care, there is nothing to fear and that as a trustee it cannot set up as sole judge of what is necessary or unnecessary in respect of the rights of its *casus quo trust*. The mandated territories are not colonies.

British policy a fact which, however, does not make it any the less desirable

The Mandates and Self righteous Britain

The *New Republic* observes —

The weakest point in the machinery of the League of Nations is the mandate system. Originally it was established to accord with the new respectability while the advent of the League was supposed to bring into the relationship between the great powers and the backward peoples but its practical workings have differed little from the older form of colonial holdings. The case of the Syrian mandate, held by France is the most notorious illustration of this. The efforts of the Syrians to bring their case before the world were thwarted by the policy of permitting complaints from the subject people to come to the League's attention only through the mandatory power—which is about like the army rule that a private can only complain of injustice by a lieutenant through asking the lieutenant himself to speak to the captain about it. The injustice of this has at last become so apparent that the Mandates Commission has itself proposed that in future representatives of the inhabitants of the mandated territory should be allowed to appear in person and state their grievances.

To this suggestion on the reply of the British government has just been published. It rejects the suggestion in terms of coldest disapproval. It regards the existing machinery as entirely adequate.

The view of His Majesty's government it adds is that there are the gravest objections to the grant of any form of audience by an advisory Commission of the League to petitioners who are either themselves inhabitants of a territory administered by his Majesty's government under mandate or are petitioning on behalf of inhabitants of such territories. It has never been found necessary to grant audiences to petitioners either for the purpose of considering their petitions or for the purpose of elucidating the matters with which any petition deals. It would appear that in any case in which after examination of a written petition the mandates commission finds itself unable to make a definite recommendation to the Council its proper course would be to request the mandatory power concerned to furnish or to obtain from the petitioners such further information as it requires. In other words, let the League and France or deal out from the Syrians whether she has been acting with unexampled cruelty and injustice in their country and if so, report to that effect. We submit that this policy is unworthy of the British government, or any honest government. It is a continuation of the damned nigger theory of dealing with the inhabitants of the mandated territory and the longer it is continued, the more troublesome it will be.

A Japanese Medical Researcher

A distinguished English surgeon gave in a private letter to a scientific friend in Tokyo an account of a professional visit to some of the leading medical centres of America which was published in the *Japan Advertiser*. The following extract from the letter relates to a Japanese Medical researcher —

I spent an afternoon with Noguchi. He is a tiger for work and in one way impressed me more than any of them. He showed me the spirillum of yellow fever alive in culture and the similar spirillum in the sap of the plant milkweed. He may be coming to Egypt this winter to study trachoma, leishmaniasis and kala-azar. He has his research workers all over the world. He determines the cause of obscure South American diseases in his laboratory in New York. Blood and other specimens are sent to him by collectors and he does his work in the quiet atmosphere of his laboratory.

Have we any such researchers? Noguchi should have come to Assam and Bengal to study kala-azar.

China and Great Britain

The *New Republic* (January 5) thinks,

In regard to China Great Britain has at last seen the handwriting on the wall. Having failed to win the support of Japan and the United States for a policy of using force she has now decided to try conciliation. The official memorandum made public on Christmas Day practically promises to recognize the Canton government if it continues to succeed. Great Britain now approves the killing of the so-called "Whimoon surtaxes" by China—a decision which is reasonable since the Cantonese are levying whatever taxes they please and no one can stop them. The British also declare that they have wanted to adopt this attitude ever since last May but refrained from doing so in order to continue the unanimity of the great powers. That the *Faith* should be the leader in a movement of pacification is turning the tables with a vengeance. It is a characteristic example of opportunist

Importance of Date of Emancipation

British politicians in their selfishness think that it is of no importance to fix a date

on which India is to have responsible self government, ignoring the fact that a vague promise made to unborn generations is no promise at all—the promise must be fulfilled within the life time of the foremost political workers of India. It is in this belief that the New Republic suggests with reference to the Philippines —

Let the United States agree to give the Islands their independence at a fixed date some years in the future provided that at a plebiscite held not many years before that time the inhabitants signify their desire that this be done. Then let them have an increasing degree of autonomy from year to year in the meantime and let the final economic arrangement with the United States, whatever it may be come into effect gradually over a long period.

Relations between Orientals and Occidentals

Haridas T Mazumdar Chairman Oriental Students Conference, writes in the *Philippine American Herald*

Is our society I mean our world society so organized as to ensure peace and plenty to every individual and to every nation? Is every nation organized for peace or for war? What is the basis of our international relations? By international relations I do not mean the sorry mess of the European situation international relations cover a wider and broader field than that. By international relations I have in mind particularly the relations between the two culture groups the Orient and the Occident. Can we either as Orientals or as Occidentals be proud of the relations that exist between ourselves? Do you of the Occident know our culture sufficiently to condemn us as your inferior? Do we of the Orient know your culture sufficiently to adjudge you as the pariahs risen to power because of the perversity of the Iron Age? Citizens of the Occident, let me impress upon you the significance of our problem it is not merely that markets and money and investments are at stake—our stakes are of vastly greater import. Much as we resent and suffer from your political domination from your economic imperialism from your white man's burthen we feel that the greater issue lies in our mutual misunderstanding of each others cultural values. Such is the opinion of the Orient and it is this that we tried to thresh out at our Conference.

Women Workers for Peace

Many of greatest workers for international peace in America are women. Recently problems of peace were discussed there by women's organisations at a conference

on the cause and cure of war, about which we read in the *Woman Citizen*

'Believing as I do' said Mrs Catt firmly that compulsory arbitration treaties are the real solution of the war problem—"and the pedal note of the second Conference on the Cause and Cure of War was struck to hold throughout five morning afternoons and evenings of lecture discussion and debate

It was nearly two years ago that a committee composed of the presidents of nine of the Great national women's organizations called the first Conference. That time the subjects were literally causes and cures analyzed dissected discussed from every angle. Out of that Conference came certain 'findings' which during the past two years have acted as a basis for study programs summer conferences and individual lectures on various phases of international relations. Whenever a missionary society packed a barrel whenever a woman's club devoted an afternoon to foreign affairs wherever an American Association of University Women chapter discussed the international scholarship it was aiding right there was apt to be heard an echo from the hard study of the conference.

So that the six hundred delegates who met this year in the gilded Hall of nations during the snowy sloppy week of December fifth had back of them the most authoritative information about why peoples went to war and how conflict could be avoided. They also had two years in which they had digested that information. They had tried it out on other people tested its validity in this case and that. Problems of peace had been in their minds and their minds had sloughed off prejudice and gained limberness.

The result was an added ease in discussion a clarity of background and an increased willingness to listen to very controversial discussion. The Conference devoted half its time to economic and historic consideration of such fundamental causes and cures as the need for security trade rivalries, general arbitration and progressive disarmament. Then they went on to the more prickly discussion of our present foreign relations with other countries.

Opium More Dangerous than Alcohol

Sir Richard M. Dane asserts in the *Journal of the East India Association* —

The abuse of opium is of course, a serious evil, but the abuse of alcohol is also a serious evil. The two habits are comparable. Opium appears to have a special attraction for some races and alcohol for others. The abuse of alcohol is a more serious evil for the individual and for the persons with whom he is brought in contact, but opium even when used in moderation, has an enervating tendency and is therefore, for a nation a more dangerous thing.

Italy Under Mussolini

The bulletin of the Association Internationale des Travailleurs publishes a letter from a correspondent about Italy which begins thus —

The conditions in Italy remind one of the worst days of popery Bourbonnism or feudalism. The attempt to kill the Duke put into execution by a youth of Bologna has given handle to a regime of terror unparalleled in history. The great courage of Mussolini so much advertised is a direct lie. It is not true that, immediately after the shot was fired, he gave order to stop the automobile and keep quiet. On the contrary he became pale like a corpse and ordered increased speed and did not even turn once backwards to look. When he came to the station, he was still shivering and could not control his excitedness. This was told to me a few days later by a Fascist of note. He told me also that the would be assassin Zamboni was condemned to be shot by his friends and fellow conspirators. I cannot vouch for the truth of this latter statement. Young Zamboni was a child of fascism and his brother made the march to Rome. It must be concluded therefore, that he was commanded by the renegade Fascists to carry out the assassination. In any case everyone in Italy wants an explanation and many thousand suppositions are suggested in the Fascist camp itself. It is not, therefore, easy to sift all these and Truth is as rare in Italy as freedom. All opposition papers have not only been suspended but forbidden. The Fascist papers themselves can only publish what the Duce wants.

It is said that the Italian nation is agreed with the Fascist politics. Who can deny it? Whoever dares to express another opinion is immediately prosecuted and is doomed to certain conviction. That itself would be luck! For whoever is surprised when he expresses a few words of murmur in a public place or on the streets runs the risk of being lynched. Not even in the confidential circle of one's relatives can one express his opinions freely. In every house there are some spies who are lurking upon every suspected family. The door keepers of houses must observe and report the suspected families. They must watch their correspondence and denounce them to the police.

Church Attendance in England

Professor J Takakusu writes in the *Young East*—

During ten years which I spent in Europe in my student days I rarely missed attending church services on Sunday. To speak the truth at first I went to the church rather reluctantly because I had no other way of spending Sunday than doing so. By degrees, however I began to take interest in church activities and went even a long way to hear sermons by eminent preachers. I visited Europe four times after I had finished my studies and returned home, but every time I went there I never failed to visit the church on Sunday and to observe with a critical eye how matters were

going on therein. From these experiences I can say that within the past twenty or thirty years Europe has gone through a great even a sweeping change in the domain of thought.

When more than thirty years ago I first visited England as a student Christianity appeared to be in the heyday of prosperity. No boarding house would tolerate a student who would stay at home and continue his studies on Sunday. He was therefore obliged to quit his books on that day and go out for a walk. Neither sports nor any other amusements were available, and as he could scarcely walk all day he was obliged to go to the church. It was in such circumstances that I attended church services every Sunday. In those days every church was filled to capacity and the sentiment of the people at large towards the church was exceedingly reverential. I also found missionary zeal to be very intense, the popular sympathy for heathens being of such depth that many earnest young men and women went out as missionaries to pagan countries and money was always liberally given for their support. After the Russo-Japanese War from which Japan emerged victorious some great change was observed in the sentiment of the English Christians towards the Japanese. Before that war they had made it one of their cherished objects to convert the whole of the Japanese people to Christianity in fifty years as a Bishop of Tokyo once spoke at Oxford. After the war however opinion appeared among them that it was waste of both labour and money to try to propagate Christianity among the Japanese who already possessed Buddhism of advanced form as their religion, and that missionary efforts should be concentrated to irreligious and uncivilised regions such as Africa. In fact a certain denomination discontinued sending missionaries to Japan. Nevertheless the religious sentiment of the English people and of other European peoples for that matter was still very strong.

All this has been upset by the Great War. On my last visit to England, I was amazed to find church attendance so poor that it appeared to have dwindled to one-tenth of that of the pre-war days. Least I might fall into error in my judgment I visited a goodly number of churches and those of different denominations. Not only that, I inspected conditions prevailing in churches and chapels in cities as well as in the country. It was the same everywhere.

Publication of Abhidharmakosha Vyakhya in Russia

The same magazine is responsible for the announcement that

The copy of Abhidharmakosha Vyakhya by Yosonitra, which was collated by Dr Unrai Wogihara with years painstaking efforts will shortly be published in the capital of Soviet Russia. The revised copy was sent to Dr Sergei Oldenbourg at the beginning of the World War to be published in the Bibliotheca Buddhica series of the Russian Academy, but nothing as to its fate has been heard since the outbreak of the great revolution by the Soviet faction. To our pleasant surprise, however it has been reported recently in Professor

Stzervatskol of the University of Leningrad that the valuable Buddhist manuscript has been kept in perfect condition inspite of the great revolution which wrought havoc throughout the country, and will be published early this year

The World's Population

Some figures relating to the world's population were given by Sir Charles Close in his presidential address to the Royal Geographical Society. The following are quoted from them as published in the *London Inquirer*

The population of the globe, estimated at about 1 859 millions in 1924, was increasing at the rate of about 20 millions a year so that in 1927 it would be about 1 907 millions. Omitting the frozen and desert places the present density of population for the whole world was 33 per square mile or 146 per square kilometre. The densities of the countries differed greatly: England and Wales having 261 persons per square kilometre, Belgium 245 Italy 130 Germany 127 France 71, Scotland 63 Irish Free State 46 Spain 42 Russia 24 and Norway 8. The density of the population of England at once leapt to the eye

Alcohol and Opium in India

Dr Sudhindra Bose writes in the *Scholastic* (Pittsburgh, Penn U S A)

Before its contact with Europe, India was one of the most temperate countries of the world. Drinking was considered a social vice a religious crime. In comparatively modern times drinking of spirituous liquor has been introduced in India along with other gifts of Western civilization. Today the British Government in India is in the liquor business it is the saloon keeper of the nation. The liquor traffic is one of the most deeply entrenched foreign interests but the will of the nation has declared itself in no unmistakable terms. Judging by the innumerable local and provincial referenda India is undoubtedly for hundred per cent prohibition. And could India be free of the British control today it is no exaggeration to say that India would go dry tomorrow.

Closely connected with the temperance question is the opium traffic, which has become a great national peril. The medical authorities of America say that for all scientific and medicinal purposes of the whole world we need only three and a half tons of opium a year. India alone produces a thousand tons of the drug annually enough to poison the whole human race a dozen times. In India, the opium traffic is established by law. It is the monopoly of the government. Just as the little boys and girls in the United States can go to a shop and buy all the candy they desire much in the same way the little boys and girls in India can go to an opium den and buy unlimited "dope." There are seven thousand government

licensed opium dens operating in India, open daily the year round.

The various anti narcotic societies in India are ever active in their crusade against the drug. They point to the fact that Japan has already banished opium from its possession Korea and Formosa. They demand that India should be allowed to suppress opium as a means of social well being. As a result of these campaigns, there has been of late marked diminution of the opium evil in certain areas.

Foreigners in China

The New Republic Comments on the Chinese situation as follows

The situation in China is daily growing more dangerous. At any moment it is possible that foreigners may be killed in the course of riots, and hostilities started the outcome of which it is impossible to predict. The British concession at Hankow has been seized and there and at other points the feeling against foreigners is running high. Five American destroyers have been sent to Shanghai and other naval forces are in readiness to protect the lives of foreigners. The use of military and naval strength in this way has plenty of precedents and it is not surprising that it should be resorted to. At the same time we agree with Mr Grover Clark editor and the publisher of the *Peking Leader* who warns that it is more likely to bring about danger to foreigners than to prevent it. The Cantonese government, Mr Clark pointed out in a recent interview in the *New York Times* is seeking by every possible means to avoid any harm to foreigners knowing what the probable results will be. But the presence of armed forces is itself an incitement to the mob to resort to violence. It plays into the hands of the radicals and seems to justify the propaganda of Soviet Russia regarding the sinister purposes of the power. Mr Clark who as an observer of Chinese affairs is second to none in experience and ability believes it is of the greatest importance that the United States should immediately make an unequivocal gesture of friendliness toward the Chinese people. He believes this should be done regardless of any action of the other power and that if it is postponed even a few weeks it may be too late. Mr Stephen Porter Chairman of the Foreign Affairs Committee of the House of Representatives has introduced a resolution which would do much in this direction. It calls for the United States to undertake immediate treaty revision regardless of the action of the other powers. It ought to pass, and at once.

Britains Aftermath of War

We take the following from the *Literary Digest*

What this has been may be partially appreciated from a survey of the activities of the Joint Council of the Order of St. John of Jerusalem in England and the British Red Cross Society, which

has just issued its sixth annual report. Says *The Lancet* (London) in a review of this document

"The purely after war activities of the Council as set forth in the report, are many and extend to all ranks of the Services, but perhaps the most important of them are those undertaken by the Auxiliary Hospitals for Officers Department which seeks to relieve ex-officers suffering from sickness or disablement attributable to, or aggravated by their service in the war. More than 17,000 of such cases have been helped during the last six years and it is melancholy to have a record that the majority of them have been tuberculous cases. The Department puts them into hospitals at Brighton assists them to go to Switzerland or the Riviera, helps them with the cost of the treatment while their cases are being officially investigated, and does not pass over unnoticed those whose applications have been rejected by the Appeal Tribunal. There are, unhappily still many ex-officers who require surgical medical or convalescent treatment for disabilities for which the Ministry of Pensions

could not accept liability but are unable to pay operation and nursing home fees. Here the hospital steps in with its inestimable boons and removes much bodily suffering and mental anxiety. As regards mere extent however the activities of the Emergency Help Committee stand at the head of all these works of mercy. Last year 17,335 cases were helped and half a million dollars a year is being spent, mainly in grants of a fixed amount for some specific purpose calculated to confer permanent benefit. Very often the money is eventually refunded and many men their physical handicaps notwithstanding have thus been enabled to become self-supporting. In addition to all this money is found for materials and training for beds of occupations for drives and entertainments and for Christmas gifts. The report makes a splendid record of public service most of it performed voluntarily by helpers whose patience and sympathy provide the human touch that lights up so many lives upon which the shadow of war has fallen never entirely to be removed.

MANAGEMENT OF WOMEN'S EDUCATION IN BENGAL

By RENUKA ROY B.Sc. (ECON. LONDON)

RECENTLY a proposal has been set afoot by some of our pioneer women educationists to move Government for the creation of a separate board for women's secondary and intermediate education consisting mainly of women and a small number of able men in the nature of experts. This board is to set up a separate school final in accordance with the proposals of the Saddler Commission report. The Saddler Commission has shown us, that there is a great waste of time due to the low standard of the present school leaving examination of the Calcutta University. Time is at this stage of education even more precious in the case of girls than boys and the reason is that only a few girls go in for higher education the great majority getting married at the completion of their school life. If their school final is on a higher level they would at least be ensured of a better and more complete education before leaving school. The board would also be useful in introducing new subjects for girls, such as domestic science and social hygiene. Its advocates want the board to have the recognition of the University and its co-operation in its creation but they maintain that the board must be created even

if University help is not forthcoming. The usefulness of such a board is unquestionable. It would give women a much greater power in the administration of girls' education. But it is essential that this board though a separate entity should have connection with the University. This could be secured by a few of the members of the board being members of the University Senate or *vice versa*. As a matter of fact, the University which contains so many of our most intellectual men should be brought to realise the necessity of co-operating with educated Indian women and of rendering them every aid in the formation of this women's board.

In matters educational centralisation is necessary in order to obtain co-ordination of policy but there is need for a good deal of regional devolution for its actual administration.

This devolution could be effected by the formation of District Women's Councils which would be supervised by the Central Board of women's education. These district councils would be concerned with both primary and secondary as well as the zenana education of women in the districts. At present they would have to consist of quite a number of

men and only a few women. The number of women would gradually increase as the social conditions in the districts improved. The wives of officials and other educated women in the districts should be induced upon to manage the boards and to train up interested resident ladies to take up the work. This is most important to preserve continuity in action. Although men would have to form the majority on these district councils under present circumstances yet these councils would form a training ground for women in the districts and would also be under the control and influence of a Central Board where women would predominate. Herein lies their superiority over local bodies such as municipalities which would have to consist wholly of men for a much longer time to come as a long period will elapse before women are either able or willing to join them.

The Inspector of schools would be an ex officio member of the central board and the District Inspector if appointed would be ex officio member of the district councils and could play a large part in making the councils a success. However the whole power should not be vested in their hands. Ultimate control should be kept in the hands of independent men and women who have not to be accountable to Government for their action as Inspectorships naturally would be. Initiative and new ideas can only be introduced by those who are free from the trammels of officialdom.

Of course the time will come for these district councils to be established after the Central Board is brought nearer materialisation. Recently the Government have urged upon the University the necessity of forming a separate board for secondary and intermedi-

ate education for both boys and girls. If such a board is formed and women are given their due importance then educated women would have no quarrel with the project. But it is most deplorable that the Government proposals to the University include only one woman on this board. All things considered it would be best for women to have a separate board but it must work in co-operation with the University if it is to be a success. The formation of this board would by no means make it unnecessary for women to establish their claims to fellowship on the body of the University. Higher education will be controlled there and it is essential for us to have a hand in the guidance of the higher education of Indian women.

Surely with the urgent need for the spread of women's education and an even greater need to improve the type of education given, we should count on the help of all fair minded and liberal men. But we must not forget that it is on women that ultimate responsibility lies. It is for them not only to insist on their rights but make use of them. If we do not understand the very essence of citizenship and are not prepared to do our utmost in furthering the cause of women's education all the help and all the sympathy that we obtain from our menfolk would be of no avail whatsoever. It is a women's problem and it is for women to solve it. We who owe our freedom and education to a handful of enthusiastic reformers and are the inheritors of all the pioneers have done owe it to them and to our less fortunate sisters to do all in our power to improve the condition of the vast majority of our country women.

MARCH OF ANTI ASIANISM AND THE PAN ASIAN UNION

A special cable to the *New York Times* gives the following significant news item:

Panama Oct. 23.—President Charr has approved the immigration law which he had vetoed and returned to the National Assembly suggesting amendments not all of which were included in the revised law finally passed.

The law prohibits absolutely the immigration of

Chinese, Japanese, Turks, Syrians, East Indians, Dravidians and Negroes of the West Indies and Guyana whose original language is not Spanish.

This qualification makes possible the exception of Latin Americans of negro blood. The law expressly excepts employees of the Panama Canal and auxiliaries of whatever race in accordance with the existing treaty agreements with the United States.

It is estimated that 5,000 West Indian negroes-

100) Chinese and a few hundred Japanese and other excluded races are now resident in Panama."

The above news-item is the clearest and most significant proof of the spread of anti-Asianism among the nations of the world, particularly among the nations which are directly or indirectly co operating with Great Britain and her dominions and the United States of America, in their anti-Asian immigration and world policies

Panama is a very insignificant nation, when compared with Japan, China, Turkey or India, yet Panama deliberately enacts a humiliating and discriminatory law against the nationals of the Asian states. Those who are familiar with the actual status of Panama internationally will agree with us that although Panama is regarded as an independent nation, but in actuality from the very day of its creation it has been nothing but a dependency of the United States of America. When Columbia refused to concede to the demands of the United States, regarding the concessions, necessary for the building of the Panama Canal a Revolution broke out in the province of Panama, which was then a part of Columbia. It is a notorious fact, that the United States was so intensely interested in the revolution and its success that the Washington Government, under the direction of the great American Theodore Roosevelt, recognized the independence of Panama within less than forty eight hours. Of course, the Panama Government gladly acceded to the demands (granting of a concession) of the United States which in return promised to guarantee Panama's independence.

It does not take great intelligence to divine that Panama's anti-Asiatic Immigration policy is the echo of the wishes of the United States of America. The United States used the Chinese and Japanese labourers whom the people of the country invited then to help them in building their railroads. But Asiatics are excluded from the great Republic. The Panama Canal was also dug by the Asiatics and the Negroes, so far as the hard work was concerned, and now they are not wanted. *The far reaching significance of Panama's policy of anti-Asianism becomes evident to us, when we consider that there are influential American statesmen who think that all members of the Pan-American union should adopt a common policy of 'American solidarity' by co operating and adopting a similar international policy for the American continents, such as exclusion of the Asiatics from the American continents*

It is notorious that the American Government is in accord with the Canadian authorities regarding the virtual exclusion of the Chinese, Japanese and Hindus. The American Government does not like the idea of the Japanese, Hindus or Chinese immigrating into Mexico. It is now known that one of the things Japan had to agree to, before the famous Gentlemen's Agreement between the United States and Japan was signed, (which has been recently repudiated by the United States Government), was that the Japanese Government would voluntarily restrict Japanese Immigration to Mexico. Even today absolutely false stories are being spread occasionally in American papers to the effect that the Japanese are plotting to secure a naval base or coaling station in Mexico, which might be used against the United States. Since the acquisition of the Philippines by the United States the Chinese are excluded from that Asian country and the nationals of other Asian states are neither very welcome by the Americans, who control the destiny of the nation. The position of the Asiatic people in Cuba is similar to that of the Philippine Islands. It is very evident that Haiti, Nicaragua and other Central American states will possibly follow the foot steps of Canada, Panama and the United States of America in discriminating against the Asiatics.

The Asiatics are excluded from a large portion of the African continent which is dominated by the British Empire. The continent of Australia, to uphold the doctrine of 'White Australia', excludes the Asiatics. Canada, the United States of America and other countries like Panama are determinedly opposed to Asiatic Immigration. Discriminations against the Asiatics in certain parts of Asia are also now in force. These facts establish precedents for further movements for the spread of anti-Asian legislations in other countries. It is known to all who read foreign news carefully that Japanese efforts to colonise in Brazil and other South American countries have been adversely criticised in the American press, as undermining the spirit of the Monroe Doctrine. It is not too much to foretell that, unless something extraordinary happens with the increase of Anglo American financial influence in South American countries, anti-Asian legislations will make further headway.

The anti Asian Legislation of the Panama Republic is not in itself a very serious

thing When we take the whole question into consideration we find it to be but an expression of a very dangerous symptom of discrimination against more than nine hundred millions of people who are by no means a negligible factor in world politics and world peace. *Enactment of discriminatory Immigration laws against the Asiatics definitely affects the property rights commercial rights and equal opportunity for the nationals of the Asiatic countries* If the Asiatic peoples begin to adopt measures reciprocating against the discriminatory legislations affecting personal commercial and property rights of various western nations, it would not be a source of spreading good will among nations There are indications that some of the Asian states are going to exact retaliatory measures The following Associated Press despatch from Tokio October 29th published in the *New York Times* throws some light on the possible development —

The Cabinet voted today to make enforcement of Japan's alien land law effective on Nov 10 Under this law all aliens who are subjects of countries granting similar privileges to Japanese can own land in Japan Modification of the law by imperial decree made it possible to discriminate against citizens of States or political sub-divisions of a nation because of the fact that such States or subdivisions might deny Japanese the right to own land.

The problem that is facing Young Asia is to find a way out by which Asians will not be discriminated against in any part of the world The only programme that may lead to the solution of the difficulty existing now is the enforcement of an international understanding which will call for *absolute Racial Equality* All Asia can co operate on this programme as Dr Wellington Koo as the Chinese Representative at the Versailles Peace Conference co operated with Baron Makino of Japan who asked for the inclusion of the creed of Racial Equality in the Covenant of the League of Nations Baron Makino's proposition for Racial Equality was as follows —

The equality of nations being a basic principle of the League of Nations the High Contracting Parties agree to accord as soon as possible to all aliens nationals of States members of the League equal and just treatment in every respect, making no distinction either in law or in fact on account of their race or nationality

Because of the opposition of the Anglo American statesmen, particularly Hughes of Australia and Woodrow Wilson and Lloyd George Baron Makino's proposal failed However he added —

I feel it my duty to declare clearly on this occasion that the Japanese Government and people feel poignant regret at the failure of the Commission to approve of their just demand for laying down a principle aiming at the adjustment of this long standing grievance the demand that is based upon a deep-rooted national conviction They will continue in their insistence for the adoption of this principle by the League in future.

Japan Turkey Persia Siam and other countries have got rid of the unequal treaties granting extra territorial jurisdiction for various nations and China is trying to recover her full sovereignty in her internal matters But the greater problem that is facing all Asia is to secure Racial Equality for the peoples of Asia all over the world All Asia must act in concert to prevent any and all discriminatory legislations against the Asian peoples in any part of the world *Asian Independence and Racial Equality and World Peace should be the guiding principles for the Pan Asian Union* The first meeting of the Pan Asian Union was held in 1926 in Nagasaki Japan It is expected that the next Pan Asian Congress will be held in Peking during this year Let us hope that India will be not only adequately represented there but the Indian statesmen and educators will arrange so that the 1928 session of Pan Asian Congress be held in Calcutta when Asian scholars from various lands will gather to discuss problems of mutual interest and to devise means for closer co operation among Asian peoples to protect their birth rights as human beings

X. Y. Z.

GLEANINGS

Baby Cart That Folds up Carried As Handbag

Weighing only fourteen pounds a collapsible cart for the baby is folded up in the form of a handbag for carrying. Saving of storage space and ease in going up and down stairs are among the

In the uplands of New Guinea, the climate is cold while the plains burn in torrid heat. The butterflies fly very high and no species can be caught only by fixing a dead specimen on a leaf in the sun with wings outspread. The insects fly down to it, just as parrots do to a wounded mate. Acetylene flares are hooked on branches in the mountain country to lure other butterflies after dark and they are also attracted by great bonfires made in the

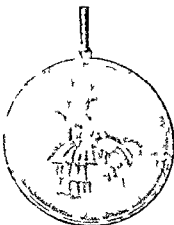
tops. It is a moth and butterfly station where these insects are caught for the leading museums. At night a powerful electric light attracts them and soon they literally envelop the platform in a fluttering cloud tinged with every color of the rainbow.

At an altitude of 9,900 feet, an English collector and naturalist H. S. Landor saw a vast number of splendid butterflies, one of which followed him for some days attracted by the scent of some toilet soap.

Gold miners and ore prospectors vary the monotony of digging by exploring the woods around their claims on the hunt for gorgeous butterflies. Wood cutters and balata bleeders roaming hundreds of miles in the vast forests of Guiana to tap the juice of the balata gum collect butterflies for museums, private collectors and jewelers.

The uses of the butterfly wings in art and industry will surprise many. The skilful jeweler can incorporate the lovely wings into rings and necklets and in dainty brushes, mirrors and combs. A few months ago an English artist exhibited a picture of Catherine of Aragon looking through a cathedral window. All the colors of the rainbow illumine this window which is about five feet square and is composed of 1,800 tropical butterfly wings.

Living Monsters Are Sought In Wilds of Congo



To Complete the Crinoline-
Girdle 90 Wings Were
Fitted in the Costume of
the Persian Maiden



Col. Kenn Is Standing beside Replica of prehistoric Beast
Such as He Expeditions Will Hunt in Congo. Where
Natives Declare Huge Creatures Can Be Found

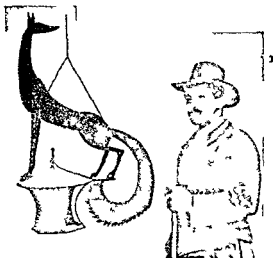


Wings of the White-Represent Folds of
the Cloth. Butterfly from Equatorial
Regions Were Used

Africa is a land of secrets and one that has engaged the thought of explorers for many years is the possibility that in some of the remote wilds, huge beasts long extinct in other parts of the world are still in existence. Most of these suppositions are based on the tales of natives who declare that they have seen animals of enormous size and strange shapes in the jungles and lowlands bordering the Congo river. Under the leadership of Lieut. Col. H. F. Kenn a British expedition plans a trip through the wildest sections of the Belgian Congo in search of monsters that may have survived in these fastnesses.

Artists Turn to Ironwork To Express Ideas

Handwrought ironwork including chimney pots, weather vanes, iron screens and lanterns are being produced by members of the American art colony in Paris who have given up painting and the sculptor's chisel for forge and anvil. Ironwork has attracted so much attention that recently a number of American artists deserted the annual salon and organized a purely American exhibition. Some of the work, such as the combination of wolfhound



Chimney Pot with Wolfhound Vane Done by American Artist in Wrought Iron

weather vane with a revolving chimney pot shewed unusual originality

Strength Of Lungs Tested Blowing Up Tube

The blowing championship of Nebraska was awarded to a young farmer of that state after he had inflated an inner tube to a length of twenty



Just Before It Burst the Inflated Inner Tube After the Champion Had Puffed at It for Eighty Minutes

feet and a circumference of fifty six inches wholly by his lungs. Shortly after the tube burst. It took eighty minutes of puffing to fill the tube

Floats Propelled By Feet At Six Miles An Hour

Driven by a propeller worked by the feet of the user a novel craft was demonstrated in France. It

consisted of two floats fitted to a framework on which the operator rests in a swimming position. Steering is done by the front float and a rudder

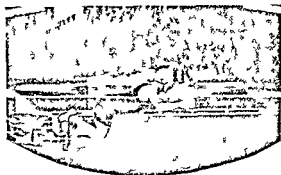


Photo-Diagram of the Foot Propelled Float

A speed of slightly more than six miles an hour is said to have been attained without difficulty

How Evil Spirits Are Banished In The Orient



Gaudin Dagon in Mandalay, Burma, with Two Burmese Standing on Its Huge Chais the Burmese Art Is Entirely Original and Not Copied from

wood a totem poles chiefly although house posts dugout canoes and many other objects of daily use form subjects for carvings. The most striking bits of artistic efforts of the natives are on the tall columns of cedar wood which are really memorials erected in honor of the male relative whose property the builder had inherited. These totem poles, some giantlike in height, generally occupy the place of honor at the center of the gable end of the owner's house.

Among the Tlingit and certain other of the coast tribes the totem pole has a hollowed cavity in the rear in which are placed the cremated remains of the one in whose honor the memorial was erected. Nearly all the poles standing at the present time have such cavities. Among the Tlingit the name for totem pole is the word meaning "coffin its use and significance would make it, according to our notions the equivalent for tombstone or memorial column.

Dr Krieger found that the totem pole which once stood proudly before the house of a family or clan and showed by its carvings the lineage and personal achievements of the residents is fast succumbing to decay and ill use. Since the coming of white men the Indians have lost their pride in tradition. One native cut down some finely carved poles to make a sidewalk. On the west coast of Prince of Wales island is the village of Kowkan with fifty good totems intact, but this is far from the course of white men's travels and is uninhabited. Tongass village also has some unique totems. Three of these have the carved emblem declared by natives to represent Captain Cook the first white man seen by their ancestors. One pole has a very fair likeness of Abraham Lincoln carved among its bears and eagles and ravens. The natives think probably that the chief who made it had seen a white man an event worthy of preservation in native history and had acquired a picture of Lincoln which he copied on his totem. It is also possible that the carver sought to record the purchase of Alaska by the United States since one earlier totem has been found with what was probably a portrait of the Czar of Russia.

Any unusual experience in the life of the individual may be incorporated in the carvings on the totem pole. One has the carved figure of a ship under full sail Dr Krieger said. This pole belonged to a woman who was the first of her village to see such a vessel and the white men who landed at Sitka. A curved figure on another pole represents the experience of an Indian at Tongass village who once acted as a host to a former secretary of the interior on his visit to Alaska. The secretary was asked to sit on a pile of fine furs in the Indian's house. At the close of the interview he was told that he was forgetting his furs. It is the custom of our people, said the Indian that what a visitor sits upon is his.

When the totem pole was erected later by his nephew the former secretary of the interior was represented on it dressed in a frock coat silk hat and checked trousers.

"Totem pole art," Dr Krieger says is largely a representation of animals. These usually refer to the role played by certain animals as actors in native myths. The curved beak of the hawk is invariably represented as touching the month on the underside while the thunder bird which wears a cloud hat, has a larger beak. The raven has a long straight beak while that of the eagle is short and curved. Birds even when they take human form are to be recognized by a beak added to an otherwise human face. The beaver usually is biting a stick which it holds between its paws. Certain mythical water monsters may take on a variety of forms. Animal representations have erect ears placed above the eyes, but are otherwise hard to distinguish from human figures.

"The most important thing in the life of the Indian is his crest or totem. Representations of this animal crest are placed on every conceivable object of daily use. They are even tattooed on his arms and body and are painted on his face. The inheritance of a proper kind of crest determines an individual's chances of success and standing in his community.

THE PRESENT STATE OF PRIMARY EDUCATION IN BENGAL

SOME SUGGESTIONS TO BRING IT WITHIN THE REACH OF EVERY CHILD

By LADY ABALA BOSCH

IN the present stage of world's progress widespread primary education has come to be regarded as an essential condition for a nation's efficient existence. In the judicious exercise of franchise, in an intelligent struggle for economic advancement and in the multifarious pursuits for intellectual and aesthetic enjoyment primary education among the masses of the people is supposed

to have a chastening and uplifting influence. The range of women's activity in these fields is more or less circumscribed in all countries but in the special spheres of work which has been assigned to women in India by the tradition and customs of different societies, a systematic course of primary education has proved by its results to be of inestimable benefit. It has enabled women to run

quality that it seldom produces a distinctive type of women who can serve as an example of education. On the other hand, until this state of things is improved the angle of vision of society will not materially change and education will not find more favour than now. This appears now to be moving in a circle but a way out of this may perhaps be found in an organisation for continued education after the primary education in the schools is to all intents and purposes finished. The custom of early marriage puts a limit to the number of years that becomes available for school education. But after the girls have left the school and have settled down as married women some of them are eager to continue their education in a leisurely way of course, if opportunities suited to the conditions of life they are leading are given to them. Zenana education—not of the primary but of post primary type correspondence school a widespread library movement are some of the forms in which such opportunities may be offered. The success of adult education movement in other countries shows that if a problem be seriously taken up solutions are not difficult to find.

What I wish to emphasise is that if by these means we can attract even a small percentage of those who had primary education thereby enabling them to attain to a higher degree of enlightenment the example will not be lost upon the public and the cause of education will receive a great impetus. This will perhaps be thought of as a round about way but I have no doubt about its efficacy.

In some very backward localities, offer of scholarship in small amounts may be made not only to induce the girls to join the school but to make the parents feel that school going is economically advantageous. In villages a rupee or two per month is not inconsiderable and may be a decisive factor in favour of education.

As an example I may mention that in the early days of women's education in Bengal the cause was promoted by Non Official District Associations who made a syllabus of books for different standards and held annual examinations on which

they offered prizes of books and money. Mothers in law at that time who were dead against education and whose one word of ridicule was to ask if she was going to earn were astonished when these daughters-in law got Rs 3 or Rs 5 a month after passing one of these examinations and thus it is that East Bengal where such organisations exist is educationally more advanced than West Bengal. In all the schools started by *Nari Shiksha Samity* in East Bengal the teachers are women. We have great difficulty in establishing schools in West Bengal villages on account of lack of women teachers and the work is done by Pundits.

We have continued demand from East Bengal for opening schools and many of the widows in our *Nari Shiksha Samity* widow's home are women sent by the East Bengal village schools to be trained as teachers. It may be mentioned here for those who are not acquainted with the early movement of women's education that when the Bethune School was first established the girls were not only educated free, but were fetched in Buses free of charge and received gold ornaments as prizes for only learning the three Rs. That was about 50 years ago. The present advance of high education among women in Bengal owes its start from such pioneer work initiated half a century ago.

So in order to spread primary education in the villages we shall have in the beginning in addition to the methods mentioned above which will have a real permanent value try to attract the pupils by encouraging them with small prizes.

From the point of view of the pupils any step calculated to lessen the rigors and dryness of schooling will help in popularising the education.

Finally I venture to lay great stress on the point that primary education should be left to the initiative of non official organisations national in character subject of course to Government supervision. Official organisation must necessarily be rigid inelastic and unable to adjust itself to varying circumstances.*

* A paper read before the Bengal Women's Education Conference

BINDU'S SON

By SARAT CHANDRA CHATTERJEE

3

JUST as two offsprings may cling to and grow up round their common mother, these two mothers passed the next six years, centering their life and love on this one child which was jointly theirs. Amulya was now grown up, he was a student in the second class of the local Entrance School. There was a tutor appointed to coach him at home. When he left that day after the

mornings work Amulya went out to play. It was Sunday and there was no School.

Annapurna entered the room and asked, "Tell me Chhotobon what should I do?"

Bindu had emptied the Almirah on the floor and was selecting clothes for Amulya out of the pile. He was going with his uncle to keep an invitation at the house of a rich client. Bindu answered without looking up "About what didi?"

She was not in an excellent mood Annapurna was dazzled by the variety of the clothes displayed and did not notice the expression on Bindu's face She remained silent for a while then digressed and asked Do all these clothes belong to Amulya ?

Bindu said Yes

Annapurna commented You do waste money ! You must have spent more money on each one of these than would be required to clothe a poor man's son the whole year round

Bindu was displeased But she answered in an easy tone Quite so But there is always a little difference between the rich and the poor and it is no good mourning over that fact

Annapurna pressed the point Very good let him be rich but you always overdo things

Bindu looked up She said Why don't you say what you have come to say ? I have no time now

When is it that you have abundant time Chhotobou ? So saying Annapurna went away in anger

Bhairab had been to fetch Amulya he returned after an hour with him

Bindu asked Where had you been so long ?

Amulya remained silent

Bhairab gave her the necessary information He was playing Danda gooli* with the peasant boys in that quarter

Bindu considered this game to be dangerous She had therefore forbidden Amulya to play it She asked "Haven't I asked you not to play Danda gooli ?

Amulya went blue in the face with fear and stammered "I was standing there they made me

"Made you play by force ! All right you are going to the invitation now go you will be attended" to later on She began to dress him

Amulya had been given the holy thread† about a couple of months before this he objected to don a brocade cap on his clean

shaven crown But Bindu would not yield, she clapped it on his head by force Amulya stood crying with the brocade cap on his shaven head Madhab asked as he entered the room How much more delay will you make ?

The next moment his eyes fell on Amulya and he laughed out Charming ! He cried As if Krishnachandra (the god Krishna) has been crowned King of Mathura." (where Krishna passed his childhood)

Amulya flung the cap to one corner in shame and threw himself face downward on the bed

Bindu got very much annoyed. She said The poor child is crying, as if that isn't enough so you

Madhab said gravely Don't cry Amulya, get up and come along If people call anybody mad it will be me

The same insinuation had been made once previously and Bindu had resented it strongly This probing of the old wound drove her furious She cried "I do every thing like an insane person do I? She jumped up got hold of a palm leaf fan and hit Amulya several times with it Then she began to tear off his costly velvet garments one by one

Madhab went out timidly and informed Annapurna She is possessed go and see

Annapurna entered the room and found Amulya completely undressed and in the process of being clothed in an ordinary garment He was silent and blanched with fear

Annapurna said But it was quite nice why did you undress him ?

Bindu left Amulya put the end of her Sari round her neck * and said with folded palms I prostrate myself before you Bara Ginni do go away from before me your mediatorship will merely cause him to be thrashed all the more

Annapurna stood speechless

Bindu caught Amulya by one ear dragged him to a corner of the room and made him stand there. Then she cried Serve you right for being a wicked boy You must be punished accordingly Remain locked up here the whole day Did come out, I shall shut the door She put up the chain fastener from outside

It was nearly One in the afternoon Annapurna could stand it no longer and

* A game similar to the English game of Tip-Cat

† The ceremony of giving the holy thread to Brahmin boys comes off when they attain the age of ten or thereabouts. Having gone through this ceremony the boys are considered twice-born or *Dvija*. On the physical side the ceremony involves the piercing of the ear lobes and the shaving of the head

* Gesture of humiliation

asked, "But Chhotobou, are you really going to starve him the whole day? Is the whole house going to starve with him?"

Bindu answered, "Just as the whole house likes."

Annapurna said, "This is unfair, Chhotabou. He is the only child in the household. If he goes without his meal, let alone ourselves how could even the servants find heart to swallow food?"

Bindu insisted, "Well, I don't know that."

Annapurna saw that argument would yield no good. She entreated, "I am requesting you, do listen to your elder sister? Pardon him this once. Moreover if he falls ill, it will be you who will suffer."

The lateness of the hour had already softened Bindu. She called Kadam and ordered, "Go and fetch him out. But let me tell you Didi, if in future any of you meddle with my affairs it won't lead to any good."

The trouble ended there for the time being.

Since his younger brother made good at the bar Jadab had given up his job and was attending to their own property. He had also doubled the ten thousand that Bindu had brought as dowry by judicious lending. With a portion of that money and depending on Madhab's income, he had commenced the year before to construct a house about half a mile away from their present dwelling. It had been finished about ten days ago. It had also been decided that they would shift over to the new house on an auspicious day after the Durga Puja festival. So one day while having his meal Jadab said to Chhotabou (Bindu), "Your house is finished little mother, now you should go and inspect it one day and see if anything has been left unfinished."

It was Bindu's habit to stand behind the door every day while her Bhasur (husband's elder brother) was having his meal. She would neglect all else to do this, for she revered her Bhasur like a God—everybody else did the same. She answered, "No nothing has been left over."

Jadab smiled and said, "Giving the judgment without a hearing! Well, that's very good. There is, however, another matter. It is my desire to invite all our relations, then to go over to the other house and propitiate

the family god by offerings. What do you say mother?"

Bindu answered in an undertone, "Let me ask Didi, it will be as she decides."

Jadab said, "Yes, do. But you are the Lakshmi (goddess of fortune) in this house. Things must be done according to your wishes."

Annapurna was sitting at a little distance. She smiled and said, "Only if your Lakshmi had been a little more peace-loving."

Jadab disagreed. "Peaceful what is peaceful? My mother is the goddess Jagatdhatri, she can scatter boons as well as wield the Khanda* if necessary, and that is what I want. Since my mother came we have had no sorrows in our home."

Annapurna said, "That is quite true. Even the memory of the days before her arrival is dreadful!"

Bindu felt very shy over this new development and said, "No, no, please invite everybody. Our new house is large enough to hold all of them. They can even stay on for a few months if they like."

Jadab answered, "Let it be so, mother. I shall arrange to bring them over to-morrow."

4

Their cousin Elokeshi, the daughter of their father's sister, was not very well off. Jadab used to help her with money frequently. She had been corresponding with these people for sometime to arrange to lodge her son Narendra with them for his studies, now she suddenly came over with her son from Uttarpara. Her husband Priyanath, who was engaged there in some work, the nature of which was unknown to everybody, followed her in a day or two. Naren† was about sixteen or seventeen years of age. He used to dress himself in dhoties with fairly wide borders and was in the habit of combing his hair nine or ten times in the course of the day. The way he parted and dressed his hair was indeed something of a sight. This evening they were all seated on the Varandah bordering the kitchen and Elokeshi was entertaining all and sundry with thrilling tales of her son's physical charms and intellectual attainments.

Bindu asked, "In what class are you now, Naren?"

* The system of Purdah does not allow younger brothers' wives to come out freely before the elder brothers of their husbands.

* The sacrificial sword
† Abrev. form of Narendra.

Naren answered, 'Fourth Class Royal Reader, Grammar, Geography, Arithmetic, a lot of other things. Decimal, this, that—things you will not understand, Mamima' *

Elokeshi looked proudly once at her gallant son's face then, said to Bindu 'Not one book or a few, Chhotabau' A mountain of books! Do bring all your books out of the box dear, and show them to your aunts'

Naren condescended and said, "All right, I shall show them the books."

Bindu commented, 'It will yet be some time before he passes his examination.'

Elokeshi cried, "It wouldn't have been, there would have been no delay. He would have got through not one but four examinations by now. Only that Mukh Pora (burnt-face)† teacher stands in the way. May he be cursed! I don't know why he is so venomous over my darling. He simply wouldn't promote him! He wouldn't. Through sheer heart burning he keeps him year after year in the same class."

Bindu was astonished. "But, really, such things don't happen!" she exclaimed.

Elokeshi said, "Why not? They are happening! All those teachers have come together to earn bribes, but I am poor, where could I find money to bribe them?"

Bindu kept quiet. Annapurna felt really sorry and said "People should not harass any one like this. It is not good. But we have no such things here. Our Amulya gets prizes every year, we don't have to bribe anybody."

At this stage Amulya came in slowly and going upto his Chhotoma (Bindu) sat on her lap. He whispered into her ear "Tomorrow is Sunday Chhotoma. Do ask Master Mashaya \$ to go away!"

Bindu smiled and said to Elokeshi "This boy you know Thakurji,** is one for gossip. He would not budge now that he has found us talking—Kadam, tell Master Mashaya that he could go. Amulya would not have any lessons to day."

Naren was surprised. He said, "How

funny, Amulya, you are such a big boy, you still sit on women's laps!"

Bindu laughed and said, "Not only that. At night he still—"

Amulya covered her mouth with his hand and entreated, "Don't, Chhotoma, please don't tell them!"

Bindu did not but Annapurna gave out his secret. She said, "He still sleeps with his Chhotoma."

Bindu added, "Not merely sleep, he clings to me the whole night like a bat would to the branch of a tree."

Amulya hid his face in the folds of Bindu's Sari in shame.

Naren cried, "Shame, shame! What a funny thing you are! Do you read English?"

Annapurna said, "Of course, he reads English at school."

Naren doubted that and said, "Indeed. Does he really read English? All right let him spell 'Engine.' He could never do that."

Elokeshi came to the rescue and said, "Oh, those are difficult words, you cannot expect a child to spell such words."

Annapurna exhorted the boy, "Spell it. Why don't you spell it?"

But Amulya would not uncover his face.

Bindu hugged him tight to her breast and said, "But if all of you join in making him shy, how could he spell?"

Then she turned to Elokeshi, and observed, "He will pass his examination next year and get a scholarship of twenty rupees. His teacher has said so."

Though true the statement was received with laughter by everybody.

Elokeshi said, as if in answer to Bindu, "My Narendra is not only good in his studies he acts so well in theatricals that the audience can hardly resist tears. That part you did of Sita, do let your aunts hear you do that, dear!"

Narendra at once knelt down, folded his palms in an attitude of entreaty and began in a high nasal falsetto, 'King of my life, on what inauspicious a moment did thy hand maiden—'

Bindu cried, "Stop, stop, don't make such a row, Bera Thakur is upstairs, he may hear you."

Naren was startled into silence.

Annapurna had been completely melted by the little she had seen and heard. She argued "Well let him hear, what does it

* Maternal uncle's wife.

† Term of abuse meaning a shameless scoundrel. Also associates one so called with the Hanuman monkey which has a black face on a brown body.

\$ Mr Teacher Mashaya is added to a name as signifying respect e.g. Pandit Mashaya, Guru Mashaya, Naib Mashaya etc.

** Husband's sister

matter if he heard things dealing with the gods?" *

Bindu was displeased. She said, "Well then listen to the godly things, I am going away."

Naren was accommodating. He said, "All right, I shall do the part of Savitri † then."

Bindu said, "No."

Her tone brought Annapurna to her senses. She knew that things had already gone far enough and were not likely to stop there. Elokeshi was a new arrival, she could not get into the full meaning of the situation. She, therefore, said, "Never mind. Stop it now. We shall have it on some afternoon when the men will be out. And music! He is not a beginner in music either. Sing that fearful song of Damayanti § some time dear, your aunts would not let you go once they hear it."

Naren asked, "Shall I sing it now?"

Annapurna hurriedly said, "No, no, leave all that alone for the present."

Naren said, "All right, I shall teach that song to Amulya. I can also play. It is very difficult to play on the bayan and tabla ** correctly. Give me that brass pot, I shall show you how to play the tre kete-tak ††."

Bindu made a sign to Amulya asking him to get up. She said, "Go to your room Amulya, and do your lessons." Amulya was listening entranced. He did not want to leave the place. He whispered, "Stay a little longer Chhotoma."

Bindu did not say anything. She picked him up and went to her room. Annapurna understood why she went away like that. It was because she feared that Amulya would be spoiled by the company of this vulgarly brought-up boy that Bindu left. Annapurna was afraid that after Naren's performance, Bindu would hardly care to

* Sita, the queen of Ram Hanra is considered to have been an incarnation of the goddess Lakshmi and Ramchandra, an incarnation of the god Vishnu.

† Savitri is a mythological character in whom we find the manifestation of perfect womanly virtue. She brought her husband Satyawati who had died back to life by the force of her virtue and persuasiveness as shown in her arguments with Yama, the god of death.

§ Damayanti is another mythological character depicting womanly loyalty and single-minded devotion to the husband.

** Dhrum like instruments played in accompaniment with songs, which add greatly to the rhythmic and sonorial value of a song.

†† A formula for the bayan tabla player.

have him stay on in the house. She felt upset over this and said to Naren, "Don't do your acting and all that before your Chotomami dear. She has a bad temper and does not care for such things."

Elokeshi was surprised. She asked, "She does not care for such things. Is that why she left like that?"

Annapurna said, "May be. Another thing, dear, you should attend to your studies, have your meals at regular hours and try in every way to make your mother happier. Don't mix much with Amulya. He is much younger than you are."

Elokeshi did not like this. She said in a level tone, "That is quite true. He is the son of a poor man and he should live like one of his position. But when you have raised the point Barabou, let me ask you, is your Amulya such a bab after all and is my Naren overburdened with age? A difference of one or two years does not call for such words. And has he never seen any rich men's sons before he came here? They have many who are sons of Rajahs in their theatrical club."

Annapurna was put into a false position. She said, "No, no, Thakurji, I never meant that, what I said was—"

"What more could you say Barabou? We may be fools, but not fool enough to miss your point. It was only because Dada § asked me to send Naren here for his studies that we came over. Not that we were starving over there."

Annapurna was dying with shame. She said, "God witness Thakurji, I never meant anything like what you have understood. I only asked your son to try to make his mother happier and—"

Elokeshi said, "All right, it is so, it is so. Naren, go and stay in the outer rooms, don't try to mix with the rich man's son. Do saying she pushed up her son and went away."

Annapurna entered Bindu's room like a miniature cyclone and cried in a tear-choked voice, "Must we give up all our relations for you? What a way to leave the presence of a guest!"

Bindu answered quite easily, "Why should you give up your relations? Stick to them as fast as you like and live happily ever after. Only I am going away with my son."

"And where will you go, may I know?"

* Dada—Elder brother. Here Jaiab

Bindu replied Oh I shall leave my address behind when I go Don't worry about that.

Annapurna said Yes, I know that. Would you lose a chance to make things such as would prevent us from showing our face in public? I am simply tortured and harassed to death by this bou! (Wife of any member of a family) She was going out after this when she saw Madhab coming in and was whipped into fury afresh by his sight. She cried No no Thakurpo (husband's younger brother) you go away with Chhatobou and live separately or send that

bou away! I will not live with her I tell you frankly She swept out of the room

Madhab asked his wife in surprise What's up now?

Bindu said I don't know You have got your orders from Bara Ginni send us away

Madhab did not say anything more He picked up the day's paper from the table and went out into the quiet of the outer rooms *

To be continued

* Indian Houses are generally divided into two sections The inner section is meant for the ladies.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact clearly erroneous views misrepresentation etc. in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words—Editors The Modern Review]

Raison D'être of the League of Nations

Please permit me to make two observations on an article, entitled Raison d'être of the League of Nations published in the last issue of your Review.

I It is inaccurate in naming the disputants over the sovereignty of Aaland Islands. The quarrel was not between Norway and Finland, but between Finland and Sweden.

II The writer takes pains to exhaust the list of the League's failures but of its successes he gives only two (viz Bulgarian frontier and Aaland Islands) and says that these are all the chief ones. He leaves out, in spite of its uniqueness, the case of Albania, the solitary occasion on which the League has vindicated the territorial integrity of a state.

There had been a scheme among interested powers to partition this country but it failed to execute through the exertions of the League.

NIRMAL CHANDRA MOITRA

Pro Radhakrishnan on Civilisation

With reference to the reprint of a report of my address on Civilisation at New York City reprinted from the *Hindustani Student* in the February number of the Modern Review (p. 247) may I state that the report is inaccurate and that I do not hold the opinions attributed to me, about Jesus Christ, for whom I, as a Hindu, have profound reverence.

S RADHAKRISHNAN

BEETHOVEN CENTENARY

(1827—1927)

By DR KALIDAS VAGMA D LITT (Paris)

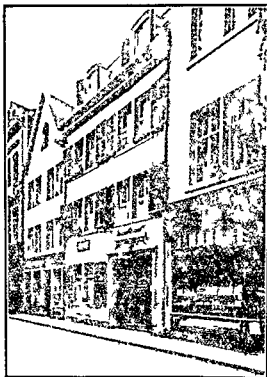
LUDWIG van Beethoven passed away at a quarter to six p.m. on the 26th of March, 1827 during a thunderstorm and was buried at the Währinger Friedhof outside Vienna. He was born at Bonn on the 16th of December 1770 and was therefore barely 57 when he bade adieu to this world which he used as a sonorous lyre in order to evoke the sublimest songs of Joy and Sorrow and the richest harmonies of Love and Death winning the proud title Beethoven the *Shakespeare of Music*

and mystic life of Beethoven unknown to his official biographers Mon Rolland writes



Beethoven at the age of 16 His earliest Portrait in silhouette by Neesen of Bonn

What a rare privilege to be reminded of this fact by the greatest living interpreter of Beethoven and one of his Doubles in the world of novels—by Mon Romain Rolland the Beethoven of modern romance who through his immortal Jean Christophe has given us the epic improvisation on the deep



Beethoven's Home in Bonn Germany

ROMAIN ROLLAND ON BEETHOVEN FESTIVAL

On the 26th of March 1927 a hundred years will be completed since the death in Vienna of the Hero of music—Beethoven The whole world would unite in celebrating the event. In all the countries we hear about the announcement of the solemn commemoration and even the enemy governments would unite in participating in the ceremony

Thus having impressed upon us the universal character of the interest in Beethoven's life Mon Rolland communicates to his Indian friends a few facts and some literary fragments These curious and precious

documents would explain how the master spirits of the last century, e.g. Goethe and Beethoven Schopenhauer and Tolstoy, felt a sort of family attraction towards India. We are profoundly thankful to Mon Rolland for hunting up these valuable documents from the Beethoven archive and we publish the texts together with the prefatory note of Mon Rolland

INDIA AND BEETHOVEN

"I feel that India should associate herself in that international celebration by publishing a few words of appreciation in her important papers and reviews. It may be interesting to remember that Beethoven submitted to the attraction of Indian thought. Here are a few documents which might be of some service. These are the actual copies made by me of the manuscripts of Beethoven. These passages were copied by Beethoven in his own hands; these are translations (published or unpublished) of some Indian poems adapted to the European spirit. The exact sources of these texts have not yet been traced except fragment III which is supposed to have been borrowed from the 4th or 5th act of Sakuntala in the translation of Forster. The fragment No II the Hymn seems also to be the version of a Sanskrit hymn translated into English by H. Th. Colebrooke.

I send you herewith a few items of biographical information also

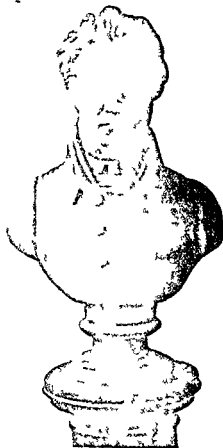
HOW BEETHOVEN CAME TO KNOW INDIA

In 1808 the famous Austrian Orientalist Hammer Purgstall returned to Vienna from Asia. Thanks to his friendship with Count Ryewusky he founded a periodical with a view to make oriental literature better known to Europe. This was named *Fundgruben des Orient* and its first number appeared on the 6th of January 1809.

Beethoven was then in Vienna and was in the plenitude of his genius and glory. He had produced during those years the Symphony in Ut minor and the Pastoral. He entered into relation with the Austrian Orientalist. Two letters luckily preserved show that Hammer Purgstall admired Beethoven and communicated some unknown treasures in manuscript to Beethoven who thanked him profusely.

But there was something more Hammer had written for Beethoven, an operatic poem of Indian inspiration which Beethoven styled

as *heylriches* ' (magnificent) and the great musician was very happy to talk on the subject with the orientalist and to learn something about Indian music. But he fell ill and the project was deferred. Other circumstances also intervened blocking the execution of the project later on. Only we find amongst the papers of Hammer, a *Memmons Dreilang*



Beethoven at the age of 40. Bust by Franz Klein of Vienna, 1812

nachgeklungen in Dewajani einem indischen Schaferspiel—an Indian Pastoral based on the Dewajani story—which was no doubt the poem meant for Beethoven.

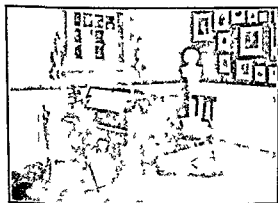
But Beethoven seemed then to have been more attracted by the religious thoughts of India than by her poetry and we find in his letters and his notes (1809-1816) traces of assiduous studies and translations of Hammer. The fragments enclosed here with are a few of the specimens conserved.

It is important to note this awakening of curiosity in and the passionate attraction of European Genius for the thoughts of

Asia. This was to be manifested a few years after, in 1819, by the publication of the poetic masterpiece of Goethe, *Westöstlicher Diuan*, which captivated Beethoven. The same process is found translated in the formation of the soul of Schopenhauer.

"I send these fragments of Beethoven to you in original German. Their value is not so much in what they express as in the orientation which they prove to have taken place in the genius of Beethoven in maturity, towards the thoughts of Asia."

"These facts are known to the German musicologists who are specialists in the study of Beethoven. But the larger public know nothing about them and I hope that Indians would be very glad to know them."



Beethoven's chamber. The instruments are those actually used by the Master.

HISTORICAL IMPORTANCE OF THE FRAGMENTS

These fragments have an additional significance to students of Indology in as much as they are landmarks in the history of the rapprochement of the spirit of the Orient and the Occident, long before the formal enfranchisement of oriental studies in the academic circles of Europe. We cannot forget that if Beethoven was anticipated by Sir William Jones (the translator of *Sakuntala*) Wilkins (the translator of *Bhagavad Gita*) and Colebrooke (the pioneer in the study of the Vedas and Indian philosophy) yet Beethoven was the precursor of Burnouf and Bopp, of Goethe and Schopenhauer so far as the discovery of Indian genius was concerned.

TRANSLATIONS FROM THE ORIGINAL MANUSCRIPT FRAGMENTS OF BEETHOVEN (1815)

I ADAPTATIONS FROM THE UPANISHADS

God is Spirit (no matter), and therefore, he is beyond all conceptual definition, as he is invisible, therefore he cannot have any shape. But from all that we know of his works we can conclude that he is eternal, all powerful, all knowing and omnipresent. He alone is the powerful being who is free from all appetites and desires. There is no one greater than he, the *Brahma*—his spirit is self-contemplating. The all-powerful one is present in every part of Space. His all-knowingness is the result of his self-meditation and his ideas include those of all others. Of all his many-sided qualities the greatest is his all-knowingness, for him there exists no threefold states of being; he is independent of them all.

O God, thou art the true, the eternally holy, unchangeable light of all ages and spaces; thou wisdom knows of thousands and more than thousands of laws, but all thy acts are in perfect freedom and redound to thy glory. Thou art above all things that we honour; we all praise thee and pray to thee. Thou alone art the truly blessed (*Bhagavan*). Thou art the truth in all laws; the incarnation of all wisdom. Thine all-permeating presence in the universe upholds all things. Sun, Ether,—*Brahma*!

II Hymn

Spirit of spirit! Thou hast permeated every Space and endless Time and rising above all limitations of the rebellious thoughts by mastering them hast brought Beauty and Order. Thou wert before the Heavens (world). Thou wert alone, even before the spheres above and below began to revolve, before the earth began to swim in the heavenly ether, till through thy inscrutable Love, everything which was not, sprang into existence, and sang thankful praise to thee! What impelled thee to exercise thy powers? O Goodness without limit, what shining light guided thy strength? Wisdom without measure! what created wisdom in the beginning? Oh lead my spirit, raise it out of its abyssal depth so that through thy strength carried beyond it can, without fear, soar upwards in fiery

rhythm For Thou alone knowest how to inspire

III

Out of God has emanated everything pure and unsullied If I am ever blinded by passion to evil ways then I can return again after many penances and purifications to the sublime and pure source—to thee O God! and to thine Art. No egotism inspires thee here—and it is so at all times. The trees are bent down by the exuberance of its fruits the clouds lower themselves when filled with beneficial rain and the benefactors of mankind do not boast of their riches

If under the beautiful eye lashes the welling tears lurk resist with fixed determination their first effort to break through. On your wanderings over the earth when the way goes sometimes up and sometimes down and the right path is seldom recognisable the trace of your footsteps will not always be uniform but righteousness will always lead you along the straight paths

IV

ADAPTATION FROM GEETA

Blessed is he who has suppressed all passions and then with courage fulfils all the duties of life untroubled about success. Let the motive of your action be in the deed and not in the result. Be not amongst those whose incentive to action is the hope of reward. Do not allow your life to pass in inactivity. Be active fulfil your duty banish all thoughts of the consequence and of the result—which may be good or evil for such serenity is the criterion of spiritual values. Seek then to find in Wisdom alone a refuge for unhappy and miserable are they who attain success in material things. For the truly wise do not trouble themselves over the good or the evil in this world. Strive always therefore to keep in use your Reason for that discipline is a rare art in life

V

Enveloped in the shadows of eternal loneliness, in the impenetrable darkness of the groves inscrutable unapproachable immeasurable infinitely extended is He. His breath was there even before spirits were breathed into His eyes looked into his creation just as mortal eyes (to compare an infinite with a finite object) gaze into a clear mirror

VI

JOTTINGS FROM INDIAN LITERATURE DATED 1816

There are specimens of Indian Architecture temples made of the rocks of India, which are old 9000 years old

Indian musical notes and tones sa ri ga ma pa, dha ni sa.

An aspirant Brahmana has to go through five years of silence in cloisters

With God there is no time

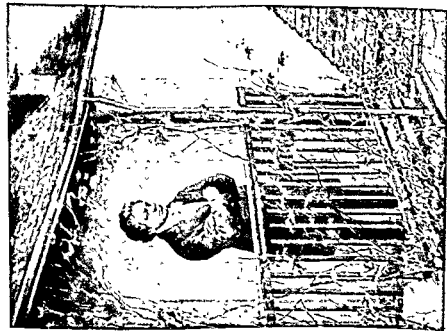
To one whom the representation of lingam caused offence the Brahmin replied, whether the same God who had shaped the eyes was also not the author of the rest of the human limbs.

Amongst the Hindus one of the classes rules the rest

Hunting and Agriculture make the body agile and strong



A study of Beethoven by the French sculptor Bourdelle



BEETHOVEN AT HOME

Prabal Press, Calcutta



COMPOSING IN SILENCE

cured at least partially must now abandon me completely. Like the leaves of Autumn that drop and dry up my hopes also have withered. I go out almost as I came in. The high courage which often sustained me in the bright days of my life has vanished. Oh Providence! make me live a day a

single day of Joy. It is for such a long long period that I have been a stranger to the profound resonance of real Joy. When Oh when my God! may I feel Joy again in the temple of Nature and Humanity! Never? No—that would be too cruel!

'B,



Suffering made-Man

Wollten wo man kann
Freiheit über alles lieben
Wahrheit nie auch sogar am
Throne nicht verleugnen

To do good to the utmost of power
To love Freedom above everything
And even for a throne
Never to betray Truth

Beethoven

LETTERS FROM THE EDITOR

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FROM London as my head quarters as it were I went to see Cambridge one day and Oxford the next. I could spend only a few hours each at these far famed University towns. Starting on both days from the metropolis early after breakfast, I returned in the evening. I visited both the Universities during a long vacation and hence I had no opportunity to observe their life and activities. That was a great disadvantage but it could not be helped. My original plan was to pay a second and longer visit to Great Britain in November (1926) but it was not to be.

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Nearby is the churchyard of St. Mary the Less which was perhaps the inspiration of Grays' *Elegy Written in a Country Churchyard*. For it was as a fellow commoner of Peterhouse that Gray resided in chambers overlooking that churchyard. The story is still current of a prank played on the poet by some mischievous undergraduates. He it seems, had a great dread of the College being set fire to. Outside the window of his bedroom there may still be seen the iron rail to which in case of fire the poet could attach the rope ladder which he always kept in readiness. One dark night some students raised a false alarm of fire and so lured the frightened bard to descend his ladder—into a tub of cold water! The poet's migration to Pembroke College is traditionally ascribed to his annoyance at this prank, and in that College just across the street so Dr. Stokes relates in *The Cambridge Scene* "he was awaked one night to find the opposite rooms actually in flames."

Pembroke known as Pema, is now one of the largest Colleges in Cambridge. At the time of my visit it was undergoing some repairs. I passed through some of the rooms in which the students reside. Pembroke is rich in literary and historical associations. Spenser the poet of the *Faerie Queene* and Gray were in residence there. William Pitt was one of its students. The martyr Dr. Nicholas Ridley was one of its members.

The University Printing Press known as the Pitt Press stands opposite to Pembroke. It looks like a church and looking at it I thought it was really one. That being so, in merrier and less sophisticated days it was not uncommon on the first Sunday

with the bursting of the tornado, the curtain of darkness is torn asunder, the night is chased out of heaven and by the sheer impact of the will the radiant day emerges in all serenity

'What conquest of Bonaparte, what effulgence of the sun of Austerlitz may aspire to rival this glory, this superhuman effort, this victory, the most brilliant ever achieved by human spirit. A poor diseased lonely unfortunate creature—Suffering made Man—to whom the world had refused joy, creating Joy by his own will in order to give it to the world' Truly Beethoven has created joy out of his misery, as he himself says in a few proud words which summarise his life and which should be the motto of all heroic souls—

'To Joy through Suffering'
'Durch Leiden Freude'

The profound truth underlying every word, every phrase of Mon Rolland, would be realised by those who have the privilege to listen even once to that Homeric composition of the musical world the Ninth Symphony which Beethoven created out of the depth of his soul, which was the battle ground of Joy and Sorrow

Hymn to Joy

From the year 1793 when he was a young man of 23 only, he dreamed of singing for once a supreme hymn to Joy which would be the crowning piece of all his works. All his life he hesitated about the exact form of the hymn and about the place which he would assign to it. Finally in the year 1823, at the fag end of his life, he took up the sublime Ode to Joy by his great contemporary Schiller, and wrote a musical superstructure which would ever remain as a marvel and a despair of musical art. Beethoven was a pioneer in introducing the chorus at the end of the symphony and in the choral hymn to Joy at the end of the Ninth Symphony we feel—as I felt in the course of one of the great symphony-concerts of Germany—that the human soul in its sublime despair to express itself through man made instruments, suddenly cries out directly to God, the Master Musician, through the human voice. Beethoven's hymn to Joy has all the grandeur and the directness of the Vedic hymns which also culminated in the supreme philosophy of Joy—*Anandam*

आनन्दोऽयं यद्विषयानि भूतानि जायन्ते

PILGRIMAGE OF PAIN.

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Oh men who look upon me and consider me as a hateful mad misanthrope how unjust you are to my poor self! You do not know the secret reason of my appearing to be so. My heart and my spirit were inclined from my infancy to all the sentiments of Goodness, nay more, I was always disposed to do good things, noble things. But just consider how frightful was my condition ever since I was a child of six years,—diseased, made worse through the treatment of thoughtless doctors, cheated from year to year with the hope of recovery and finally flung at the prospect of a prolonged malady, the cure of which would require years if it was not actually incurable.

'Born with a temperament enthusiastic and active, enjoying the distractions and amenities of Society, I was forced at an early age to get myself separated from all and to pass a solitary life. Even if I could rise above these things, how cruelly was I hurt by the sad experience of my infirmity renewed from day to day. It was not possible for me to say "Speak louder, shout, for I am deaf!" Oh how could it be possible for me to reveal my weakness in that organ which should have been in my case more perfect than in that of others, a sense which I used to possess in the state of almost perfection, a perfection which few of my vocation ever possessed! Oh I simply could not speak about it

"Pardon me then if you have seen me to avoid you, for you know how I wished to mix in your company. My misfortune

is doubly painful to me because I ought to have been a stranger to it. How it stands in the way of my finding consolation in the company of men in delicate conversations in the reciprocal outpourings of souls! Alone quite alone! I never rise going out into the world except when I am driven by necessity. I must live like a proscribed soul! If I approach human society I am torn by a devouring anguish through fear of being detected of people noticing my condition.

"That is why I am spending five months in the country. My learned doctor has advised me to spare my ears as much as possible! He solemnly overrules my own humble aspirations! How many times tempted by my weakness for human company I have allowed myself to be capitulated! But what a humiliation! Here are so many near me hearing the flute from a distance and I nothing or that they can hear the shepherd singing and that I nothing always nothing! These experiences are sufficient to fling me to absolute despair and it is a wonder that I did not cut short my life myself. It was Art alone that held me back. Oh it seemed impossible for me to quit this world before having accomplished all that I felt myself to be charged with. That is why I allowed the prolongation of this miserable life—miserable indeed with a body so irritable that the least change flings me into a state of worst confusion. *Patience!* so people advise me. I should choose Patience as my guide from now. I shall have patience I hope. My resolution to resist should be strong till the time comes for inexorable Fate to cut the thread of my life. It may or may not be good but I am ready. To be forced to be a philosopher at the age of 28—not an easy affair! It is more cruel in the case of an Artist than in that of any other men.

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THE SOUL OF BEETHOVEN

The fragments of Indian religious texts which were found amongst the manuscripts of Beethoven are partly translations and partly adaptations of the sublime philosophies of the *Upanishads* and of the *Bhagavad Gita* containing the quintessence of Hindu spiritual realisations. We are not sure if Beethoven himself or his orientalist friend was responsible for the final selection of these profound texts. Most probably it was Beethoven who sifted the various translations made by his friend and copied out with his own hands those utterances of Indian sages which responded to his spiritual strivings. For we find in the text not only selection of the original Indian thought-melodies but the very improvisations on them by some matter spirit who is like Beethoven deeply religious and hence a cousin-german of the Indian seers who were also musicians from the very beginning—who called their scripture *Rik*, songs and *Chandas* rhythms and who were responsible for the apotheosis of the musical sound *Sabda Brahma*. So we may not be far from the truth if we surmise that the rhapsodic commentaries or apostrophisings which follow the Indian aphorisms are Beethoven's own and as such they have a rare value.

Every biographer of Beethoven asserts that the art and life of Beethoven are surcharged with religious inspiration.

"A more deeply religious mind never existed. In every trial his thoughts flew upwards and his notebooks are full of most passionate ejaculations. God was to him the most solemn and intimate Reality whom he saw and welcomed through all aspects of Nature and in every mood of Joy and Sorrow (Sir George Grove).

"Sacrifice sacrifice always the inanities the fooleries of life to Art! God above all—O Gott über alles!"

These were his perennial cries and his greatest interpreter Mon Romain Rolland has also proved it in his *Vie de Beethoven*.

ROMAIN ROLLAND ON BEETHOVEN

All his life may be compared to a day of terrific storm. At the beginning a limpid youthful morning—only here and there a gust of weariness. But in the immobile atmosphere one scents a secret menace, a heavy presentment. Suddenly we find the

passing of the gigantic shadows, the tragic rumblings, the terrible and growling silences—the furious rush of storm in the *Heroic* and in the *Symphony of Ut Minor*. However, the transparent purity of the air is not as yet blotted out. Joy is still joy and Sorrow nurses always the child of Hope. But after 1810 the equilibrium of the soul is upset.

"A strange light seemed to emerge from his works henceforward. From the clearest of his musical thoughts one can see a misty something slowly coming up, the mists dissipate, gather again and seem to darken out



With his eyes open he looked inward

hearts with their capricious and melancholic uneasiness. Often the musical idea seems to be lost altogether; it comes out of the haze once or twice and then seems to have been swamped; it jumps out by fits and starts only at the end of the composition. Even the gaiety of Beethoven of this epoch assumed a severe and savage colouring. In all his sentiments we scent some fever, some poison. In a letter of 2nd May 1810 to his friend Wegeler we read the piercing lines: "Oh! so beautiful is Life, but mine is poisoned for ever!" The storm clouds gather as the night descends and suddenly the heavy clouds dark like the night, surcharged with lightning and bursting with tempest—the beginning of the Ninth Symphony. Suddenly

with the bursting of the tornado the curtain of darkness is torn asunder the night is chased out of heaven and by the sheer impact of the will the radiant day emerges in all serenity

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Of the Colleges Peterhouse sometimes irreverently called Pothouse is the earliest foundation. Some of its primitive thirteenth century buildings still remain. It is the only College in Cambridge to possess a deer park—though a small one.

Nearby is the churchyard of St. Mary the Less which was perhaps the inspiration of Gray's *Elegy Written in a Country Churchyard*. For it was as a fellow commoner of Peterhouse that Gray resided in chambers overlooking that churchyard. The story is still current of a prank played on the poet by some mischievous undergraduates. He it seems had a great dread of the College being set fire to. Outside the window of his bedroom there may still be seen the iron rail to which in case of fire the poet could attach the rope ladder which he always kept in readiness. One dark night some students raised a false alarm of fire and so lured the frightened bard to descend his ladder—into a tub of cold water. The poet's migration to Pembroke College is traditionally ascribed to his annoyance at this prank and in that College just across the street so Dr. Stokes relates in *The Cambridge Scene* he was awaked one night to find the opposite rooms actually in flames.

Pembroke known as Pema is now one of the largest Colleges in Cambridge. At the time of my visit it was undergoing some repairs. I passed through some of the rooms in which the students reside. Pembroke is rich in literary and historical associations. Spenser the poet of the *Faerie Queene* and Gray were in residence there. William Pitt was one of its students. The martyr Dr. Nicholas Ridley was one of its members.

The University Printing Press known as the Pitt Press, stands opposite to Pembroke. It looks like a church and looking at it I thought it was really one. That being so, in merrier and less sophisticated days it was not uncommon on the first Sunday

degree I wanted to see the rooms in which he lived. So enquiry was made at the porters whether they remembered a young man Chatterjee by name. The porter was not at home at the time of my visit. After a few seconds pause the old dame (the porter's wife) said Yes and began to describe my son's appearance in order to be sure that her memory was not at fault. The description was correct. She proceeded to ask whether he played hockey. I said "Yes. Then the question was put to me "Did he belong to the Crocodile Group? That was perhaps the name of some athletic set. I laughed at the fantastic name chosen and said I don't know. The identification was however now practically complete, and I was told Chatterjee occupied rooms number 1 and 2 staircase F. So I walked into those rooms and also saw the four rooms assigned to one of the tutors. These college porters, and it seems their wives also have wonderful memories. When at Geneva I was narrating the above incident to Pandit Jawahar Lal Nehru who is a Trinity man he said Cairns is comparatively small college. But even at Trinity which is a very big one, having hundreds of students the porter asks the names of the students only once when they are admitted—it is bad form to ask again and these are correctly remembered ever afterwards.

Trinity has a great Gate and a great Court. The spaciousness of the court causes not a little astonishment. There is a beautiful fountain almost in the centre of the court of which no two sides are alike and none of the angles at which they meet are right angles. Sir Isaac Newton, Lord Macaulay and Thackeray were students of this college. Here I saw the statues of Newton, Macaulay, Byron, Bacon and Tennyson. The statue of Byron by Thorvaldson was declined by St. Paul's and Westminster Abbey and at last found its resting place in the poet's own college. Can it be proved that all the men whose statues or other memorials are kept in Westminster Abbey were quite saintly and led more correct lives than Lord Byron? There is also a portrait of Tennyson by G. F. Watts. These statues and paintings have an ennobling and stimulating influence on successive generations of undergraduates.

After Trinity I strolled along the pleasant and extensive grounds of St. John's. Wordsworth was an undergraduate of this college. I crossed the Cam by the high covered

bridge called 'The Bridge of Sighs' after the famous bridge of that name which links the Doges' palace to the prison in Venice. The name alone appears to be the only point of resemblance between the two bridges.

As I have said before I had no time to see Girton. But I should mention one noteworthy fact about it. It owes its origin to no one wealthy donor but to the movement for the higher education of women during the eighteen sixties. Funds have been gradually raised from the public, until now the college is well equipped with Hall, Chapel, Library, Lecture rooms, Laboratories and a swimming bath while the grounds alone cover 33 acres.

Christ's College the college of Milton contains a portrait of the poet. I saw there also a portrait of Darwin. It is curious to note that the great scientist came to Christ's with the original intention of going into the church! This college has a special interest for Indians as the late Mr. A. M. Bose (India's first Cambridge wrangler and a high one too) and Sir J. C. Bose took their degrees from here.

I took a walk through the parklike grounds on the side of the Cam opposite to that occupied by some of the colleges and appreciated their stately character and the absence of all bustle and noise. Of course during Terms they cannot be so quiet.

I must not forget to mention my visit to the far famed Cavendish Laboratory. On the spot I could bring to mind some far more imposing laboratory buildings which I had seen in India, whose scientific achievement is either nil or quite insignificant. While not at all underestimating the value of proper equipment I could not but resist here the thought that it is the *mind* which works in a laboratory which matters most. Intellect we have here in India but it has to be freed and encouraged and given opportunities, though some few intellectuals among us have overcome obstacles and made their own opportunities. When I had just finished having my look at the rooms and apparatus at the Cavendish Laboratory there was a heavy downpour of rain which lasted for 10 or 15 minutes. It was the only heavy downpour that I saw during the whole of my stay in Europe.

I lunched at a restaurant in Cambridge and found the service and food good. I visited the Cambridge Union and after washing my face and hands, had a drink of

cool water, and took rest for some in its library

Unlike Cambridge Oxford has a place in history apart from the life of the University. But I will not dwell on its history. I will only mention the fact that during the Civil War it was the Royalist headquarters.

Just as in the case of Cambridge so in that of Oxford I shall have something to say on some of the Colleges and some other institutions, but not according to any fixed plan. Intending visitors will receive little help from this letter of mine if they want to economise time and also want to see all that is most worthy of seeing. They had better follow some guide book.

When approaching Oxford from London by rail one catches an alluring glimpse of turrets, domes and spires. The exit from the station however is far from alluring.

Christ Church is a magnificent college founded by Cardinal Wolsey and having one of the most magnificent college Halls in Great Britain. Its Library is also remarkable and contains some 80,000 volumes together with a fine collection of coins. It is rather curious that among the special features of this college is the extremely massive Kitchen. That it took precedence of other buildings was the source of a good deal of badinage at Wolsey's expense. Of Magdalen College also the Kitchen is a special feature. There are numerous fine portraits on the walls of the Hall of this College many being by famous artists. Owing to the overcrowding of the walls portraiture is now occupying the windows on which there are portraits of Wolsey, More and Erasmus. On the north wall by the west entrance to the Cathedral is a Roll of Honour as a war memorial. There are such rolls of honor elsewhere too in college chapels. It has seemed to me that such memorials of the great world war are an incongruity in places of worship—nay they desecrate them. It is sometimes recorded no doubt that those whose names are there died fighting for God, King and Country. But I do not believe that anybody fought for God, not that God requires anybody to shed blood for Him.

Of the Colleges at Cambridge and Oxford each may claim to have produced a number of notabilities—some more some less. Christ Church claims to have produced 5 archbishops of Canterbury, 9 archbishops of York, 5 bishops of London, 8 bishops of

Durham, 4 bishops of Winchester, 10 prime ministers and 8 Governor Generals of India.

When I saw Magdalen College I strolled along Addison's Walk named after Addison, who was a demy or half fellow of that college. It is on the left bank of the Cherwell. Its solitude adds to the charm of its avenue of trees.

New College is not at all new as it was founded under Royal Charter in 1379 and opened in April, 1386. Oxford and Cambridge colleges have generally a monastic appearance. Walking along the cloisters of New College I felt as if I were in a mediaeval monastery. When the old colleges in these universities are repaired or restored the work is so done as to leave intact the ancient appearance of the buildings.

Manchester College differs other from Oxford Colleges in many respects. It was originally founded in 1486 at Manchester as the Manchester Academy and dedicated to Truth, Liberty and Religion. It was then removed to York in 1803, brought back to Manchester in 1840 and removed to London in 1853. Finally it was removed to Oxford in 1889, and formally opened in 1893 by that great philosopher and theologian Doctor James Martineau. It is a free Theological College open to all denominations, no doctrinal subscription being required either from teachers or students. The British and Foreign Unitarian Association has for some years past, been providing a Brahmo Samaj student with a scholarship to enable him to pursue theological studies here. Several such students have been trained here. The College contains a statue of Dr. Martineau.

Ruskin College, is a working man's college giving opportunity for study similar to those afforded by other Colleges.

Of Colleges for women Lady Margaret Hall is a strictly Church College and Somerville College (originally Somerville Hall) is undenominational. In other respects the two institutions are like each other. Among other institutions for women are St. Hugh's College and St. Hilda's Hall. As my younger daughter in law was educated at St. Hilda's I was naturally interested in it. That being so I asked the chauffeur of the taxi to drive to that College. Arriving there I found the gate closed with a notice stuck to it: "Closed to visitors for the vacation. But having come so far to see the College, the Indian student who was with me urged that we should ring for admission. So the

button was pressed, and in a minute a maid came and opened the gate. But she told us immediately that it being vacation time, we could not be shown round. But when it was explained to her that I had come specially to see my daughter in law's College and her maiden name was mentioned, the maid smiled and agreed to show us all that we wanted to see. So we saw the Library, the Hall, the rooms where the students resided, and also the garden. I bought a picture postcard and posted it the same day at Oxford to my daughter in law. In the beautiful garden I found a gardener weeding some flower beds. Finding a very small stream with limpid waters bordering the garden I asked him its name. "It is the Cherwell, Sir," said he. The prospect from the college was quite charming.

I do not find it practicable to say something about each of the bigger Oxford Colleges even, for which I hope to be excused by the colleagues of all the colleges which I have not mentioned. Of Balliol men in particular I beg pardon, as it is related that one such, on being asked to what college he belonged said, "Is there any other than Balliol?"

The far famed Clarendon Press I saw from the outside, it being closed at the time of my visit. It was built with money raised by the sale of *The History of the Great Rebellion* by Edward Hyde, Earl of Clarendon, the copyright of which, rendered perpetual by Act of Parliament, was bestowed by his son on the University.

The Sheldonian Theatre is not a theatre in the ordinary sense. It is a building in which is held Commemoration which means the annual ceremony which commemorates the opening of the theatre. It is at Commemoration that all Honorary Degrees are conferred. When I visited the building I recollected that the most recent Indian recipient of an honorary Oxford degree was Dr Sir Nilratan Sircar, ex Vice Chancellor of Calcutta University. There is a book kept in the building in which visitors write their names, the date of their visit, and the place they come from. I also did so. The old English woman who was the caretaker complimented me by observing that my countrymen always put down these items in the proper columns! In appreciation of her great compliment, I observed that as we had to learn English almost from infancy, we became equal to

the difficult task of perceiving which column was meant for which item. She also accepted a tip in return for her above mentioned recognition of the scholarly attainments of Indian visitors! Outside the Sheldonian Theatre runs a railing decorated at intervals with stone busts, now so weather-worn that the sages they represent cannot be identified. Elsewhere, too, in Oxford I found some sculptures similarly weatherworn, due perhaps to the nature of the stone used. As regards the Sheldonian Theatre railing busts, I have also heard that once upon a time some mischievous undergraduates had smeared their faces overnight with some highly adhesive paint, in trying to remove which the busts had become still further disfigured.

It is best to mention the Bodleian Library and the Radcliffe Camera together, as the latter is the reading room of the former. The Camera is a tower like building, from the gallery at the base of whose dome a magnificent view of the towers and spires of Oxford and of the country round about can be obtained. The array of tall thick volumes which constitute the catalogue of the Bodleian is quite imposing. It is one of the libraries in Great Britain and Ireland which are entitled according to the Copyright Act to a copy of every new work published in those countries, not being an unaltered reprint. The treasures of this library are numerous. The picture gallery contains busts and portraits of sundry celebrities interesting relics and so on. In a glass case I saw the manuscript of that book 'of Shelley's on the necessity of atheism' for writing which in his teens he was expelled from Oxford, as also some other small things belonging to him. The whirling of time brings on strange revenges. The University which expelled the boy now treasures these belongings of his as precious relics.

In Oxford Thursday, not Saturday, is the early closing day, on which shops close at 1 p.m. On ordinary days most of the shops close at 6 p.m.

As in Cambridge, so in Oxford, I went into a restaurant for lunch and had some vegetarian dishes. Not being accustomed to the European style of cooking, I did not quite appreciate most of the dishes during my two voyages and in the countries of Europe to which I paid short visits. But as regards attention, cleanliness, and freshness.

of the meals served the Oxford restaurant was quite as good as any other

I am not qualified to dwell on the respective special characteristics of Cambridge and Oxford, nor to decide which is the better university, taking everything into consideration. The old world atmosphere of these universities appealed to my mind. At the same time I found that they were well-equipped or modern scientific and other studies. They also afford facilities for manly games and for keeping in touch with public life and affairs. The college chapels, with their beautiful interiors the splendid stained glass windows, and the "dim religious light" within are very favourable for quiet contemplation and devotional exercises.

At the time of my visit to England Sir J C Bose was spending some days at Great Missenden, a village in Buckinghamshire. I went to see him and Lady Bose one day. The village being situated at some distance from the Railway station, Lady Bose very kindly came to the station, thinking perhaps that I might otherwise have some difficulty in discovering their whereabouts. The great scientist was then engaged in writing a new book. He and Lady Bose resided in a house which formed part of a Garden School for girls which was then closed for the vacation. I found the village scenery quite delightful. I enjoyed a walk through a pine wood in the morning, Lady Bose showing Sir J C Bose and myself the way. I had intended to return to London the same day, but as I was asked to stay for a day I as an old student of the great professor, felt bound to obey. One of the women teachers of the school explained to us the method and system of education followed in the school and showed us some of the painting and literary work done by the girls as well as the geological and other scientific collections made by them. The girls' work, all done by them without their teachers' help was quite remarkable. Professor Bose also showed and explained to me his new instrument

When the teacher of the school was showing us the pupils' work, one of the pupils came to the door on horse back from her neighbouring village home. On seeing her approaching the teacher rose, exclaiming, 'O Mary!' But for this exclamation, I could not have perceived at once that the rider was a girl. For she wore what seemed to me like male riding costume and rode like a man with her two legs on the two sides of the saddle. Her hair, too, was cut short. On nearer view, of course, and probably helped by the name Mary, I found something in her looks which would not be found in a boy of the same age. The sanitary arrangements in this school in a small village are as up-to-date as in town houses in England. The day of my return to London being a Sunday, no bus or other conveyance was available in that small village by which I could go to the railway station. I did not also know the way to the station. So Sir J C Bose and Lady Bose very kindly walked with me to that place in the hot sun for about three quarters of an hour. This they did of their own accord, it being impossible for me to make any such request. As soon as I had reached the gate of the station, a train to London left it. I was, however, told by the station master that I should have another in 21 minutes, which I did. In the compartment of the train in which I was there were at first two young Englishmen, subsequently a number of little schoolboys entered. While in it some papers happened to fall from my hands on the floor of my carriage. Immediately one of the young men picked it up and gave it to me, for which I thanked him. I mention this trifling incident, because in India few Englishmen or Anglo-Indians however young or old, would think of being obliging to an unknown Indian, or, for that matter, to the best known Indian. I have heard that Indian students in some British Universities and other Indians elsewhere in Great Britain do not always receive just and polite treatment. That is quite probable.

INDIANS ABROAD

THE SOUTH AFRICAN SETTLEMENT

AFTER days of suspense and suspicion, the terms of the settlement of the Indian question in South Africa as decided upon at the Round Table Conference at Capetown between the Government of the Union of South Africa and the Government of India Deputation have at last been published. The main points of the terms of compromise include 1 Abandonment of the humiliating Class Areas Bill 2 A scheme of 'assisted emigration', 3 Entry of wives and minor children, 4 Fixing western standard of life for the Indian community, and 5 Appointment of an Agent in South Africa by the Government of India to look after Indian interests.

The Rt. Hon. ble Srinivasa Sastri is reported to have said at Capetown at the City Hall under the auspices of the Cape British Council, held after the Conference, that

"The Deputation had now every hope that, as a result of the Round Table Conference with the Union Government, a basis of perfect understanding had been reached of which if they of the Deputation might not see the full fruition many there who would be blessed with the length of days would see it. They left with hopes, practically fulfilled and with expectations raised still more."

Mr C F Andrews was also no less optimistic. He summed up the results of the Conference as follows

"Firstly India's dignity is now unstintingly recognised. Secondly her social status is upheld. Thirdly a friendly atmosphere is now regarded as normal. anti Asiatic outbursts discredited and Fourthly a determination has been reached to settle everything in future by Conference and not force. These all appear essential gains whatever else has been agreed upon in camera besides."

And he has now given his whole-hearted support to the compromise, which he describes to be "honourable to both parties."

We are not yet informed what the Rt. Hon. Sastri would say now when the actual points of the Compromise have been published but the South African Indians, cables Mr Andrews, "do not seem to be elated with the agreement." Thus the *Natal Mercury* gauged the situation correctly when it declared just after the closing of the deliberations of the Conference that it was mysteriously disappointing.

"We receive no indication wherein the perfect basis of understanding lies. Natal which is peculiarly interested has a right to know how matters stand. Here mystery won't do. Every one is left in suspense. Mr Sastri's position is bound to cause serious apprehension. Does he imply that some form of Indian franchise has been agreed upon?"

Whether the Rt. Hon. Mr. Sastri implied anything like this it is difficult to say, but it is sufficiently clear that no such provision has been agreed upon in the Compromise, nor is there any express or implied understanding equivalent to the 'determination to settle everything in the future by Conference and not by force'.

Mahatma Gandhi has characterised the Compromise as 'honourable' to both the parties, but he does not fail to say that

it is not the best that could be conceived but it is the best that was possible. A perusal of the settlement warrants satisfaction but like all Compromises this one is not without its danger points. Dropping of the Class Areas Bill is balanced by Repatriation re-emerging as re-emigration. If the name is more dignified it is also more dangerous. Repatriation could only be to India. Re-emigration can beto any country. This assisted emigration to other countries I hold to be dangerous for there is no knowing what may happen to poor ignorant men going to an unknown land where they would be utter strangers. Such countries as would take them would only be either Fiji or British Guiana. Neither has a good name in India. It is decidedly a disadvantage to have been a party to assisted emigration to any other part of the world. It is a good point that whereas before the settlement repatriates lost their domicile, the re-emigrants now retain it and lose it only if they absent themselves so long as to warrant the inference that there is no intention to return to South Africa. How many assisted emigrants can hope to refund the assistance money they might have received or how many can hope to return with their families is a different question. The non forfeiture clause is clearly designed not so much to guarantee a substantial right as not to hurt national self-respect.

There are also other points in the Compromise 'brought with grave danger' One to which Mahatma, directs attention is the following

The Union Government is to take special steps under the Public Health Act for an investigation into sanitary and housing conditions in and around Durban which will include the question of limitation of sale of municipal lands subject to restrictive conditions. I don't know what is aimed at in this paragraph but my suspecting mischief is based upon previous bitter

experience of interpretations warranted and unwarranted that a strong party places upon agreements with a weak party to the latter's advantage) ever conjures up all kinds of frightful consequences arising from this proposed committee and limitation. Already the Durban Corporation has been invested with powers which it has utilised for the suppression of its Indian citizens. So far as I know a committee can bring to light nothing that is not known to the Corporation or Government. Appointment of advisory committee of Indians may be a simple padding. The Health Committee may bring in a hysterical report as a previous committee to my knowledge, has done and limitation may be put upon the purchase of municipal lands by Indians which may cramp the Indian community residing in Durban. Nor do I like the paragraph which seems to imply that Provincial Governments are at liberty to take any action they might against Indian settlers without reference to the Central Government."

But he thinks the Compromise to be acceptable inspite of the dangers referred to not so much for what has been actually achieved as for the almost sudden transformation of atmosphere in South Africa from one of remorseless hostility towards Indians to that of a generous toleration and from complete social ostracism to that of admission of Indians to social functions. Regarding the appointment of an Indian Commissioner in South Africa, Mahatma Gandhi insists on the Commissioner being an Indian and suggests that the Rt. Hon. ble Srinivasa Sastri is the fittest person available at the present moment.

Quite naturally Indian public opinion is divided over this important question.

Mrs. Sarojini Naidu President of the South African Indian Congress characterises the agreement as a memorable and indeed a marvellous performance but cannot disguise from herself

the liveliest apprehension in regard to the scheme that tends to encourage migration to other parts of the Empire and in the unfettered liberty of executive action afforded to the Provincial Governments in their dealings with the Indian community without reference to any central authority.

Sir Sivaswamy Aiyar the accredited liberal leader of Madras asks the following pertinent questions in connection with the Mahan Habibullah agreement

(1) What is exactly intended to be denoted by Western standard of life? (2) In the case of Indians domiciled in the Union who desire to conform to the Western standard of life but are not provided with means or have not been equipped with education necessary to enable them to attain such conformity what does the Union Government propose to do? Are they to be trained and equipped by the Union Government

or is pressure to be exercised upon them and if so in what shape for the purpose of compelling or inducing them to emigrate? (3) Will Indians be allowed to compete with Whites in the market for labour both skilled and unskilled? Will Indians be admitted into Trade Unions along with Whites? (4) In the case of Indians who possess the necessary education, means and desire to conform to the Western standard of life will they be subjected to restrictions in regard to occupations and residential areas or will they enjoy the same freedom as the Whites? (5) Is there any chance of trade licensing laws being so revised that racial considerations shall be allowed directly or indirectly to influence a decision? (6) Will Indians domiciled in the Union and possessed of the necessary qualifications for conforming to Western standards of life be allowed to acquire landed property in towns and elsewhere free of restrictions? (7) Is there any likelihood of political and municipal franchise being conferred on Indians domiciled in the Union in cases where they do not now possess any such franchise?

The Indian Government have hurriedly ratified the compromise document without consulting the the legislatures and the people and Mrs. Naidu rightly complains that the

Indian Government committed a serious indiscretion in ratifying a document of such grave importance and significance without the previous counsel or consent of the Central Legislature.

The Council of State at the instance of Sir Dinshaw Wacha however have come to the rescue of the Government of India by indirectly approving the procedure of the Government.

But while the British Press is rejoicing over the agreement as a notable triumph of imperial statesmanship and Indian publicists are dreaming of a bright future a storm is brewing in South Africa. The following Press messages from Mr Andrews speak for themselves

CAPETOWN FEB 23

An anti Asiatic attack has now begun against the Mahan settlement from Natal politicians but up to the present there has been no public demonstration.

Everything points towards a quiet acceptance after much grumbling. One Provincial Councillor publishes the following sentiment. The whole thing is a wash out. Dr Mahan has been beaten.

DURBAN FEB. 24

A PARLIAMENTARY correspondent at Capetown telegraphs to the effect that the Transvaal Nationalists are following Mr. Tielman Roos (Minister of Justice) in a bitter objection to the Indian agreement declaring that Dr. F. S. Mahan has been outwitted. They have threatened to attack Dr. Mahan politically by joining hands with the Natal members.

Despite the support accorded by the Press Dr. Mahan is likely to have a hard time for what is regarded as a weak concession.

The storm is brewing everywhere slowly against the settlement.

Will the storm of opposition subside or sweep off everything before it?

EAST AFRICA

While a 'compromise' has been sought to be effected in South Africa, the seeds of evil are still being sown in East Africa. A communication from Mombasa to the "Indians Abroad" states

"The Economic Commission Report that was published in 1919 was the most damaging document which without a shadow of fear emitted pure and undiluted venom against the Indian settlement and Indian emigration on the so-called Economic reasons. It endeavoured its level best to put a permanent check on the Asiatic hordes supposed to be marching to these shores. The white man's supremacy is disturbed in the way even of waking up of the Natives of the soil who are detribalised because there exists the intermediary the Indian race. The report has entirely ignored the fact that it was the Indian traders and the Indian craftsmen that were responsible with their constructive genius for building up the colony of East Africa as it is today. And yet the rising tide of colour seems to have no ebbing."

Of pledges broken and promises unfulfilled there are instances innumerable to cite. The same communication states

The white paper of 1923 deprived the Indian Community of the right of common franchise of immigration and the right of buying in the Highlands throwing only some crumbs in the form of non-segregation in residential areas. But the Government of the colony dominated by the will of the white settlers have thrown this written pledge overboard and have proposed to sell residential plots on Mombasa island to Europeans only thus debarring the Indian Community to buy or to reside in the buildings erected thereon. The site chosen for the Indian Hospital at Nairobi has been abandoned under the threat of European Citizens' petition. The Local Government Commission is collecting materials probably to prove that Indians do not deserve to have municipal franchise owing to their insanitary ways of daily life. Thus the various forces bred up by the white race have been working hard to sap the very foundation of the Indian life in East Africa.

Nor is this all. The scourge of the white supremacy is noticeable in every walk of life.

"The land and the labour policy of this Government is daily becoming uniformly consistent with a view that the Native will not be spared of his limbs as he is not spared of his land. Compulsion in labour open or secret, there is to be for South Africa's note of warning in the question of imported labour is predominantly listened to. And because the Indian interference in the onerous burden of the white man of uplifting the native by forced labour the white race has found it necessary to whip secret scorpions upon the peaceful and settled Indian community. Here is the latest stunt."

COLONIAL INDIANS

Mr J A Luckoo, K.C., Bar at Law, writes an article on 'The East Indians in British Guiana.'

There is a great tendency among our brethren to imitate Europeans in their ways of life. It must be confessed that Europeanism has certain attractions which are quite irresistible to the uneducated. The higher strata of Indian society in this colony have shown a tendency to follow them on these lines. It need hardly be said that the education which they receive strongly predisposes them to such a defection from Hindu tradition.

The fault is not entirely his. The Colonial Indian who thus merges himself in the vast ocean of inferior classes is more often than otherwise a victim of circumstances. His condition is the direct result of the unsolved difficulties in the question of Indian education in which alone lies the remedy for these conditions.

Is there any chance of the difficulties in the question of Indian Education being solved for the betterment of colonial Indians in the near future?

INDIAN EDUCATION

The problem of Indian Education in the Colonies calls for immediate solution but constant appeal and agitation have failed to rouse the colonial authorities to action. In East Africa the Editor of the *Tanganyika Opinion* interviewed the Director of Education who promised to make a move in the direction provided the Indian Community was ready to contribute its quota, to which a satisfactory response was not very late in coming. But the Government has not yet done anything, writes the *African Comrade*.

"To perform its own part, that is to finance Indian Education during the last six years of its establishment in the Country. Any one who is conversant with facts can say without hesitation, that it has done nothing practically so far not a single Indian School has been in receipt of a red cent."

True the Government has been showing a sympathetic attitude for the last few months by interesting itself in the matter. But that is a lip sympathy only.

"If the Government wishes that the above belief should disappear it must take a right course. That course is immediate commencement of work of the proposed building with the sum of £3000 that is still lying unused. The sincerity of the Indian Community is evident from its readiness to hand the Government what has been collected up till now and from its determination to continue collecting further contributions. If the Government is serious and desires to prove its sincerity not only by lip-sympathy but by doing something practically then it must pursue the above suggested course."

KENYA AND BRITISH LABOUR PARTY

In the course of an article entitled *Empire Makers or Profit Makers?* published recently in the *New Leader* a well known Labour weekly Mr H. Snell M P says

In regard to Kenya the British Labour movement can truthfully assert that its hands are clean that it has never ceased to demand for the humblest black native living in the British Empire decent, just and generous treatment, and that even if we were in the position of South Africa the great eternal principle of justice would not be altered. Discussing labour problems in South Africa the writer makes the following remarkable suggestion

The remedy would appear to be in the hands of South Africa herself. Let the white employer refrain from taking a mean advantage over these backward unorganised and defenceless people by paying them a wage on which men of his own blood cannot live, and the end of the immediate problem will be in sight. The factories of South Africa are stuffed with law paid native labour simply because it is cheap. The white employer cares little or nothing for the needs of his own race. He is a profit-maker not an Empire-maker, and by his avarice he produces both racial hatred and political insecurity. If the black man when called upon to do a white man's job were paid as he should be white men's price for it, the white boy would get his chance in life and the most troublesome racial difficulty in South Africa would be solved.

INDIANS IN PANAMA.

We reproduce the following extract from the *Indians Overseas* supplement to the *Indian Social Reformer*

Mahatma Gandhi refers in a recent issue of *Young India* to the Immigration Restrictions Act passed by the Legislative Assembly of the Republic of Panama. There are only about 30 Sindhi

Indian merchants of fancy goods settled there and it cannot be said for a moment that their presence there is a menace to the Republic. The Act applies with retrospective effect to them and only those who can show a continuous residence of 10 years can be exempted from the operation of the Act, which condition Mahatma Gandhi points out, not even a few can fulfil. The matter seems to be now before the Colonial Office and on its decision rests the fate of our countrymen already in the Republic as well as of those who may emigrate there to earn their honest livelihood.

INDIANS IN AUSTRALIA

From the same journal we gather that by Acts which have recently been passed by the Commonwealth Parliament British Indians in Australia

have been admitted to the benefits of invalid and old age pensions and maternity allowances. The old age pension is payable to men above 60 years of age or above 60 years if they are permanently incapacitated for work and to women above 60 years provided such persons are of good character and have resided continuously in Australia for at least 20 years. The invalid pension is obtainable by persons who being above 16 years of age and not in receipt of an old age pension have whilst in Australia, become permanently incapacitated for work by reason of an accident or by reason of being an invalid or blind provided they have resided continuously in Australia for at least five years. The maternity allowance, which has been extended to Asiatic mothers in Australia who are British subjects amounts to £2 and is given to a woman for every child to which she gives birth in Australia provided the child is born alive and the woman is an inhabitant of the Commonwealth or intends to settle therein. The improved position of Indians in Australia is in no small measure due to the impression created by the Right Hon. Srinivasa Sastri during his tour in Australia.

NOTES

The South African Settlement

There is no doubt that Mahatma Gandhi, Mr C F Andrews, Mr Srinivasa Sastri and Mrs. Sarojini Naidu know more about the South African situation than ourselves. So that when one or more of such persons say that the South African settlement is the best that could be had in the circumstances, we cannot but accept any such opinion as indisputable. Nevertheless it may be permissible for us to give expression to some

thoughts suggested by the terms of the settlement.

We are not convinced that hostility to the presence of the Indians in South Africa has disappeared. The mailed fist is still there, the only change that has taken place is that the Boers and the Britishers in South Africa have learnt to greater perfection the diplomatic art of wearing the velvet glove to conceal the mailed fist.

It is clear that the Indians are still considered either a nuisance or a menace.

otherwise there would not be, as there is, any provision for "assisted re-emigration." The Boers and the Britishers must have agreed to part with some of their money to assist the re-emigration of Indians, in order to get rid of this nuisance or menace.

The Indians being thus expressly or by implication declared to be unwelcome aliens, we cannot consider the settlement "honorable" to us. The predominant partner evidently considers the Indians racially inferior.

After a visit to South Africa, Bishop Fisher stated more than once in the clearest possible language that the hostility of the European settlers in South Africa to the Indians settled there was due to the fact that the Indians were more intelligent, more sober, more thrifty and more honest than the South African whites. As the Bishop is an American, a Christian and a white man, there is no reason why he should be prejudiced against his white co-religionists in South Africa. His estimate of the intellectual and moral worth of the Indians there may, therefore, be considered correct. On that assumption one may be allowed to hold that the Indians in South Africa are not inferior in morals and intelligence to their white neighbours. Therefore, when it is proposed to elevate the Indians to the Western standard, it cannot have any reference to the morals or intelligence of the Indians. The reference is probably to their style and cost of living, the sanitary or insanitary condition of their dwellings, the amount of literary or other knowledge they possess, etc. But if the Indians be given equal opportunities with the whites to follow all professions and vocations and equal facilities for education, they can easily earn sufficient money and acquire sufficient knowledge to live in comfort in healthy homes. But under present conditions, their earnings cannot equal those of the whites, nor have they got equal educational facilities. For these reasons the proposed elevation to Western standards is misleading. An unmerited slur on oriental civilisation is also implied in it.

But supposing the Indians are an inferior people, when they have been made as "superior" as the whites, will they be given equal political and other rights with the whites? The settlement is silent on this point.

The success or failure of the experiment of raising the standard of the Indians depends principally on what facilities the South African

Government may provide for the purpose. Considering its attitude and that of the nationalist Boers, it cannot be expected that the facilities would be provided on a generous or even on a barely adequate scale. The experiment, therefore, seems bound to fail. What will then happen?

League of Nations Bound to Maintain Status Quo

The Articles of the Covenant of the League of Nations nowhere say that the League will undertake to liberate subject peoples or raise their political status. What is stated in Article 10 of the Covenant practically amounts to a determination on the part of the League to maintain the *status quo*. It runs as follows.

The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression or in case of any threat or danger of such aggression the Council shall advise upon the means by which this obligation shall be fulfilled.

As India does not possess any independence, the League's burden of preserving the independence of its members has been reduced to some extent. But as it is bound to preserve the territorial integrity of all member States, and as India is part of the territories of the British Empire, the League can do nothing to free India from the British yoke. In the case of other countries also, it is bound to preserve the *status quo*. Let us see what the *status quo* really means.

The area of the continents is shown below	
Continents.	Area in square miles.
Asia	163,0000
Africa	11090000
North America	7620000
South America	6860000
Europe	3670000
Australia	3010000

Except for a small strip of land round about Constantinople the whole of Europe is inhabited and ruled by peoples speaking European languages. Australia is mainly inhabited and entirely ruled by people of European extraction, speaking some European language. Similar is the case with North America and South America, the difference in the case of South America and that of in some parts of North America being that there the

people who speak European languages mainly are following of mixed European descent. In Asia the following countries may be considered independent —

Countries	Area in Square miles
Japan	236000
China	4300000
Persia	630000
Afghanistan	246000
Siam	200000
Nepal	54000

Total 5666000

Deducting the total area of these countries from that of Asia, we find that 10704000 square miles of Asiatic territory are in some sort of subjection or other to European peoples. That means that the major portion of Asia is in an enslaved condition.

Coming to Africa one finds that only the following countries may be considered free, that is, not ruled by people of non-African descent, though Egypt is not completely free —

Countries	Area in square miles
Abyssinia	350000
Egypt	363181
Liberia	40000

Total 753181

Deducting the total area of these countries from the area of Africa we find that the greater portion of Africa, comprising 10336819 square miles, is under the dominion of peoples of European descent speaking European languages.

It is clear from this survey that at present almost the whole of the habitable surface of the earth is ruled by peoples of pure or mixed European descent speaking European languages. In North and South America and in Australia these peoples have no political opponents in subjection worth speaking of, seeking to be free, because the aborigines inhabiting these vast regions have been almost totally exterminated. This reminds us of the story told of a notorious duellist who being convicted of murder, was ordered to be executed. He was visited in prison by a priest, who exhorted him to make his peace with God by forgiving his enemies. Thereupon the man said, 'I have no enemies.' The priest was astonished, and exclaimed, 'You are such a notorious duellist, and yet you have no enemies!' 'Sire' replied the prisoner, 'I have

killed all of them.' That the ruling peoples of North and South America and Australia have now no political opponents seeking to be free is the result of a similar process.

It is rather unfortunate that in Asia and Africa, which are by far the biggest continents, the indigenous inhabitants continue to exist and multiply. What is equally or more inconvenient, they want to be relieved of the white man's yoke. But Article 10 of the Covenant of the League of Nations declares in effect that they must not aspire to be free.

That is what the preservation of the *status quo* amounts to.

Verily the late world war was fought for democracy and freedom of the world!

—

Romain Rolland on Beethoven

Our readers will be glad to learn that an article on Beethoven by Mon Romain Rolland will appear in the next issue of this Review. It arrived too late, on the 28th of February, for publication in the present issue.

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Switzerland's Interest in Indian Anthropology

In the last issue of the MODERN REVIEW an account was given of the visit of Professor Wehrli of the University of Zurich to collect ethnographical objects from India. Another Swiss anthropologist, Dr P. Wirz of the University of Basle, is now on tour in India. For many years Dr Wirz has been carrying on researches in the Melanesian islands. His work entitled "Die Mariandun von Hollandisch Süd Neu Guinea" (Bands I and II, Hamburg 1922) on the primitive tribes of Dutch Southern New Guinea, has for the first time revealed facts of utmost importance relating to the material and social institutions of these interesting peoples. Besides discovering many new factors, Dr Wirz's enquiries have thrown a great deal of light on the composite culture of the Melanesian people, specially with reference to their relationship with Indonesia and Southern Asia. Dr Wirz's Indian visit is mainly in connection with this latter object and he is at present in the Naga Hills trying to trace the source of some of the important culture traits of the inhabitants of Southern New Guinea.

When is India going to show a little of the interest that Switzerland is taking in the institutions of her own people?

Bengal Women's Educational Conference

For the first time in the history of Bengal a representative gathering of women from all parts of the province met in the hall of the Y. W. C. A. to discuss the steps that should be taken to spread and improve education among all sections of our women. The conference lasted from the 16th to the 19th of February with a daily average attendance of about 300 women. On the first day, the morning session was presided over by Her Highness the Maharani of Mayurbhoo, and the subject of Primary Education was taken up. Lady Bose, who opened the discussion with an excellent paper (published in this issue of the Modern Review), made some important suggestions as to how the rudiments of knowledge could be brought within easy reach of every girl in Bengal. Miss A. L. Baker, who has many years' experience of teaching in Calcutta, gave an account of the existing facilities for primary education among girls in and around this city and suggested that the first steps towards compulsory free primary education of girls could be taken of by establishing a board of sympathetic and understanding men and women and arranging voluntary teaching work by girl students during their holidays. Later on local schools might be started staffed by local educated persons as far as possible, from funds raised by subscriptions from private individuals and public bodies, and if necessary special taxation for educational purposes should be resorted to.

The scope of the curriculum in the primary schools was discussed by Miss Shome and Miss Hussain of the Sakhawati Memorial Girls' School. In the afternoon session Mrs P. K. Ray presided and the subject discussed was the representation of women in administrative and educational bodies. In her paper Mrs Kumudini Basu showed the present unsatisfactory condition of educational bodies from the woman's point of view and suggested that a much larger number of qualified women should be included in these bodies, as without them the requirements for women could never be fully apprehended and sympathetically considered

by men, however honest their intention might be.

On the second day the discussion was on secondary education for girls. Miss G. M. Wright, Principal of the Bethune College, presided over the morning session. In a very able paper Mrs P. K. Ray said that to improve the present unsatisfactory condition of girl's education in High Schools the existing curricula must be changed and that the Government should be asked to create a Special Secondary Board for girls composed of qualified men and women with at least 8 schools under its management to start with. The subject next discussed was the Home and its relation to the School and the University. In the interesting discussion on this subject Mrs P. Chaudhuri, Mrs. Latika Basu and Begum Sakina Munwayyidzade (the first Moslem lady who took her Master's degree from the Calcutta University) took part. Mrs Latika Basu suggested that one way of establishing a closer contact between home and school or college would be by teaching Domestic Science, Hygiene, Child Psychology and Citizenship along with other subjects. A great deal could also be done in this line by women's organisations through social gatherings, lectures to purdah-nashin women etc. Begum Sakina Munwayyidzade spoke of the evil effects of the Purdah system and said that in its present form it was not sanctioned by Islam. She urged that Moslem women themselves should initiate a campaign against it, for until it was removed no progress could be made with the education of Moslem women.

The afternoon session was presided over by Mrs. Sarala Devi and the question of the training of women teachers was taken up. In a very interesting paper Miss R. Ghose showed the inadequacy of the existing arrangements for the training of women teachers and suggested that a separate college for women should be started by the Government. Miss Hiranmayi Sen, discussing the causes of dissatisfaction in the teaching profession, pointed out that unless more leisure and better remuneration could be given it would be difficult to make the teaching profession more attractive for women. In her opinion facilities for sports and games and better social intercourse are urgently required if the dull monotonous life of women teachers is to be changed.

On the third day University education among women was discussed. In the

morning session the chair was taken by Mrs P Chaudhuri and two very important papers were read by Mrs Rajkumari Das and Miss Theodora Wright on the essentials of academic study. Mrs Das showed that owing to the inadequate provisions in the existing girls' Colleges the choice of subjects was very limited for girls and she suggested that more science subjects should be included. A great deal of the defects of the present educational system could be remedied if Arts and Crafts schools for girls were opened.

Miss Wright also spoke of the inadequacy of the existing college curriculum for girls and suggested that more attention should be paid to utilitarian subjects and in her opinion Geography and the study of the Human Race should most certainly be taken up by College girls. In the discussion that followed Miss G M Wright, Mrs B M Sen and Mrs P Chaudhuri took part and the questions of raising the standard and of the medium of instruction were discussed.

The Conference next considered the subject of teaching Religion in schools and colleges and two papers were read by Miss Helen Rowlands and Mrs Sarala Devi. The latter rightly pointed out that the teaching of religion should not be merely academic but rather the idea of social service should be fostered. Mrs P Chaudhuri gave a timely warning against mechanical religious teaching and suggested that the spirit and not the dogma of religion should be taught.

In the afternoon session the president was Miss Stella Kramrisch. The subjects discussed were physical training and medical inspection in schools and Art and Handiwork in Schools. In the absence of (Mrs) Dr B C Ghose Dr Stapleton urged the introduction of systematic medical inspection in the girls' schools as the present physical condition of girls is very unsatisfactory. Like the imparting of knowledge the responsibility to look after the health of the students equally rests with the school authorities. Miss Carlwell and Dr Miss Bose took part in this discussion and a scheme to provide adequate facilities for sport including swimming baths in schools and colleges was adopted.

The Conference then discussed the subject of arts and handicrafts in girls' schools. Mrs Percy Brown urged the introduction of training in music, Indian embroidery etc. Miss Hanley, Mrs Taylor and Dr Kramrisch spoke on the importance of art and artistic

outlook in everyday life in decorating and arranging the house and furniture and making one's own dress, etc.

The last day was occupied in giving a resume of the previous days' proceedings in Bengali after which the conference came to a close. Much of the success of the conference was due to the initiative and active part taken by Mrs Lindsay (the organiser of the Conference), who, as Mrs P K. Ray put it, very cleverly and tactfully pulled the wires from behind, as well as the enthusiasm and earnestness shown by the large number of college women taking part in it and the interest shown by such prominent persons as Lady Bose, Mrs Sarala Devi, Mrs P K. Ray, Mrs P Chaudhuri, Mrs. Rajkumari Das, Miss Wright, etc.

Among the most important resolutions adopted in the conference are the following—

(1) The establishment of a special training college for women by the Government.

(2) The necessity for a higher standard in the medium of instruction in the schools.

(3) Recognition of physical culture as an essential part in the girl's education and that Government be urged to establish a centre of physical culture for women.

(4) The traditional arts and crafts of India should be encouraged and systematic teaching of drawing should be introduced in every school.

The Case of the Detenus

On Wednesday February 23 1927, Mr Bijay Kumar Chatterjee moved the following resolution in the Bengal Legislative Council—

This Council recommends to the Government—

- (a) To take immediately necessary steps to release all persons belonging to Bengal who have been placed under personal restraint under the Bengal Regulation III of 1818 and
- (b) to release all persons detained under the Bengal Criminal Law Amendment Act 1925.

It need hardly be stated that what Mr. Chatterjee moved in the Council was supported by public opinion all over the country and was merely a demand for the barest of legal justice. What Mr Chatterjee said in support of his resolution fully bore out his sincerity of purpose in moving the same. It was a striking condemnation of the British political attitude towards a powerless people whose well being and progress they declare to the world to be their special

and God given trust. He said in the course of his speech,

"The cases of S₁ Subhas Chandra Bose and Jitmal Chatterjee and Purna Chandra Das among others and the incidents of the Insam Jail are enough to stagger humanity. I am almost tempted to put the words of Warren Hastings in the mouth of these rulers, when he said 'Slaves I found them and as slaves I have treated them'."

I cannot conclude my speech without giving a note of warning to the Government. I do so because I owe a duty towards the Crown. The Government cannot defy the laws of justice and morality for all time to come. It can defy the Indians, it can defy humanity, it can defy morality for some time only. But a time will surely come when it will have to pay for its past sins.

"Do not disobey the tenets of morality because the strength of the Government lies in the happiness of the people. Be the protector be not the destroyer, as a kingdom cannot be permanent if based on injustice. The weak cannot be trampled under foot with impunity, because the strength of the weak is that of God himself."

Statements at once so true and so weak! We have slid down to such a pitiable state of impotent serfdom that the only way left to us to obtain justice from our masters is to quote ethical principles and seek the aid of Providence!

Mr. Moberly's Declaration

The Hon Mr A. N. Moberly followed up Mr B. K. Chatterjee's speech with a lengthy statement in which he put the cart before the horse with such eloquent subtlety that one almost began to believe that his extravagant conclusions were logical automobiles which needed no well founded data to put life and usefulness into them. The Government he represented were standing charged with having imprisoned numerous innocent people without trial and on mere suspicion, and Mr Moberly said

"The Government have always made it clear and I repeat to-day that their sole object in keeping any man under restraint is to prevent terrorist outrages and that they are prepared to release them the moment they are satisfied that their release would not defeat this object."

But we are not at all satisfied as to the alleged complicity of the victims of the Government's suspicion in what Mr Moberly calls terrorist outrages.

Let there be an open trial of these innocent prisoners and let Mr Moberly display his eloquence in the open Court of Law as public prosecutor (if he is qualified to act in that capacity) instead of wasting it in the Council Chamber, for even if the Bengal

Legislative Council believed (which fortunately they do not) in the guilt of the detenus, we should still consider them as innocent so long as they are not openly tried and convicted. The familiar argument of terrorist intimidation of witnesses (if they exist) is too feeble to deserve serious consideration. The Government have never in their life hesitated to use witnesses against either political or non political criminals and, although intimidation is a constant factor in all trials which concern desperate people, few witnesses have ever suffered actually as a result of having given evidence against criminals. The case of Rai Bhupendranath Chatterjee, who was murdered in jail by some convicts does not prove any contention that it is necessary for the safety of witnesses to imprison persons without trial nor does it prove the existence of a widespread conspiracy. Police officers are very often rough and insulting in their dealings with convicts and even accused persons. It is not therefore improbable for convicts to murder an officer purely from motives of personal revenge. We do not say that Rai Bhupendranath Chatterjee ever kicked, abused or spat on prisoners in jail far from it. He was murdered may be because he knew too much. What we want to point out is that his murder may prove of all sorts things but it proves *nothing against the detenus* nor that there is a widespread conspiracy in Bengal. We ask Mr Moberly, "It was no doubt a ghastly business, but what about it?" If some British soldiers in India commit some ghastly murders (as has been the case occasionally), should we therefore imprison without trial the President of the European Association and some European Clive Street merchants to protect the lives and honour of old women in cautionment stations? Relevancy is a great virtue, but it is not practised by Government officials.

Santi Lal Chakravarti was not an informer, says Mr Moberly. Yet he cites the murder of the same Santi Lal Chakravarti as proving the danger of bringing out witnesses against the terrorists in the open court. "He was murdered," says the Hon Mr A. N. Moberly, because he was suspected of having made a statement to the police. How does Mr Moberly know? What grounds has he to say that Santi Lal Chakravarti was suspected of treachery by his terrorist friends (if he had any, for does not Mr Moberly say that Santi Lal was acquitted

after trial in connection with the Mirzapore street bomb outrage"? It must need great powers of thought reading (of unknown men) to make such a statement. It would have been the truth to say that the motive of Santi Lal's murder has not been discovered. It is a peg on which Mr Moberly surely cannot hang his pet theories of widespread terrorism and universal rising and what not. We are on the threshold of a bloody social upheaval, according to the Bengal Government. How is it that the country was felt no premonition of this and only Government officials are growing restless over thoughts (dreams)? of it?

Agents Provocateurs

There is an idea prevalent in Bengal that the so called terrorists are only neurotic youths who have been excited into collecting ancient weapons and stray bottles of acid and writing bloodcurdling letters to similarly disposed friends, by *agents provocateurs* employed by police officials, who thus attempt to provide themselves with a *raison d'être*. Nobody has probably been mad enough to suggest that these *agents provocateurs* are directly employed by the Government, for such things can be expected only of interested police officers who in one way or another would like high officials to believe that but for them the country would be plunged into anarchy. So that Mr Moberly's answer to those who believed the *police* in Bengal to be guilty of employing *agents provocateurs* has missed its mark. If there are *agents provocateurs* in Bengal they are not known to Mr Moberly nor to most officials. If they are receiving Government money they are doing so indirectly, not as *agents provocateurs* but probably as ordinary spies or in some other capacity

Startling Documents

Mr Moberly has also shown us how the terrorists think and feel and why they desire a revolutionary rising in Bengal. He gives us an extract from a letter written by a terrorist to a fellow terrorist in whose house it was discovered by the police. The portion quoted by the Hon Mr Moberly runs as follows

Non-co-operation will not produce any good result now a days. The present condition of the country is not fit for that movement. The era that

is coming is an era of bloodshed. That era is most terrible and you are the heroes of that era. Perhaps you can remain idle at the present moment, but a time will come when no one will be able to remain inactive. Therefore I say prepare yourselves for that time. The day is near at hand. Acquire strength in your body, rid your mind of fear and awake the inner force within you. If freedom is ever achieved in India, it will come through bloodshed alone. India can never be independent without bloodshed. Why India alone? All dependent nations and countries have become independent through the path of blood. Terror must be instilled into the minds of the people they will have to be shown that the Bengalis know how to die for their country and to shed their blood for it. When this fact can be driven into the bones of the people then the country will blaze up in flames, such flames as none can extinguish."

This is exactly how one terrorist can be expected to write to another, but in its finish lies the weakness of the letter. It sounds too much like the composition of a literary terrorist writing specially for the press and not much like an extract from a letter. Can Mr Moberly guarantee it to be a genuine extract from a genuine letter written by a genuine terrorist? It is also very surprising that such a letter should be left undestroyed by the terrorists for the police to discover.

An alleged statement made by a person arrested under the C L A Act, contains the following

People have got no history of a general rising or guerrilla warfare in India and so we thought of taking part in this. We know that Government would post military oppress the innocent and hang many men and eventually crush the movement, but still we ventured to bring it upon the country as the people would get some precedent to take part in this in future. Men become more bold by failures and oppressions and we wanted to create an atmosphere when people would be killed by hundreds. We wanted to see the blood of our countrymen flowing by torrents."

"Men become more bold by failures", such nonsense can hardly be uttered even by a demented Sub Inspector of police! Mr Moberly wants us to believe that there are such fools among educated Bengalis as would say things like the above, and he would at the same time have us endorse his view that intellectual men of the stamp of Subhas Chandra Bose are the leaders of terrorist opinion in Bengal! His document conclusively proves that either there is no terrorist movement in Bengal or that the movement is restricted to the comparatively ill educated and unenlightened. Then where is the occasion

to imprison without trial the flower of Bengal's intelligentsia ?

The Duty Of The Press

The leaders of public opinion and the Press were not denied a fair share of his valuable advice by Mr Moberly. He said—

What I do urge is that the leaders of public opinion and the Press should unreservedly condemn the methods of terrorism, the cult of the revolver and the bomb murder and dacoity even though the object be political. I do not ask that the patriotism and enthusiasm of these men should be bottled. But I do ask those whose convictions will permit them to do so to stress the fact that in employing methods of terrorism these men are misguided and are misapplying their talents that far from advancing the cause of their country they are retarding it.

Give advice when there is a demand for it, is a good motto for those who are constantly oppressed by the thought of other people neglecting their duty. Since the dawn of the nationalist movement in India the leaders and the Press have always advocated non violence and exhorted the people to follow the path of peace. If some people are driven desperate by the empty promises of the British and by the continued restrictions put upon their elementary rights and liberties it is probably Mr Moberly's idea that the leaders and the Press should be to blame for it. Why does he not ask the Government to appoint an international and impartial Commission to enquire into and report on the causes of the present discontent and proceed to divide the honours of being at the root of the trouble among the Press, the Leaders and the Government after he has gone through the findings of the Commission ?

Very Near the Mark

Mr Moberly in the course of his speech said—

I know that there are some who believe that the postponement of constitutional advance which was made in 1917 was extorted by the success of the former terrorist conspiracy. This is abundantly clear from the writings of the old revolutionaries. Such persons may believe that no further advance will be secured except by similar methods. But I do not think that they can complain if Government take measures to counter the methods which they advocate. All Governments are bound to accept and meet the challenge of violent coercion.

Instead of exhorting the Government to accept and meet the challenge he should have advised them to prove that such belief was unfounded by granting further political boons without waiting for Indians to press the point, violently or otherwise.

Italy under Mussolini and other European Countries

An esteemed and distinguished European correspondent writes—

In the last October issue of the *Modern Review* we find the remark to the effect that the tyranny of Mussolini is not very different from the tyranny prevailing at present in France in England or in Germany.

But at the very height of the war which suspended constitutional liberty a Professor of the University of W. Foester could sustain publicly in Germany his ideas against war without being harassed by the Imperial powers of Germany and without even being deprived of his title and his professorial functions. During the very climax of the war fever E. D. Morel, Bertrand Russell and several members of the British Parliament founded in England the *Union of Democratic Control* grouping 800,000 adherents against the war and the Government policy and defending publicly the *conscientious objectors* they suffered no doubt in that political warfare a few months of prison but came out of it honoured and triumphant. E. D. Morel defeated in election the chief English imperialist minister Churchill.

When war raged with the utmost fury then Mon Romain Rolland while being insulted and calumniated by the press and by public opinion in France was never for a single moment threatened by the French Government. When M. Rolland re-entered Paris he came there as a free man and if he had to suffer from individual intolerance he had personally speaking nothing to complain of against the State.

In Italy of to day Deputy Matteotti a pure hearted hero who during the war was a conscientious objector denounced bravely in the Italian Parliament the lawlessness and the crimes of the Mussolini regime and for that he was assassinated after having been mutilated. These political assassinations are counted by hundreds. The opponents of the government, men and women are battered and their houses are ransacked. The Labour banks and the Labour universities are burnt.

down the government servants the professors the intellectuals etc. are held by oath to Fascism, for that mad tyranny is not content with mere submission and defeat it demands even the adhesion of conscience a thing which no species of European tyranny excepting the mediæval Roman Church dared to exact. Those who think otherwise have no other alternative but to lie in public or to face complete ruin nay even more, Death! From here I listen to the distressing cries of hundreds of the unfortunate who can neither come out of Italy nor live in Italy for all the means of living have been taken away from them. The non-fascist villagers are deported *en masse* to another end of the country and their houses and property are given to the fascists. The history of Molinella by Salvemini bears this out. Hundreds of Italians escape at the risk of their very lives. The South of France Paris London are filled with these Italian *émigrés*. The leaders of Italian socialism and the rare class of liberal officials who could escape like Nitti Turati Modigliani etc. have struggled to fight the evil till the last they became voluntary exiles when all other means of fight was refused them. At the present hour (January 1927) there is not a single Italian Journal which is not in the hands of the Government. No other opinion but the Government one could be expressed. Hence the voice of *Free Italy* cannot possibly make itself heard except in foreign lands through the Italian journals founded in Paris in Toulouse and in England and Germany. Never has such a monstrous yoke been imposed on a nation of Europe.

Evidently such a regime would not have been possible in any other country of the Occident (possibly with the exception of Spain where we should see if there are conscientious objectors more heroic.) Italy is a country which came very late into political life. Her nationhood dates only from 1879 the political unity there is hardly realised and civic education remains completely to be done in the future the people are not yet interested in their liberties and their parliamentary rights. It took centuries for England to teach her citizens the use of their civic rights. France came into the field later than England and has probably just begun to appreciate them. Both England and France specially the former have strong organisations to fight against any despotism that would try to

get established and these organisations can appeal quickly to the enlightened public. Nothing similar to these exist in Italy and the country is given up to the hands of the Fascist bands by the shameful betrayal of the King who through fear of being dethroned has joined the fascists and placed the army in their hands. Here the minority of liberals and the poor labourers find themselves divided, disarmed, strangled without even the means of making their voice heard for the entire Press is gagged.

Where in the rest of Europe is the condition of things approaching that described above?

* * *

I came to know later on that the *Modern Review* has published also an article on Matteotti and thus it has made another bell than that of Fascism heard however feebly, through its page.

I would expect a journal when it enters the dangerous ground of political controversy to publish the articles in the form of a Free Tribune where the opposing parties would be able to make themselves heard simultaneously in the same issue if possible so that the impartiality of the journal would be maintained.

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Our Comment and Criticism section is meant to enable all our readers to show the other side of the medal. For lack of the necessary up to date documents and other sources of accurate and adequate information we are not always able to present both sides of a question simultaneously in the same issue.

It may be mentioned here incidentally that the note entitled Mussolini A Genius and Patriot in the *Modern Review* for December 1926 pp 694-5 was sent by a contributor whose initials were omitted through the inadvertence of the printer, the necessary correction being made on page 128 of the January number.

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The Work of the Calcutta Improvement Trust.

The paper read before the Indian Section of the Royal Society of Arts by Mr C H. Bompas. C S I on the work of the Calcutta Improvement Trust, in so far as it relates to the work actually carried out by the Trust, is an admirable one, but the things that it

leaves unaid or lightly touched up, and are the more important from the point of view of the ratepayers of Calcutta. The first point that strikes one in the paper is the initial arrangement by which the representatives of the ratepayers of Calcutta shall always be in a minority in the Board though even at the outset the contribution of the ratepayers was nearly half.

1. In the last fourteen years the income of the Trust has nearly doubled having increased from 20 lakhs to 39 lakhs.

2. The direct burden of the cost on the Calcutta ratepayer which was estimated at eight lakhs, now amounts to 20 lakhs which is in excess of the total original demand.

3. The percentage of the cost proposed to be borne direct by the Calcutta ratepayer has risen from 12½ p. c. to 58½ p. c. where as the jute trade now bears 31½ p. c. in place of the 40 p. c. proposed, the terminal tax only 6½ in place of 10 p. c. and the provincial government 12 p. c. in place of 7½ p. c.

4. The present annual income of the Trust fourteen years after its inception is 39 lakhs, the increase being 19½ lakhs in 14 years on an expected income of 20 lakhs. If the rate of increase in future be the same and there does not seem to be any reason why it should not be the net capital sum available for expenditure should be nearer 30 crores than the estimated 7 crores.

If the above facts are kept in mind and then the work of the Trust reviewed in the light of the schemes and estimates prepared previously one cannot help feeling some uneasiness when the Trust pleads want of finance as the cause of not pushing on with the improvement works already sanctioned.

As stated by Mr Bompas the estimated sum available for net capital expenditure was seven crores and Messrs Maclen & Shroobree's estimate of expenditure based on an inspection of every property included and a separate estimate of its value was 7½ crores gross and 3½ crores net on land plus 64 lakhs on engineering works for improvements in the city area and 1½ crores for engineering works in the suburbs where land it was estimated would not cost any thing the Trust being able to amply recoup all costs through sale of surplus lands.

We now find that the capital expenditure has already exceeded nine crores gross whereas the major portion of the work set out

in the report still remains untouched. The only reason given by Mr Bompas for this state of things are the high rate of interest at which four loans amounting to about 2 crores of rupees were floated during the years 1900 to 1924 the high cost of engineering materials during the same period, and the boom followed by a slump in land values. Considering the unexpected and abnormal increase in the income of the Trust, the first two out of the three stated above may safely be ignored. With regard to the third the people are under the impression that it was the wrong policy of the Trust in trying to create a corner in land and force up values that have brought about this state of things prevailing at present and we should have very much liked to have more light on that aspect of the case.

Mr Bompas seems to have been guilty of playing with words when he stated that no official representations were ever made to the Trust. The absence of official representations was only due to their futility the Government being the ultimate arbiter the general feeling was that they would always uphold the Trust and keep up their prestige. Numerous representations which might not have strictly complied with the terms of the Act and were not thus strictly official were however made by the Corporation. But as they also found their way ultimately into the waste paper baskets even the Corporation ceased after a time to make these representations. Mr Bompas has himself recognised that Calcutta opinion was not opposed to the improvements but to the drastic powers given to the Trust and when the people found that all their representations and objections were cries in the wilderness they naturally ceased to make the unnecessary and unnecessary efforts.

Mr Bompas like many a better man every penny of whose savings and the cost of whose maintenance has come out of the Indian taxpayers pockets could not resist the temptation of having a dig at the Indians who have been associated with in his work here but this is a phenomenon we are now so used to that we hardly need to take any notice of it.

It appears to us that the policy of the Trust is actuated by too much caution and very great timidity and the ratepayers of Calcutta are not getting value for their money. It is fourteen years since the Trust commenced operations and it is really astonishing to think that Burrabazar, the

greatest plague spot in Calcutta, still remains absolutely untouched. It is no wonder that Mr Bompas pays such a high tribute to the resignation, cheerfulness, good sense and good temper of the citizens. Other people sometimes call them by other names like apathy and helplessness but that is merely a matter of opinion.

We were disappointed to find that though the Trust for the Corporation the Housing and Transport Committee and practically each and every public institution in Calcutta has urged upon the authorities the greater need of facilities of quick transport the Trust has so far done practically nothing beyond providing a few wide roads. It was in 1860 or thereabouts that the question of a railway with a central station in the city was first discussed and nearly seventy years later we are still discussing it. Heaven only knows when we shall get any further.

In conclusion we would like to say that as far as we can judge from available sources of information at the time of the British occupation, India was behind no other country in the world in point of civilization, prosperity or material development. After hundred fifty years of British occupation we are possibly 300 years behind the advanced countries of the world. Progress now a days is so rapid that our only fear is that by the time we have finished our improvements other progressive cities might have gone on so much further that comparatively speaking we might be further behind them than we have ever been before.

L. M. S.

The Mahabharata

The world of Orientalists is familiar with the mission given in 1918 by Shrimant Balasabab Pant Pratinidhi, Chief of Aundh to the Bhandarkar Oriental Research Institute to prepare a critical edition of the text of the Mahabharata. The work was inaugurated in April 1919 by the Nestor of Sanskrit research in India the late Sir Ramkrishna Gopal Bhandarkar who alas! lived to see only the tentative edition of the Virataparvan prepared under the scheme by Mr N. B. Utgikar. The Secretary of the newly constituted Mahabharata Editorial Board reporting further progress of the work now announces that a fascicule containing the Parvanukramani and the

Parvanukramani the first two Adhyaya of the Adiparvan will be published very shortly.

The Board we understand has spared no pains to give to this edition the strictest scientific form and character. The constituted text is based on a comparison of fifty manuscripts collected from different parts of India and written in the various Indian scripts. The critical apparatus includes collations from the important Kashmir version as also from a rare Maithili manuscript from the Kathmandu Library of Nepal material lying buried in Indian libraries, hitherto totally unutilised. The editor has further made profitable use of the valuable commentaries of four scholars Devabodha, Arjunamisra, Ratnagarbha and Nilakantha. The constituted text has been prepared by the General Editor Dr V. S. Sukthankar, in collaboration with the Editorial Board comprising the following scholars: Prof. Vajjanath K. Rayade, Mr Vishvanath P. Vaidya Bar at law, Rev. Dr R. Zimmermann S. J., Prof. Dr V. G. Paranjpe and Mr N. B. Utgikar. The fascicule which will be accompanied by a coloured illustration prepared under the direction of the Chief of Aundh is being printed at the Nirnaya Sagar Press Bombay.

We do not doubt that this issue will fully justify the high expectations raised by the reputation of the scholars now in charge of the monumental work of editing critically the Great Epic of India.

J. M. P.

Calcutta University Convocation

The usual annual convocation of the Calcutta University was held this year on the 19th February. The most important item on the convocation programme has always been the addresses delivered by the Chancellor and the Vice-Chancellor. The Chancellor being the head of the Government his address is always accepted as embodying the official views on University and allied matters. The Vice-Chancellor's address stands for the opinions of those non official persons who in co-operation with the Government, carry on the work of higher education in Bengal. It is in the Vice-Chancellor's address that we look every year for a resumé of the University affairs of the previous year. This year also the Vice-Chancellor Mr Jadunath Sarkar gives us in his convocation address a list of

outstanding events connected with the University, before he proceeds to have a heart to heart talk with the new graduates regarding their future life and ideals.

Mr Jadunath Sarkar begins his address with the usual expression of gratitude and paying of compliments to the Chancellor and then goes on to recount the important items of the years University history. He tells us that during the year under review the University passed a School Code formulated for the guidance of all non Government Schools. This it is expected will bring order and uniformity in an organisation set up to educate the children of a people numbering 45 millions. The Senate has also approved of a Scheme for creating a Board of Secondary Education which will relieve the University of the heavy burden of School Supervision and enable it to pay undivided attention to higher education only.

Next we are told that during the year under review the University adopted finally the principle of using the vernaculars as the medium of school teaching and examination. The University has also made during the year a definite stand against the gradual decline in the standard of examination and the consequent lowering of the intellectual equipment of college students. In both the above items we find much to congratulate the Senators of the University of Calcutta. The Vice Chancellor also tells us that during the year some much needed changes have been effected in medical teaching leading to better instruction a higher standard of examinations and a more comprehensive course of studies.

Among other items of information the Vice Chancellor gives us a running summary of the financial help received by the University from the Government during the last few years. An average annual grant of 4 09 000 during the last five years, a special annual grant of Rs 1 29 000 to non government Colleges for building laboratories and libraries a grant of Rs two lakhs to finish the third storey of the Asutosh Building a lakh and a half yearly for the last two years to several non government colleges for meeting their maintenance charges and the expenditure incurred in connection with carrying on post graduate teaching for the University in the Presidency College are mentioned by the Vice Chancellor as Governmental grants to the University. He does not appear to be satisfied with these grants only, for he says

I am confident that the Post graduate department of this university can afford to be judged by its work and when the five yearly term of the present grant is over we shall be able to make out a strong case for an increase in its amount.

In another place Mr Sarkar compliments Lord Lytton the Chancellor for having kept his promise (in a generous and full measure) to help the University financially. His hopes of inducing Government to increase the grants in future perhaps does not rhyme perfectly with his entire satisfaction with whatever Lord Lytton has done for the University but this may probably be explained by the fact that the Vice Chancellor did not expect anything more from Lord Lytton and did not think it courteous and in good form to express dissatisfaction with the work of a departing Chancellor who has risen above the traditions of his Government in affording a fair amount of financial help to the University. The Vice Chancellor next turned to the intellectual affairs of the University. He pointed out how the scholars connected with the University were progressively making a name in the world of learning. He eulogised Dr Sunith Kumar Chatterjee Dr Niranjan Prasad Chakravarti and Dr Prabodh Chandra Bagchi for their achievements in the field of linguistics and archaeology.

Turning to the conditions of service endured by the teachers of the University Mr Sarkar emphasised the necessity for improving the same in regard to security of tenure. Another great need was that of providing the professors readers and lecturers with adequate housing near the University area for at present most of them live too far away from the University area to help the Students in more ways than by delivering the necessary number of lectures at their appointed hours.

The University Science College is at present split up into two parts the Biology department being situated several miles away from the main institution. Mr Sarkar said that the Biology department should be located nearer the main Science College. The advantage of this is obvious. Moreover by effecting such an improvement this department will benefit largely by the help of Sir J C Bose who has offered to help it if it is located near the main Science College which is next door to Sir J C Bose's Institute.

The Secret of Nation Building

Mr Jadunath Sarkar's Convocation address contains some very thoughtful words. We reproduce some of them below for the benefit of the would be Nation Builder and Reformer.

To the pure scholar the legacy of his University is a scientifically trained intellect, methodical habits of work, a quenchless thirst for truth. To the specialist it is technical skill in his special branch of work. The professional man will expect from it the necessary mental equipment for practising his profession. Others will look for a general liberal culture as the result of their University days. But there is one thing of supreme value to man in his relations with other men and the material world which a good University can teach more thoroughly and more universally than any other agency. It is community of life and thought.

Leaving out the spiritual side of our nature as purely personal and private we are bound to admit that there is a very large basis for agreement among civilized men in most matters of their material existence in their method of investigating truth in their ethical code and even in their outlook upon life. Behind the external differences of race and creed, caste and climate there is a broad unity among men in all things that really matter—in the essentials of life and thought. Science has demonstrated the existence of this common element. History proves that no people can form a nation, no nation can become great unless it realises the supreme value of this community of life and thought and establishes it among its citizens by transcending the barriers of caste and creed, the privileges of birth and communal peculiarities—unless a fair field and no favour is accepted as the national policy and all are made equal in the eye of law, equal in political status, equal in the opportunities of life, equal in social standing. A nation that has acquired and widely diffused among all its members this community of life and thought becomes almost independent of personality and the accidents of birth and death among its leaders. Its fortunes do not depend upon one king or general but like the ancient Senate of Rome its governing council is a vast assembly of kings.

The belief that a certain caste is the eldest son of the Creator or that a particular race is the chosen seed of the Lord or that a particular country is destined by Providence to lord it over all others,—is opposed to scientific truth, contrary to the teaching of history and fatal to the world's peace and progress.

Nor has such a narrow communal pride such nursing of racial peculiarities promoted the real good of the favoured creed or race. On the other hand every people that has attained to a commonness in all that really matters in human relations and human thought and established the same rights and rules for all—while allowing diversity and individual freedom in minor matters and private life, has succeeded in assimilating diverse tribes and races, created homogeneous nations and even founded world empires. Such were the ten tribes that nestled on the slopes of the seven hills of city. Such are the happy islanders

whose laureate has boasted 'Saxon and Norman and Dane are we'.

This ever-expanding community of life and thought has been the secret of origin the vital force the binding cement of the world empires of ancient Rome and modern Britain. On the other hand the races that have clung to the lines of communal cleavage magnified the differences in the externals of life and thought and ignored the unity possible in the essentials may have produced a few great poets, holy saints or master craftsmen but they have contributed nothing of enduring value to the ever-growing civilization of the world. To such races we can say,

Lo! all your pomp of yesterday
Is one with Nineveh and Tyre!

Associating with such a people is like travelling with a coddled darling of his mother who can live only on certain special dishes cooked in a special manner by the ladies of his family. If we emphasise the external differences between man and man, creed and creed if we constantly harp on the special genius of our race, the ancient heritage of our country and our unique position as a peculiar people with a peculiar mission on earth then we shall only miss the substance for the shadow.

It is the duty of a University to impress this secret of national progress upon all who come under its influence, to convince them of its supreme importance and to send them forth into the world to preach and practise it.

Let us strive honestly, manfully, ceaselessly to acquire this community of life and thought with the wide ever moving civilized world. Let us give up nursing our provincial or sectarian pride and prejudice and then and then only will an Indian nation be possible. Then and then only will an Indian nation be capable of rising to a sublimer height where national differences and prejudices sink away in shame and give place to a recognition of the supreme claims of the broadest humanity, the common brotherhood of all men in a loving equal family of nations. This universalism this world embracing humanity has been taught by the most ancient philosophers of our land and by our latest master singer whose message has had a healing balm on the heart of war stricken Europe. Let our University make this community of life and thought the intellectual property and the rule of conduct of every one of her sons if we wish to see a new dawn of peace and hope in our land.

The Vice-Chancellor's Friendliness to Government

Anybody who takes the trouble to go through Mr Jadunath Sarkar's Convocation address will see that Mr Sarkar is not one who is constitutionally a thirst for the blood of British officials. He does not believe in the superiority or chosenness of the British race but does not, at the same time find it repugnant to work in co-operation with these Britishers who are at present masters

of Indian's destiny. In his Convocation address he shows a good deal of friendliness to the Government and this has been explained by his critics in the press to mean that Mr Sarkar is a hired slave of the Government or something equally bad. We would strongly oppose any attempts by the Government to officialise the University for we do not believe that any good can come of such an arrangement, rather it will ruin the future of higher education in Bengal. It is of the greatest importance that the University should be *democratically* managed by its own members and we do hope the constitution of the University will be suitably changed for the fullest realisation of this ideal. Mr Jadunath Sarkar will undoubtedly take the lead in effecting any such change as for the friendship shown by him to the Government in his Convocation address we are not convinced that it can be accepted as a receipt confirming the sale of Mr Sarkar's soul to the British Government. On the other hand demonstration of exuberant friendship has always been a feature of convocation addresses and as such may be accepted as merely conventional and formal. A few quotations from some previous convocation addresses delivered by the late Sir Asutosh Mukherjee who was a "Tiger" for freedom would show how in their convocation addresses even the most advertised defenders of academic liberties poured out honey to the British lords of India. In the heat of the Swadeshi days Sir Ashtosh once used the words quoted below.

We have the gracious announcement by His Excellency the Chancellor about the foundation of a University Professorship which has been received by all with feelings of intense satisfaction and which will make the administration of His Excellency gratefully remembered for ever as the era of effective and substantial support by the State to the cause of the highest education of Indian youths [Convocation Addresses 1908 See Convocation Addresses vol IV p 1102]

In 1912 Sir Asutosh Mukherjee said —

I rejoice in the thought that I am justified in claiming our learned Chancellor as a sympathiser with the new aspirations, and to make on this point a statement final and crowning as it were, it is to me a source of the most intense satisfaction and pride that the special need of the Indian which I am now endeavouring to set forth has been clearly discerned and emphatically stated by no less an authority than our wise and gracious King Emperor himself. For in his ever memorable reply to the Address presented by our University—a reply which we have resolved to engrave on marble in letters of gold—etc., etc. [Convocation Addresses, Vol IV 1237]

In recent times (1921) Sir Asutosh said in connection with conferring an honorary degree on the Prince of Wales

What then can be more eminently befitting than that he (the Prince of Wales) should prove to be one of the greatest of ambassadors that have ever served the British people—the founders of commonwealths—the pioneers of progress—the stubborn defenders of liberty?

It is indeed by a wise dispensation of Providence that the destinies of India have been united to those of a Western nation so progressive and enlightened as Great Britain. This has rendered it possible for us to maintain and develop our highly cherished national culture. We look for comradeship to the nation which has been a lesson to oppressors an example to the oppressed and a Sanctuary for the rights of mankind—that comradeship which is the key to all well-being and happiness in the democratic life of the British Empire. To-day comradeship between nation and nation between race and race between people of all ranks in all walks of life [Convocation Addresses Vol V pp 443-444]

Such words as the above abound in nearly all the convocation addresses delivered by a long line of Vice Chancellors who have built up the present University and Mr Jadunath Sarkar's address does not differ in spirit from any delivered by any previous Vice Chancellor. Rather, it is less honeyed compared to what we have quoted above.

Mr Sarkar's Oversight

He has forgotten to mention the names of people who have died during the year after serving the University for a long time. Such a one we remember in Rai Bahadur A. C. Bose, to whom the University seldom had a sincerer and more devoted servant.

All the credit that Mr Sarkar has given to Lord Lytton may also not go to him fully. There have been other outstanding persons who should have been named who helped to make the Government see reason.

Among the scholars named by Mr Sarkar we do not find the names of some notable figures in the field of science. The scientists of the University have been rather neglected in the Vice-Chancellor's address.

Arrival in India of British Secretary of State for Air

Lord Irwin gravely uttered the following sentences in the Council Chamber at Delhi,

A recent event of outstanding interest has been the arrival in India of the Secretary of State for Air in the first of the great air liners sent out to this country by the Imperial Airways Company. In so far as India is concerned this development of aviation marks the introduction into the country of a new form of civil transport. India is a country of vast distances and it has hitherto been reckoned. The increased speed of air transport coupled with the facilities which it offers for surmounting geographical obstacles will be a potent factor in shortening the communication of India with other countries and also in linking up her own widespread provinces thus drawing them more closely together as members of a single nation.

Every word in the above extract is true and yet there can be no greater insult and menace to India than the introduction of aviation in it without previously making the least effort to train Indians in civil and military aviation. Aviation would be the strongest link in the chain of India's slavery, if the exclusion of her children from learning and practising it were continued. They are not naturally incapable. Indra Lal Ray fought in the air force gallantly and died in the world war. Captain Pitwardhan has done good work as a flight captain in Afghanistan. Given the training and the opportunity, Indians can shine in aviation as they have done in other fields.

How would Lord Irwin have liked the arrival of a German air pilot in Britain if Britishers had been prevented in their own country from learning or undertaking

in India comprises 16 squadrons organised in 8 wings of 2 squadron each, the Aircraft Depot and Aircraft Ports are directly under Royal Air Force Headquarters. India's establishment is 28 officers and 1,757 British and 139 Indian of other ranks.

Thus there is not one Indian officer in the British Indian Air Service and it is the deliberate policy of the Government to keep Indians out of Artillery, Tank and Air force, whereas we find that in all Asiatic States including Siam and Afghanistan not to speak of Japan, China, Turkey and Persia, that nationals are becoming proficient in aerial navigation. Afghanistan is employing Russian experts to train Afghan aviators, in Persia French and German experts are establishing air stations, and in Turkey the Government has decided to establish a special school for training aviators and a factory to build air ship. The people of India are not inferior to those of any other land, what India lacks is a national Government and a far sighted programme for national regeneration.

Our people should not rest contented with merely blaming the British Government. They should organise private national efficiency. India should send capable engineers to Italy, France, Germany and other countries to master the science and art of aeronautics.



Clay Model of S/ Nandalal Bose's Death of Satee

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WASTAGE OF INDIA'S MAN POWER

BY RAJANI KANTA DAS M.A., M.Sc. Ph.D

I INTRODUCTION

THE greatest assets of a nation are its human resources, upon the conservation and utilisation of which depend both its progress and prosperity. Man power is that part of the human resources which is directly or indirectly concerned with the creation of social values such as those which are ethical, religious, aesthetic and economic. Sometimes the term is used to include only those persons who are engaged in the creation of economic values or national wealth. In the latter sense man power is synonymous with labor. That labor is the directing factor in the productive process is too evident to require any discussion. Equally important is man power in various social and political activities. The development of the physical and mental energies of the people and the transformation of these energies into creative forces is the supreme end of society.

2 VOLUME OF MAN POWER

Of the world's area of 542 million square miles India occupies 18 million square miles or 3.3 per cent of the total. A still larger proportion of the whole of mankind is constituted by her population which with the exception of China represents the largest human resources of the world. Of the world's estimated population of 1800 millions in 1921 India possessed 315 millions or 17 per cent.

The period of life between the ages of 15 and 60 may be regarded as the most active in the creation of social values and all persons of this period may be said to represent a nation's man power. From this view point, the volume of India's man power in 1921 amounted to 178 million persons or

56 per cent. of the total consisting of 92 million men and 86 million women as shown in the table below —

INDIA'S MAN POWER IN 1921

Classes	Persons of all ages in millions	Persons between 15 & 60 No in millions	per cent age
Men	164	92	56
Women	150	86	56
Total	319	178	56

Owing to the vastness of her human resources India has also the largest volume of man power in the world with the exception of China. But in proportion to the total human resources the man power in India is only fair as compared with other countries, under as shown below. It will be seen that the proportional man power in the ten countries consideration varies from 62 per cent in the United States to 51 per cent in European Russia, as against 56 per cent in India which stands ninth in the list.

Proportion of Man power in Various Countries (in millions) *

Country	Year	Total population	persons between 15 & 60 Men Women	Total	Percentage of total population
France	1911	39	11.9	10.0	24.1
England & Wales	1911	36	10.6	11.3	27.1
U.S.A.	1910	106	33.7	31.3	29.4
Belgium	1910	7.1	2.0	2.0	28.2
Spain	1910	21	4	3.9	18.6
Germany	1910	64	17.7	20.2	31.7
Japan	1910	66	16.1	15.6	23.6
Italy	1911	35	9.2	10	28.6
India	1921	319	92	86	27.0
Russia	1910	90	19.1	27.1	30.1

* Adapted from 1924 pp. 194-95 Annuaire de l'Institut de Statistique de France, 1924

3 WORKERS AND DEPENDANTS

Of the 319 millions of India's population, occupational statistics are available for 316 millions of which 46 per cent. are workers and 54 per cent. dependants. Assuming that the remaining 3 millions have the same proportion of workers and dependants, the number of dependants would amount to 172 millions and of workers to 146 millions, the latter consisting of 100 million men and 46 million women (*Census of India, 1921, Report, I 284 85*).

In comparison with other countries, the proportion of workers to dependants does not seem to be unfavourable to India, as shown in the table below. It will be seen that the proportion of workers to dependants in the nine countries under consideration varies from 55 per cent. in France to 41 per cent. in the United States as against 46 in India, which stood fourth in the list.

Proportion of Workers to Dependants in the Chief Countries *

Country	Year	Total population (in millions)	Workers		Dependant	
			No. in millions	Per centage	No. in millions	Per centage
France	1911	39	21	55	18	45
Austria	1910	23	15	53	13	47
Italy	1911	34	16	47	18	53
India	1921	319	146	46	172	54
England & Wales	1911	36	16	46	20	54
Germany	1907	63	28	45	34	55
Belgium	1910	7	3	43	4	57
Hungary	1910	21	9	43	12	57
U.S.A.	1920	106	42	40	64	60

It must be remembered that owing to the lack of compulsory primary education, a large number of children aged nine were eligible for factory work, when the census was taken and children aged twelve and helping in field work were included among active workers in the industrial census (*Census of India, 1921, Report I 240*). If these children are excluded from the class of workers as in the case of other countries the proportional number of workers would be much lower.

The figures for workers are, however, too low. Even the number of the persons aged between 15 and 50 which is regarded by the industrial census to be roughly the

working age period in India (*Census of India 1921, Report, I 241*), would amount to 156 millions or about 49 per cent. of the total, that is, 10 millions more than the figures given in the industrial census. But the working period lasts beyond the age of 50 or even 55, the last age being the maximum for government officials in India. There is no doubt that most of the officials can work and often do work efficiently beyond that age. So that the period between the ages of 15 and 60 assumed for man power in general can also be safely taken for active work in gainful occupation. According to this view, the number of active workers in India would amount to 178 millions.

The division of the population into workers and dependants is, however, more or less arbitrary. The dependants consist of such classes of the people as the following — (1) the disabled and infirm, (2) the old and retired, (3) infants and children, and (4) household workers. Although the first three classes may be classed as dependants, household workers are as active in the production of social values as any other class engaged in so called gainful occupations.

The number of the active male workers would accordingly amount to 92 millions and of the active female workers to 86 millions, instead of 100 millions and 46 millions respectively, as given in the industrial census. Among the 86 million women workers are included 46 million workers in gainful occupations and 40 million workers in households. It must be remembered that most of the gainful workers are also household workers and women begin household work much earlier than 15. These changes in the numbers of workers and dependants would make very little difference in estimating the proportion of wastage.

4 THE DISABLED AND INFIRM

In every country, there is a class of people who are defective or disabled or have been made senile or infirm through old age. These are the persons who are truly dependants and deserve sympathetic and charitable treatment by society. Some of the advanced nations have established various forms of social insurance for their care, but in India such persons still depend upon their relatives or on private charity.

Persons who have reached the age of 70 or more might roughly be classed as

*Adapted. *Annuaire Statistique France, 1921* pp. 192 93

infirm persons. The number of such persons in India amounted to 5 millions or 17 per cent. of the total in 1921 (*Census of India, 1921, Report 1128*). In comparison with other countries, the number of infirm persons is the smallest in India, as shown in the table below. It will be seen that the percentage of infirm persons in the seven countries under consideration varies from 49 in France to 24 in Germany, as against 17 in India.

Persons aged 70 and over in various Countries *

Country	Year	Total population in millions	Persons aged 70 and over in millions	Percentage of age of total
France	1911	39	19	49
Italy	1911	30	13	37
England & Wales	1911	36	10	30
Austria	1910	29	8	30
Hungary	1910	21	6	29
Germany	1910	6.5	16	28
India	1921	319	50	17

The reason why India has the smallest number of infirm persons is that her rate of mortality is the highest. To this must also be added the defectives, whose number amounted to 8 million in 1921 including the insane deaf mute blind and lepers (*Statistical Abstract for British India 1926 p 33*). This appears to be an under estimate

5 PREMATURE DEATHS

One of the most important causes of the loss of India's man power is premature death. The average longevity of men in India is 24.8 years and of women 24.7 years or an unweighted average of 24.75 years for both men and women. This mean age has been practically maintained in India with very slight variations during the past 40 years as shown by the statistics of longevity given below. It will be seen that the average longevity for both men and women was 24.85 years in 1881 and fell to 24.75 years in 1921. The variations are so slight that the average longevity may be said to have remained practically the same.

Average Longevity in India from 1881 to 1921. *

Year	Men	Women	Total unweighted average	Variation Index No
1881	24.5	25.2	24.85	100
1891	24.4	24.9	24.65	99.2
1901	24.7	25.1	24.90	100.2
1911	24.7	24.7	24.70	99.4
1921	24.8	24.7	24.75	99.6

Compared with other countries the longevity of mean life is the shortest in India as shown in the table below. It will be seen that the mean life in the nine countries under consideration varies from 55.6 years in Norway to 44.3 years in Japan as against 24.7 years in India. Taking the average longevity of all other countries which is 50 years as base the index of India's longevity is only 45.

Average Longevity in Various Countries †

Country	Year	Average longevity	Index No
Norway	1915	55.6	111
South Africa	1910	55.6	111
Holland	1915	55.1	110
England and Wales	1910	51.5	103
United States	1910	50.0	100
France	1910	48.5	97
Germany	1910	47.4	95
Italy	1910	47.0	94
Japan	1910	44.3	88
India	1921	24.7	45

It is thus seen that in order to keep up her social population India has to spend 122 percent more energy than the average of other countries under consideration. The real loss to the country is however still higher. If the first fourteen years of childhood forming the debit side of life are subtracted the man power period becomes only about 11 years in India as against 36 years in other countries. It might be pointed out here that the low mean life in India also cuts down the old age period as compared with other countries. This consideration would however make so little difference in calculations that it might be neglected. It is thus seen that the average active period of India's manhood or womanhood is only 31 percent as compared with that in other countries. But the actual loss is still greater. Since the usefulness of a person to society increases with his growth

* Adapted. *Annuaire Statistique, France 1924* p. 102

† *Census of India 1921 Report 1128*
 † *Annuaire Statistique France 1924* p. 205

in knowledge and experience he becomes more valuable in the later periods than in the former. The average man or woman in India does not get the chance of acquiring this higher social usefulness.

6 USELESS MOTHERHOOD

The propagation of race is a natural phenomenon. But the number of women who take part in the propagation of children varies in time and place. The progress of hygiene and medicine has decreased the death rate in almost all advanced countries within the last half a century or more and at the same time there has been a gradual diminution in the birth rate as shown in the table below. It will be seen that in the course of fifty years the average birth and death rates in eight European countries fell from the quinquennial averages of 3.72 and 2.97 percent for the years 1871-75 respectively to 2.53 and 1.67 percent in 1921. The birth and death rates in India varied from the averages of 3.58 and 2.74 per cent for 1880-90 respectively to 3.00 per cent in 1921.

Variations in Birth and death Rates in Various Countries 1870-75 to 1921 *

Country	Births per 100		Deaths per 100	
	Infants 1871-75	1921	Inhabitants 1871-75	1921
England and Wales	3.50	2.24	2.20	1.21
Germany	3.89	2.61	2.82	1.48
Austria	3.93	2.28	3.26	1.71
Hungary	4.28	2.29	4.54	1.93
Belgium	3.26	2.19	2.34	1.30
France	2.53	2.07	2.50	1.77
Spain	3.65†	3.00	3.09†	2.15
Italy	3.69	3.14	3.05	1.75
Average	3.72	2.53	2.97	1.67
India	3.58§	3.22	2.4§	3.06

Now in the ideal condition of society fecundity should be adaptive & regulated according to social needs. Most of the countries scarcely need any increase in population unless for purposes other than social welfare and such an ideal condition has been more or less achieved by France. The population of India is already too large to need any augmentation at least for the next half a century. Her birth rate could

be adapted to her death rate with a small margin for safety. If her death rate could be brought down from 3.06 percent to 1.67 percent, which is the average death rate of the countries under consideration her birth rate could also be reduced from 3.22 per cent to 1.67 per cent that is her birth rate could be decreased by 51 per cent. In other words 49 per cent of the women annually undergoing motherhood in India could be saved from unnecessary gestation and lactation and the consequent troubles.

At the birth rate of 3.22 per cent the number of mothers in India would amount to 10.2 millions in 1921 out of which about 5 million women could thus be saved from unnecessary motherhood. It must be remembered that the largest number of the infants born every year die before they reach childhood or youth anyway. The extent of loss to a mother through the loss of her child can not be determined in material terms. But if the gestation, lactation, rearing and devitalising cause a mother to lose at least six months of her time the loss to India through 5 million unnecessary or unsuccessful mothers would amount to the productive and creative energy of 2.5 million women a year.

7 THE OLD AND RETIRED

There is another class of so called dependent persons who have retired from active participation in gainful occupations, but who are still useful members of society. All persons between the ages of 60 and 70 might roughly represent this class. There were 11.4 million such persons or 3.6 per cent of the total in India in 1921 (*Census of India 1921, Report 1128 Adapted*). As compared with other countries the proportion of old and retired persons in India is the smallest in the world as shown in the table below. It will be seen that the proportion of the old and retired persons in the nine countries under consideration varies from 7.7 per cent in France to 4.3 per cent in the United States as against 3.6 per cent in India. The small proportion of such persons in the United States is due to the fact that a large number of her population are immigrants, who went there in the prime of their life but in India it is due to premature death.

* Adapted from *Annuaire Statistique France, 1922* p. 190-91. Austria, Germany, Hungary, France and Italy are newly constituted.

† For 1866-70 § For 1880-90

Proportion of Old and Retired Persons in Various Countries

Country	Year	Percentage of total
France	1911	77
Italy	1911	65
Japan	1913	57
Hungary	1910	53
Austria	1910	53
England and Wales	1911	51
Germany	1910	57
United States	1920	43
India	1921	36

Owing to education and experience in different branches of social activities, this class of people is a source of great benefit to every country. But India is deprived of their experience for two reasons—First owing to the lack of facilities for education and training either as children or as adults they fail to acquire in the active period of their life the same socially beneficial experience as in other countries. Second there scarcely exists any organisation for utilising their experience for social purposes. Although a few of them are engaged in different kinds of social work, the experience of the majority of them is lost to the country.

8 INFANTS AND CHILDREN

Children are the most important of the human resources of a country. Because of their helpless condition, society owes them both duty and sympathy. Moreover as they are the prospective members of society the conservation and development of their physical strength and mental energy are of paramount importance to a nation.

In 1921, the number of children under the age of 15 amounted to 124 millions or 39 per cent of the total population of India. In comparison with other countries, India has the largest proportion of children, as shown in the table below. It will be seen that the proportion of children under 15 varied from 20.3 per cent. in France to 35.4 per cent. in Japan, as against 39 per cent. in India.

Proportion of Children in Various Countries.*

Country	Year	Total population in millions	Persons under 15 years of age in millions	Percentage of total
France	1911	9	10	25.3

(*) *Handbuch der Staatswissenschaften Altertumskunde der Bevölkerung* p. 260, Census of India, 1921 Report, I.

* Computed. *Annuaire Statistique France* 1924 p. 194-95.

Belgium	1910	74	122	297
England and Wales	1911	36	11	305
United States	1910	92	294	319
Italy	1911	34.6	11.7	336
Germany	1920	60.4	17.2	340
Spain	1910	19.1	6.7	350
Japan	1920	55.9	19.8	354
India	1921	318.9	124.0	390

Of these 124 million children, 40 millions or 12.6 per cent. of the total population were under the age of 5.47 millions or 1.8 per cent were between 5 and 10, and 37 millions or 11.6 per cent. were between 10 and 15 as shown below—

Classification by age of Children in India 1921 *

Ages	Number in millions	Percentage of total population
0-5	40	12.6
5-10	4.7	1.8
10-15	3.7	1.6
Total	124	39

By far the major part of the physical strength of the children, especially of the infants remain undeveloped or is lost to the country. What the infants need are sufficient nutrition and proper care. But the supply of milk has become notoriously insufficient in agricultural India as compared with industrial England or Germany. Moreover, the extreme poverty of the majority of the people, from one-third to two-thirds of whom are estimated to be on the verge of starvation, scarcely gives any opportunity for proper nutrition to the infants. To this must be added the ignorance of proper sanitation. It is no wonder that infant mortality is the highest in India, as shown in the table below. It will be seen that while the infant mortality varies from 7.5 per 100 children born alive in England and Wales to 16.6 in Japan it reaches as high as 19.4 in India.

Infant Mortality in Various Countries.

Country	Year	Per 100 Children born living
England and Wales	1924	7.5
France	1924	8.5
Belgium	1922	10.7
Germany	1924	10.8
Spain	1923	14.5
Italy	1918	16.1
Japan	1922	16.6
India	1921	19.4

* Census of India, 1921 Report, I 128.

† Adapted. *Annuaire Statistique France* 1924, p. 204. Census of India, 1921 Report, I 131.

It has been estimated that over two million children die in India every year in their infancy, in addition to a large number of the still born. The number of children who die before reaching youth is considerable. Ten million children die between the ages of 10 and 15. But the number of those who suffer from ill nutrition and bad sanitation is much larger than those who succumb. They are left as life-long victims either to succumb soon after or to carry on their life process in broken health and spirit to the detriment of the wealth and welfare of the country.

Equally important is the loss arising from the lack of conservation and development of the mental faculty of India's vast childhood. The period of childhood is more or less indefinite but it might be said to extend from 5 to 14 inclusive, as has been assumed in this study. Now, in almost all civilised countries, there exists free and compulsory primary education for children, although the period of such education differs in different countries. Under her present political and economic conditions if it is assumed that the period between 5 and 10 should form the period of compulsory primary education in India, the number of children eligible for primary education would amount to 47 millions, of whom only 6 millions were receiving primary education in 1921, and 41 million children remained without any provision for education.

In comparison with other countries the number of children in primary schools in proportion to those of school going age is the smallest in India, as shown in the table below. It will be seen that in five countries for which statistics are available, the number of children attending primary schools as compared with those of school going age varies from 92 per cent in Denmark to 76 per cent in Sweden, as against 12 per cent in India.

Number of School age children in Primary Schools in Certain Countries.

Country	Year	School age children number in thousands	Children in Primary schools Number in thousands	Percentage of total
England & Wales	1920	5931	5199	87
Scotland	1920	760	631	87
Denmark	1921	400	414	92
Sweden	1921	920	708	76
Austria	1910	4819	4044	83
India	1921	47 000	6000	12

* *Annuaire Statistique France, 1922, p. 213*

The number of children in primary schools as compared with those of the school age is large also in other countries, although accurate statistics for them are not available. Some rough idea may, however, be had from the number of children in primary schools as compared with those under 15 years of age as shown below. It must be remembered that the period of age for primary education differs in different countries. It will be seen that the number of children in primary schools as compared with those under 15, was 35 per cent in Germany, 47 per cent in France, 43 per cent in Japan and only 5 per cent in India.

Children in Primary Schools compared with those under 15 in Certain Countries *			
Country	Year	Children under 15 in millions	Children in primary schools No in Percentage of millions of total
Germany	1920	17	9 53
France	1910	119	56 47
Japan	1921	128	86 43
India	1921	124	60 5

In comparison with other countries like the United States where compulsory education extends up to the age of 14 or more, there should be added to the 47 million children in India another 37 million children between 10 and 15 of whom only 16 millions were receiving secondary education in 1921. It is thus seen that out of 84 million children between 5 and 15, only 76 millions received primary and secondary education, and the mental faculty of the remaining 764 million children remained undeveloped and was more or less lost to the country.

But the period of general and technical education extends much further than the age of fourteen in most of the countries, and in this respect also, the number of students in India is insignificant. The total number of students in all institutions in India amounted to 83 millions or 342 per cent of the total population in 1921 (*Indian Year book, 1923 p. 451*). When it is considered that there is no system of adult education in India, the lack of facilities for education and training becomes still more apparent.

9 INSUFFICIENT WORK

The lack of sufficient work for the people is a common complaint in India. The

* *Compté Rendu Annuaire Statistique France, 1924 p. 155 215*

work done by the average cultivator in the Punjab does not represent more than 150 days' work in the year (*Census of India, 1921 Report, I 245*) The present writer's investigation in the United Provinces and Bengal in 1925 also showed that the average peasant or artisan does not have work for more than 7 months in the year

The other classes of the people fare scarcely better Unemployment among the middle classes is a well known fact and has already received the (as yet fruitless) attention of several provincial governments The Governments of Bengal, Bombay and Madras have the reports of their commissions on unemployment under consideration

Nothing is definitely known about the extent of unemployment among workers in organised industries But some idea of it may be had from a few facts First absenteeism has been found by the Bombay Labour Office to amount to 10 per cent or more in Bombay factories. Second labour turn over amounts to about 100 per cent in some of the mills at Malras as noted by the present writer in *Factory Labor in India* Third strikes and lockouts caused 270,423 workers a loss of 12,578,129 working days in 1925 i.e., an average of 46 days per worker (*Labour Gazette Bombay 1926 pp 779-82*)

It is thus seen that there exist both underemployment and unemployment among all classes of people in India and they have scarcely sufficient work for more than 6 or 7 months in the year It may be very conservatively said that the average man or woman in gainful occupations in India loses about 4 months in the year In other words out of 92 million men and 46 million women engaged in gainful occupations only 612 million men and 306 million women might be said to be actually employed throughout the year

10 SICKNESS AND DISEASES

The prevalence of diseases in India is an acknowledged fact Epidemics like cholera, small pox, and influenza are always present in some part of the country or other But the most common diseases devitalising India's manhood are endemics like malaria, hookworm and tuberculosis

Malaria, which was once restricted to the districts of Lower Bengal has now spread almost all over the country, causing the death of 1,300,000 persons per annum

Tuberculosis is found in large industrial centres, especially in the overcrowded slums The prevalence of hookworm has been revealed by investigation, and it has been found that practically all the rural population in Madras and 70 per cent of the population in Bengal are infected with hookworm (*Report of the Indian Industrial Commission 1916-18, p 162*) To these must also be added the weakness or sickness arising from insufficient nutrition or starvation on the part of the majority of the population, which has been variously estimated to be one third to two thirds of the entire population, as noted before

Aside from death what is the annual loss of India's man power resulting from sickness and starvation, is hard to determine But there are instances in the Ceylon and Darjeeling tea gardens showing that the output of the labour forces has increased by 25 per cent, as the result of the hookworm treatment with vermifuges (*Report of Indian Industrial Commission 1916-18 p 162*) Considering the prevalence of starvation and sickness throughout the country, it may be very safely estimated that at least one fourth of man power is lost to the country from those causes This means that out of 612 million men and 306 million women nominally employed in the production of national wealth in India, only 45.9 million men and 23 million women are actually and efficiently employed

11 IGNORANCE AND INEXPERIENCE

Attempts have been made to show the industrial inefficiency of the workers in India as compared with those in other countries. It has been pointed out that 2622 factory workers at Madras would produce the same thing as 932 factory workers at Lancashire thus indicating that 263 Indian workers are equal to one British worker (*Gt Parl Papers, 1909, Vol 63, Cd 4519 pp 313-14*) It has also been shown that in 1923 the average production of coal per worker in mines was 98 tons in India as against 226 tons in England thus proving that 23 miners in India are equal to one miner in England (*Indian Coal Statistics, 1924 p 47*)

Now, the present writer has shown in his book on *Factory Labor in India* the fallacy of such comparisons without taking into consideration the conditions of work, raw material, machinery management and social

and other conditions in the two countries. Regarding mining labor, it might be pointed out that if 23 Indian miners be equal to one English miner on the basis of production, the same argument would make 29 English miners equal to one American miner, as the annual production of coal per miner, is 665 tons in the United States as against 226 tons in England—a conclusion which would be regarded as absurd. The present writer has also shown in his book on the *Hindustani Workers on the Pacific Coast* that the Indian worker is as efficient as any Japanese, Chinese, Mexican, American, and Canadian worker.

The fact remains, however, that owing to ignorance and inexperience, the production of an Indian worker under the present conditions does not amount to more than half of what is generally produced in America or Europe. In the same way, it has been pointed out by the present writer in his *Production in India* that agriculture in India is only 86 per cent as efficient as the average production in the world. But compared with most of the European countries, it would be scarcely more than 50 per cent as efficient. It might, therefore, be roughly concluded that the per capita production in India is only half of that in other advanced countries.

Now apart from ill health, the fundamental cause of inefficiency is the lack of education and training, as indicated by illiteracy. The total number of literate persons in India in 1921 was 226 millions. If it be assumed that 53 million students in that year were among the literate and that the remaining 143 millions belonged to the class between 15 and 60, still out of 178 million workers 1637 millions or 93 per cent were illiterate. In comparison with the workers in other countries, the Indian workers are the most illiterate as shown below. It will be seen that the percentage of illiterate persons between 15 and 60 varies from 03 in Germany to 306 in Italy, as against 92 in India.

Illiterate Persons between 15 and 60 in Various Countries *

Country	Year	Percentage of illiterates
Germany	1910	03
Holland	1910	10
France	1910	47
Belgium	1910	89
Italy	1905	306
India	1921	920

* *Annuaire Statistique, France, 1924, p. 214.*

The loss of 25 per cent. of efficiency has already been ascribed to ill health or sickness and diseases. The other 25 per cent must be ascribed to ignorance and inexperience or lack of education and training. That is, out of 612 million men and 306 million women engaged in productive processes, the work of another 153 million men and 76 million women must respectively be subtracted.

12. HOUSEHOLD WORKERS

Out of 86 million women between 15 and 60, 40 millions are household workers, as noted before. All of the household workers are regularly employed. The loss of their energy or labor arises from two causes. First, they are as much subject to sickness and diseases as the workers in other occupations in India. Second, they lose as much time owing to the lack of education and training as those engaged in so called gainful occupations. Husking, milling, washing and similar other household works are so primitive in India that the women in India can scarcely accomplish half as much work as the women in other advanced countries during the same period of time. Anyway, they cannot be expected to be more efficient than the men and women in other occupations in India. Thus partly owing to sickness and diseases and partly owing to ignorance and inexperience, the household workers lose about half of their efficiency. That is, out of 40 million women in household work, only 20 millions might be said to be effectively employed.

13. EXTENT OF WASTAGE

It is difficult to estimate with any pretence to accuracy the extent of India's total wastage in human resources including manpower. A very rough idea may, however, be had from a few chief sources of wastage.

First, the most important source of wastage is the lack of conservation of the physical strength and mental faculty of 124 million children, consisting of 40 millions under the age of 547 millions between the ages of 5 and 10 and 37 millions between the ages of 10 and 15. That most of the children have no proper nourishment and care is seen by the annual death of 2 million infants before they reach the age of one year and also by the death of 10 million children between the ages of 10 and 15. Out of 47 million children between 5 and 10, only 6 millions receive primary education and out of 37 million children between 10 and 15

nly 16 millions receive secondary education. Thus, through lack of provision for proper nutrition and sanitation as well as for adequate education and training India loses a very large part of the physical strength and mental faculty of 124 million children, forming 39 per cent of her total population.

Second, India's womanhood consists of 86 million persons between the ages of 15 and 60, thus forming 54 per cent of her 155 million women of all ages. Of these 86 million women, 46 millions are engaged in gainful occupations and 40 millions in household work. Of the 46 millions gainfully occupied insufficiency of work causes a loss of labor equivalent to one-third of the total number, i.e., 153 millions. Of the remaining 306 millions in gainful occupations and 40 millions in household work sickness and diseases cause a loss of labor equivalent to one-fourth or 176 millions and ignorance and inexperience another one-fourth or 176 millions and useless motherhood still another 25 millions. In other words, out of 86 million women the labor or energy resources of about 60 million women might be said to be lost.

Third, of the total number of 92 million men between 15 and 60, there occurs a loss of labor or energy from several causes and this loss might be estimated to be equivalent to the following amounts: (1) insufficient work—one third or 333 millions (2) sickness and diseases—one fourth of the remainder or 161 millions, (3) ignorance and inexperience another one-fourth or 161 millions. In other words, out of 92 million men India loses the labor or energy of 67.5 million men.

It is thus seen that out of the total man-power of 178 million persons, consisting of 92 million men and 86 million women India loses annually the labor or energy resources equivalent to 459 millions through insufficient work 329 millions through sickness and diseases another 329 millions through ignorance and inexperience and 25 millions through useless motherhood, as shown in the table below. In other words, the labor or energy resources of 114 million persons, or 64 per cent of the total man power, is annually lost to the country.

WASTAGE OF INDIA'S MAN-POWER

Causes of waste	Men in millions	Women in millions	Total in millions
Insufficient work	206	153	459
Sickness and diseases	173	176	349

Ignorance and inexperience	153	176	329
Useless motherhood	"	25	25
Total	612	531	1143

To this must also be added the loss of the major portion of the energy of 7 million persons between 60 and 70 whose valuable knowledge and experience could be very well utilised for social benefit through adequate means. The last but not the least wastage of India's man power comes through premature death. The mean length of life in India is about 24.7 years as against 50 years in several advanced countries and as compared with these countries India thus loses 112 per cent more of her energy in order to preserve her social population. But what is of the greatest importance is that the average period of activity for India's man power is only 11 years as against 36 years in other countries.

14 CONCLUSION

India is immensely rich in natural and human resources but still she is the most indigent, illiterate and helpless country in the world. The fundamental cause of her backwardness in social, political and industrial development is the inability to conserve and utilise her human resources including man power. Practically the major part of the physical strength and mental energy of her children remains undeveloped and about two-thirds of her man power are unutilised. Moreover, the average active period of the life of her men and women is only 30 per cent of that in other advanced countries. It is the wastage of her human resources which have led to her moral, mental and material degeneration.

The reason why India still holds an apparently high position in the world is threefold—First, the richness of her social heritage, which once made her a leading country in the civilised world still carries some prestige. Second the vastness of her area and population has made her important as a market for the purchase of raw materials and for the sale of finished products. Third, the control of her government, industry and education by an advanced and powerful nation.

But the ancient civilisation including folkways, lore, institutions, laws, religions, philosophy and art, have become antiquated and obsolete and can scarcely equip her men and women for the struggle of modern life.

The abundance of her raw materials has invited foreign exploitation rather than led to the prosperity of her own people. And foreign domination can scarcely be helpful to the development of her national life.

The most important problem of India

is that of the conservation and utilisation of her human resources. It is the development of the physical strength and mental faculty of her population upon which depend her national prosperity, political development and social progress.

THE REVIVAL OF INDIAN ART AND THE LUCKNOW SCHOOL OF ARTS AND CRAFTS

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IN the heat and hurry of our endeavour to win political emancipation we are very often apt to lose sight of a great many vital problems in our national well being. In the present disturbed and unbalanced state of our country we cannot view anything except from the stand point of politics or of economics which is the basis of politics. Our political leaders great and small are in the forefront, and they want to instil in us a sense of our right to live and to be free and they are eager to take us with them in striving to realise this right. We must get along to get on. We are lacking in the world's goods, we are poor we are not masters in our own home. We have lost enough time already we cannot afford to waste any more time in thinking we must take up the obvious that presents itself to our eye and promises immediate return. A superficial education and that to not on any sane line has given us an enormous confidence in our own ways of thought and action. We do not care to reflect on our true needs and requirements, viewing them both absolutely and in the light of history. Our political leaders to whom we have largely abandoned the power to shape our courses for us have to our delight generally proved themselves to be truly democratic in accompanying us and pushing us along to where we drift in our inertia, and but rarely trying to draw us away to where we should go. The result has been that with our apparent political education and our wide-spread political movements we have achieved precious little in the constructive work of nation building

even in those spheres where there is no question of external forces over which we have no control. We are gaining in political consciousness perhaps, but we seem to be losing in cultural sense and in real national consciousness. Our notions of the life and freedom which is our aim are now not of the clearest. Catchwords now dominate our thoughts and direct our plan of action. Under the hypnotising influence of these catchwords we put, for instance, literacy above culture, and machines over men. But fortunately we have had the blessing of God on us in the guidance of a number of clear visioned men, our sants and sages and thought leaders who have told us each according to his lights and with reference to his own special field what we should strive for for the profit of our soul. Their views generally are ridiculed, and occasionally they are given a tardy and a chary reception not through conviction but through an embarrassing appreciation from the West, the valuations of which we consciously or unconsciously all accept. Sometimes the personal appeal of a teacher compels the homage of the mass which can never properly appreciate his teachings. Whether they succeed in this way in gaining a hearing from the people or not is a different question, but all honour to these men who cry halt to us in our aimless advance to these true nation builders who force us to ponder on our ideals and thereby to conserve as well as to break and build anew in a discriminating spirit.

Life is not a simple thing especially civilised life, it is a blend of many complexes

and many forces, and it mirrors itself through many and various expressions which again reflect upon it in its further development. Among these forces and expressions Art is one of the most obvious and most important. But unfortunately in India more than in any other country no other element of culture has been more neglected than this one. In literature there has been a certain amount of progress in the modern Indian languages—especially in Bengali—and the Indian spirit in literature did not undergo any brusque check or decay; rather it has obtained a fuller life and has transfigured itself by a vivifying contact with the modern spirit of the West. The story has been different with regard to the plastic arts: it has been one of decay and degeneration both on the fine and the industrial sides. The harmony of Indian life and culture, the good and the beautiful and the true in it—found its most natural and beautiful expression through line and form and colour in painting in architecture, in sculpture and in the objects made by the hand of man which we require for our daily life—in the stuffs that we wear in the pots and pans that we cook in or at round in the temple furniture with which we carry on the ritual of our faith and in the thousand and one other articles, big or small which civilised man has evolved to live in comfort. But all that beauty is fast becoming a thing of the past. Want of the power of appreciation of what India achieved in the realm of Art which was largely engendered in us by our Western Art teachers both by their contemptuous silence or active condemnation of Indian art and by our being brought face to face with the very obviously successful Renaissance and post Renaissance art of Europe undermined the necessary faith in a national art among our *intelligentsia* and commercialism and competition from the West which began to pirate our Indian motifs and flood with cheaper and inferior machine-made copies of the articles of daily use our markets which so long used to be supplied with superior and truly artistic hand-made goods, gave the death blow to our industrial arts. In the general decay the great folk art that we possessed could not but vanish. The result has been that while we think we are advancing in nationalism we have been becoming bankrupt in our national culture. In her Art India has well nigh become a province of Europe and a very eighth rate province too—instead of

remaining if no longer the inspirer of other lands, at least independent and original maintaining the stamp of her national ideals and her culture and his cry in her Art as much as Japan and China have continued to do. To have to acknowledge our inferiority in this most beautiful expression of our national life even where the inferiority does not really exist, is a very great humiliation indeed. It only requires a true training in Art a new perspective which is not at all blindly national but is also the perspective for viewing all art, no matter of whatever age or nation—to realise the greatness that is in Indian Art. But this is a matter which does not give any qualms to the conscience of our political leaders who are all burning with a great zeal to see our motherland great and glorious and above all free from all humiliation. It does not seem to occur to the majority of people that for a nation otherwise handicapped by absence of political freedom her greatest source of strength is her National Culture. But we do not have the eyes to see where this culture finds her abode.

Fortunately however the much needed change in the angle of vision has come into our country. It was late in coming—but better late than never. The attempt to conserve all that is good in our national art traditions and to revive it by studying and assimilating both the spirit and the technique instead of throwing it overboard by cold neglect has manifested itself in several groups of artists, art critics and art lovers in India. The history of this picking up of a great national heritage is not a very old one and the tale may be told some day by those who have been intimately connected with it. The inspiration came from two men and their names deserve to be enshrined in the records of India's culture as of two of her greatest benefactors who helped her to know herself and to find herself. They are E. B. Havell and Abanindranath Tagore. We have a saying *Daitya kule Prahlada*—a miracle of a saint like Prahlada may happen even in the tribe of the avowed foes of the Gods. E. B. Havell's great name in the study of Indian Art was Principal of the Government School of Art in Calcutta and he was unlike the usual run of Principals of art schools in those days in India (and outside India) who pruned their faith on the dogma that there was no true art outside of Ancient

Greece and Modern Europe In the early years of the first decade of this century he sought to wean his Indian students from an unintelligent, slavish spirit of homage to European art in his school to the serious study of the neglected and maligned ancient art of their country to act as a magnet to draw out their own latent powers Mr Havell approached the problem in the spirit of a true lover of Art who was convinced of the value of Indian Art as a great heritage of humanity that deserved to be fostered for equally great or even greater achievements in the future But strange to say his endeavours were misunderstood, and our intellectual snobdom took up a hostile attitude, and a strong opposition even from some of our nationalistic organs was all the co-operation he met with for a time In Abanindranath Tagore the founder of the New Indian School of Painting however, and in a number of art lovers and critics both Indian and European in the city of Calcutta that Havell found staunch supporters Dr Abanindranath Tagore who had obtained previously a very good training in European methods under some English artists joined the Calcutta Art School as Vice Principal, and in this way he obtained an opportunity to co-operate with Havell in the new reform In the year 1907 was founded in Calcutta the *Indian Society of Oriental Art*, which quickly obtained an influential membership both among Indians and Europeans, and which became the premier organisation for encouraging Indian Art and for reviving it, by its publications of books pictures and metal objects and its annual exhibitions and by maintaining a small school of art and art-manufactures The establishment of the society as representing the activities in India on behalf of the national art took place some ten years after the foundation in 1897 of a similar society in Japan by that rare artistic spirit Okakura Kakuzo—the *Nippon Buysun*—to bring the Japanese people back to a sense of the greatness of their own art, as well as of China and incidentally of India In 1903 Havell published his epoch making book, *Indian Sculpture and Painting* the first enthusiastic vindication of Indian Art, and other critics came forward notably Abanindranath Tagore and Ordhendra Coomara Ganguly Havell had also made the efforts of Abanindranath and his pupils at recreating the modern Indian School of Painting known to the

artistic world of Europe by a number of sympathetic articles in the London *Studio* from 1902 onwards The appreciation of Europe produced by reproductions in Havell's articles and by exhibitions in European art centres of the work of Indian artists did a great deal to allay the prejudice of the Indian *intelligentsia* against the national art of their own country, ancient, medieval or modern,—a prejudice which the *Modern Review* and its Bengali counterpart the *Pravasi* have been successfully combating for the last twenty years. Meanwhile Abanindranath Tagore was carrying on his work, nobly assisted by a band of young artists who had acknowledged him as their master They were silently working a renaissance in the world of Art in India and their influence slowly but surely was being felt Apathy and even hostility have now given place to a sort of toleration in most quarters, and with many, the Modern Indian School has been able even to call forth enthusiasm The movement, which started in Bengal with Abanindranath Tagore and his pupils and was for some time regarded as a craze or at the best as mere phase in experimentation in Bengal, has gradually been able to evoke proper sentiments in artists and art lovers outside of Bengal and the ideas behind it have been taken up in many a centre of art education in India. The pupils of Abanindranath, the most prominent of whom are Nandalal Bose, Asit Kumar Haldar Samarendranath Gupta, Kshitindranath Majumdar, and the late Surendranath Ganguli who met an early death after showing great promise, have been carrying on the work of their master themselves and through their pupils in Calcutta and elsewhere That adopted daughter of India Sister Nivedita, whose life was truly one of dedication to the cause of Indian religion and culture was an enthusiastic supporter of the movement Abanindranath retired from the Government Art School in 1910 after officiating as Principal for some time, and the present Principal Mr Percy Brown (who succeeded Mr Havell), well-known as the author of the excellent little hand book on *Indian Painting* and of the standard work on *Mughal Painting* is in complete sympathy with the aims and ideals of his predecessor in office In 1916 was formed at the instance of Rabindranath Tagore the *Vichitra Society* at the family residence of the Tagores in



Yuan Chwang Explaining the Chinese Scriptures By Mr Asit K Haldar

Calcutta, a society of literature and art, with a school of art attached. The *Vichitra* found its fuller life in the *Visva Bharati* University at Santiniketan, Rabindranath's educational institution, and the *Kala bhavana*, the Art Department of the *Visva Bharati*, under the direction of Nandalal Bose, now has become the heart of the movement in India. The Indian Society of Oriental Art continues to flourish and do good work, and Abanindranath Tagore continues to take a personal interest in the *Visva Bharati Kala bhavana* and in the Society, and in his residence maintains a small school where a few youngmen including some members of his family (some of whom have already shown good promise) are being trained by the master.

Calcutta is a modern city which has no place in the annals of pre-British India. The artistic traditions of Jaipur or Delhi have not been among its inheritance. The Santiniketan *Kala bhavana* is but an offshoot of Calcutta, so far as its personnel is concerned. The result achieved in Calcutta and at Santiniketan among a few Bengali artists and a few of their pupils from out side Bengal has been primarily with people who are not members of castes or guilds of hereditary craftsmen who are in possession of a tradition in a particular line. When the idea behind the movement is given the opportunity of working in those places which still continue to preserve relics of the old artistic tradition, either in fine art or architecture or in the crafts Indian Art may be well assured of a new and glorious career. The plant which seemed to be withering away would then be counted upon to produce fresh flowers in the garden of Art. Hence the encouragement of Indian Art in such old cultural and artistic centres should be hailed with acclamation as an auspicious omen of a rebirth of the artistic soul of India. And already there is ample evidence that such encouragement is forthcoming. Exhibitions of Ancient Indian Art—Rajput and Moghul painting old art ware etc., as well as of the works of the Modern Indian School have stimulated curiosity as well as appreciation. Pupils of Abanindranath Tagore and their pupils, who have obtained inspiration at the mainspring of the movement, have been sought and asked to take up work of teaching and organising instruction in Art in most places they have been successful in creating interest, and even in starting the

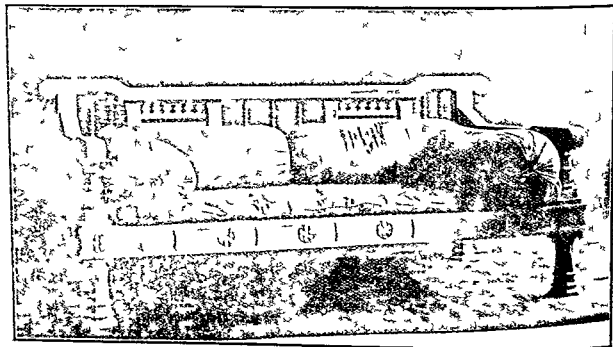
nucleus of local types of the revived Indian Art. The *Audhra Jatiya Kala-sala* at Rajamahendri, the State School of Art at Jaipur, the Government School of Art at Lahore, the Art School of the Ananda College at Colombo, the *Kala bhavana* at Baroda and the Government School of Arts and Crafts at Lucknow are among the institutions, old and new, which now show the working of the new spirit.

The work done by each of the above institutions, and the promise of future good to come out of them would be an interesting and instructive study in the history and prospects of the building up of the artistic culture of New India. In the present paper, I shall try to give some idea of the work that is being done in the Government School of Arts and Crafts at Lucknow which I had the pleasure of visiting last autumn.

I have seen the Government School of Art at Calcutta and I know intimately the *Kala bhavana* of the *Visva Bharati*. The Lucknow School is easily ahead of the above institutions in its equipment and its arrangement and it speaks well of the interest taken by the Government of the United Provinces in its upkeep and its expansion. The Lucknow School was originally started in 1911 as a 'School of Design, as a result of an industrial conference held in 1907 at Nainital by Sir Harcourt Butler when he was Revenue Secretary to Sir John Hewitt, then Lieutenant-Governor. Among the objects of this school was 'to provide instruction in those branches of art, design and handicraft which bear on the more artistic trades and professions now practised or which may be developed in the province. The name was altered to the present one of 'School of Arts and Crafts', and the school was stabilised as a permanent institution in 1918. Among the usual artistic crafts followed in the province it was decided at first to teach carpet weaving and stone carving and sculpture as a matter of course but these were abandoned, and the Government wanted to concentrate on some special crafts only. But there was arrangement to teach painting in addition to crafts and a painting class was also started. Mr Nat Heard, A R C A, was the first Principal. It was his interest that gradually made the school the well equipped and efficient institution it developed into, into one of the finest art schools in India. But he seems not to have been interested in the

preservation of the traditional character of Indian Art the atmosphere brought in during his regime was primarily of *imitation* of European designs and motifs rather than preservation and adaptation of the old Indian ones which had centuries of history behind them or of creating new things on the basis of the old ones. This is to be deplored as the artistic traditions of the Indian craftsman are not dead and effete because they are old but still are living although languishing for want of support. Craftsmen of the old school were appointed at first to train up pupils in the school and these latter

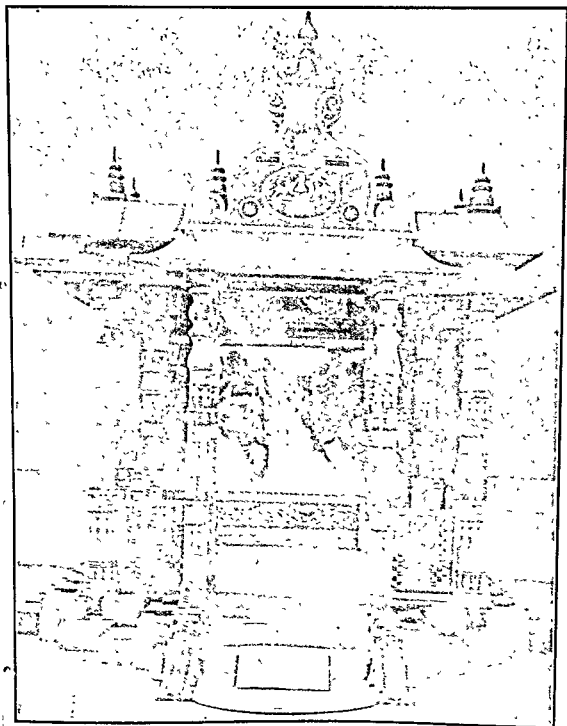
After Mr Heard, the principalship was held for short periods by three English artists (1923 1925) and in February 1925 Mr Asit Kumar Haldar was placed in charge of the institution. To have a personality in Art like Mr Haldar is to ensure the maintenance of the best ideals in an art school as results have amply shown. Dr James H. Cousins in his penetrating note on Mr Haldar's art in the volume devoted to the latter in O C Gangoly's series of monographs on *Modern Indian Arts* says of Mr Haldar that he has earned a distinctive place in the hierarchy of Indian Artists as a painter who



Carved Teak wood Couch with Shot Silk Cushion and Bolsters
Designed by Mr Asit Kumar Haldar for the Hon Minister of Education U P

gradually replaced their masters. This sort of recruitment of teachers was fraught with effects both good and evil. On principle however, there should be closest sympathy and co-operation between the master craftsmen of the old type and the artists trained along modern lines and there should be nothing to suggest exploitation of the former in the interests of the latter any more than there should be exploitation in the academic world of *Pandits* and *Maulavis* of the old school by scholars acquainted with modern methods, and the relegation of the former to an inferior cadre as regards pay and position.

whether dealing with mythology and symbolism with history or with humanity and nature invests his work with a pervasive sense of the intermingling of the human spirit with the Divine Spirit. With the resources of a well equipped and flourishing institution at his command and backed by the moral support of the men of culture of the province amongst whom the most illustrious is the Minister for Education for the United Provinces the Hon ble Rai Rajeswar Bah Sahib and ably supported by his subordinates, Mr Haldar has raised the Lucknow School of Arts and Crafts into one of



The Ajanta Pavilion
Designed by Mr. Asit Kumar Haldar and Executed by the Government School of Arts
and Crafts, Lucknow

the other extreme of applied art, and the achievement of Mr Haldar here has been most unique. There has been a department of Architectural Drawing and Designing which used to train students for the Public Works Department and the municipalities and for the feudatory states. The practice used to be to confine their work to Anglo Indian architecture, and also to the later decadent architectural style of Northern India. The quality of the teachers and students judging from their drawings seemed to be astonishingly high. Mr Haldar has taken fullest advantage of it, and has brought in the study of purer and robust Indian styles with a view to their adoption for modern buildings and he has been eminently successful in it. He made this department prepare a design for the Town Hall of Orai in the Hindu Buddhist Style and Mr Shah the Collector of the place was so pleased with it that he introduced Mr Haldar to the Maharaja Bahadur of Tehri (Garhwal) and this enabled him to demonstrate in a striking manner what his artistic genius can do as an architectural designer and a town planner. In the state of Tehri there is a good old custom that when a new Raja ascends the *gadli* he builds a new town in his own name. The present Maharaja's accession is to be commemorated in this way by founding the new city of Narendra nagar. This city will be on the site of an insignificant village called Orathali in the Himalayas at a height

so that these designs were hardly satisfactory. Mr Haldar was then entrusted with preparing a plan and in paying strict attention to the nature of the ground and by employing the local style of architecture and proposing a harmonious distribution and setting of the various buildings, he has achieved an artistic triumph which is also a feat from point of view of



Silver Image of Sri Lakshmanji Executed in the
Govt. School of
Arts and Crafts Lucknow for the Raja Sahib of
Jaunpur after a Painting by
Mr Sailendra Nath Dey



Elephant in Brass Repousse.

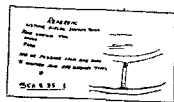
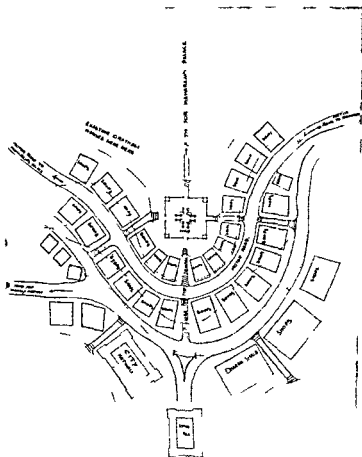
of 4000 feet between Hrishikes and Lachman Jhola, near Haridwar. The terraces levelled on the slopes of the mountain for rice fields will form the terrain of the town. The Maharaja, who is an orthodox Hindu had plans made for the town by a number of learned *Pandits* who prepared their designs following the theories and descriptions given in some medieval Sanskrit work without any reference to the actual

engineering. The towers will rise tier upon tier along the terraced sides of the hill. It will in general effect remind one of Borobudur in Java. The highest of these tiers or terraces will be occupied by a temple and the houses and shops will form a sort of entourage for the temple. The temple has been given the dominating position in the new town, the city with its homes for men and its houses for their meeting and trafficking and pleasure—the town hall, guest house, home members' quarters, high school, hospital, market place and park will seem to nestle at the foot of the house of God and be commanded from its spire. The generous provision for roads and lanes will prevent the congestion of

medieval city. The planning of this town as an artistic thing not losing sight of engineering and sanitation would seem to be an achievement of which any similar institution may be proud. Here is creation in the truest sense of the word and not the soulless copying which has largely been the lot of this branch of the Fine Arts in India. Thakur Kalyan Singh and the senior students of the Architectural Decoration and Drawing class executed the architectural drawings under the guidance of the Principal. For the encouragement of a national architecture support from the state is essential and even a small state like Tehri is in a position to work wonders with the cooperation of a true artist. We can contrast the plight of Mr. Sris Chandra Chatterjee in Calcutta that enthusiastic worker for a revival of Indian architecture whose voice has until now been a voice in the wilderness to which few indeed have paid heed—although it is hopeful to see that a few have heard and have sought to put into practice his preaching.

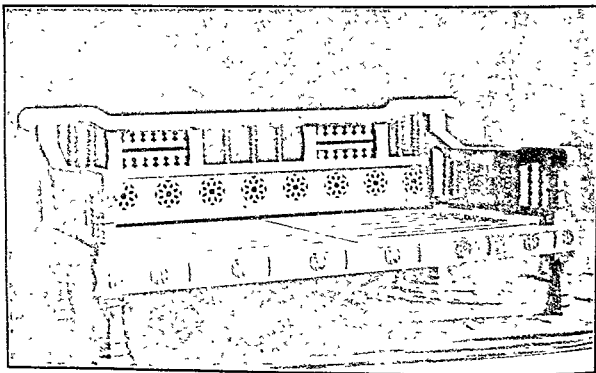
The Brass Foundry department of the School is showing similar activity under the touch of the new spirit and the artistic metal work done at the school is quite in keeping with the excellence of the best old brass work of the province. A very high level of craftsmanship in artistic metal work which was praised very much was shown in a solid silver image of Lakshmana made from a design by Sailendra Nath De an artist of the Modern Indian School for the Raja Sahib of Jaunpur and so no other specimens of brass work which the present writer purchased at the School show both in the choice of the design by the Principal and in the execution a remarkably high degree of excellence. Mr. Haldar has introduced

suitably to the circumstances of the times the new craft of preparing half tone line and three colour blocks for printing. There was a department of lithography and photogravure printing which has had a fine record in



Plan of the Proposed Town of Narendra Nagar in Tehri (Garhwal State) designed By Mr. Asit Kumar Haldar

poster and other printing and the addition of the other and commoner processes now followed in reproducing pictures shows that progress is not divorced from the attempt to



Carved Teak-wood Couch
Designed by Mr. Asit Kumar Halder



Flower and Foliage—Teak-wood Panel

the best and most efficient schools in India. It struck me that with the newly founded University, the School of Arts forms a great centre of culture in Lucknow. And when the proposed College of Indian Music is started through the munificence of both Government and the *Talukdars* of Oudh, Lucknow will become once more a premier culture city of India, conserving and distributing through these three institutions the intellectual and scientific culture of the West in combination with the best that the intellect and the artistic spirit of India can show. Mr. Halder at the helm of affairs of the school has proved himself to be no mere dreamer of dreams, no simple artist of

imagination who only puts into wonderful visions of line and colour the spirit divine showing itself through the human form and through the forms of nature. It was a delight to see how he has put into practical shape, for the benefit of both art lover and art student, his enthusiastic love for the Art of the past and his creative instinct for newer forms of artistic expression. Imagination, and the innate feel for the Art which is the product of the civilisation of the people, have been wedded to 'hundred per cent' efficiency.

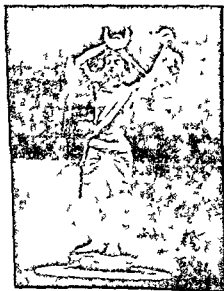
Thus in the Crafts Departments, the old subjects have been infused with the spirit of Indian Art, and besides, some new crafts have

been introduced. Students in the Carpentry class are producing beautiful furniture in the old Indian Style, adapting them for modern requirements wherever necessary, instead of only turning out, as before, furniture to suit the Mid Victorian taste as found in English catalogues. The Ironsmith class has hitherto turning out workmen and apprentices for the railway loco shops, a very necessary function no doubt, but hardly within the scope of a school of arts and crafts. The artistic spirit has now been invoked by the Artist

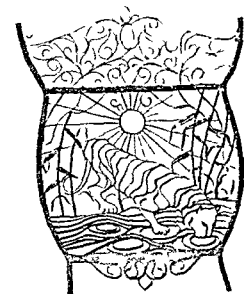
the brilliant red of Jaipur could never be produced at Lucknow, blue being the only colour which they could produce there well. A teacher of the Jewellery department was sent



Kilgree kalji and Sirpech



*Silver figure of Hal Marou
Designed by Mr. Bireswar Sen
for the Municipality of Benares*



*Tiger
Ornamental Tree-guard in Iron
Designed by Mr. Asit Kumar Halder*

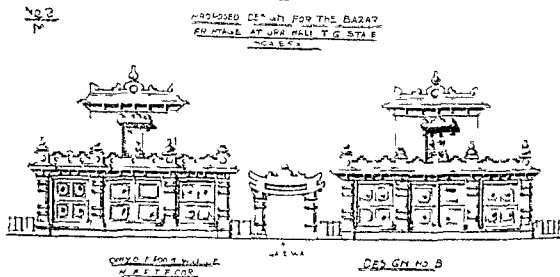
Principal and we have among other things fine tree guards or fire screen frames in wrought iron which while being Indian in subject will rival the work of Japanese designs along similar lines. The Coppersmith and Jewellery sections were occupied in essaying imitations of English designs in copper ware and silver ware but here there has been a restoration of old Indian designs, and a real attempt to keep up the high artistic traditions of the Indian jeweller. The local (Lucknow) art of Enamelling is a languishing craft and moreover it was not up to the mark beside the more famous enamels of Jaipur

to Jaipur for training and he has learned the craft well and it is hoped that he will be instrumental in introducing the art of making enamels as fine as those of Jaipur into the city of Lucknow thus creating the nucleus of another centre of the art in India. From Enamelling and Jewellery Architecture presents

get back the Indian spirit in Art. Teachers have been sent to Calcutta to learn the art from some of the leading firms there, and in future the United Provinces will be able partially at least to meet her growing demand for craftsmen in this line of printing. Along with this branch of Art Printing has been added the craft of Artistic Bookbinding and a young Teluga artist, Chitra Virabhadra Rao who obtained his training at the Santiniketan Kala bhavana has recently been placed in charge of the teaching of this new craft.

The Fine Arts section used to devote itself to the teaching of the usual subjects

artists, and he is very optimistic in making the Lucknow School a centre of artists. He has got an able collaborator in a highly talented young Bengali artist, Mr Bireswar Sen, who is cultured and is an M. A. in English (Some of Mr. Sen's work has already been published in the *Modern Review*). Mr Sen joined the School in February 1926 as Head Master—the former Head Master Mr M. Ghulam Husain becoming the Vice Principal. The enthusiasm of the masters has infected the pupils, and it was a great pleasure to see how a distinctive school was growing up at Lucknow under the inspiration of these two artists. The work produced by the Lucknow students

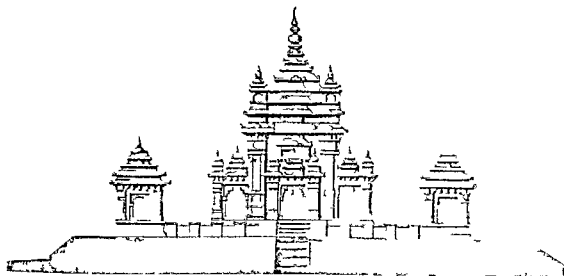


Proposed Design for the Bazar
at Narendra nagar The Front Elevation of Shops and Gateway

modeller of Lucknow, is a teacher at the school. Mr Haldar here has brought in his artistic consciousness in the selection of subjects and he is always watching with a careful eye lest the basality or even vulgarity of the design would make the conscientious execution of the craftsman suffer, and is seeking here to make the craftsman have the artist's fineness of feeling. He has been quite successful here also. A clay model of Nandalal Bose's great picture Siva mourning for the death of Uma has in spite of certain minor divergence succeeded in reproducing the spirit of the original with creditable fidelity.

Crafts Emporium. The latter has now been removed from the school building and under the new arrangements with Mr Haldar gradually building up a collection of old Indian paintings the Lucknow School of Arts and Crafts will in due time be in possession of a Museum of the Fine Arts as well as Industrial Arts as important as that of Calcutta or any other place.

There are other institutions connected with the School two in the city of Lucknow itself—the evening schools of wood work and jewellery and repousse work at Aminabad and the Chowk—and three in other towns—a brass work school at Benares and



Front Elevation of the Temple at Narendranagar designed by Mr Asit Kumar Haldar

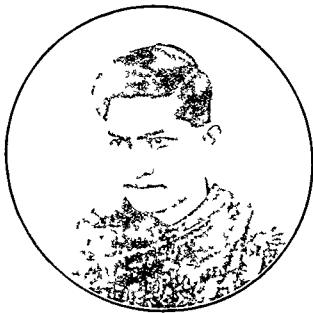
At the All India Fine Arts Exhibition held at Lucknow in January 1936 Mr Haldar demonstrated what he could do with his colleagues and students in the way of reconstructing the vision of India's past glory in architecture and painting by designing and executing a magnificent Ajanta Pavilion which now forms one of the permanent exhibits at the School Museum.

The School has been in possession of a good collection of art objects—ceramics, brass, ivories etc.—which has been made the nucleus of a Fine Arts Museum by Mr Haldar. The value of a museum for an art school seems not to have been properly understood. The school collection could not be fully utilised previously since it formed practically a part of the United Provinces Arts and

the industrial schools at Nagina and Moradabad.

From the account given above of the activities of the Lucknow Art School it would be apparent that it has already become a real centre of Indian Art education in Northern India, thanks to the enlightened zeal and energy of its Artist Principal. The United Provinces Government has done a great deal more perhaps than any other provincial Government has done in this line but one can never do too much for such a good cause. The institution is giving training of the best kind in the Fine as well as Industrial Arts to over 200 students. It is an educational institution and one of the most efficient. But it is curious to find that the school has been placed within the

Department of Industries Uptil 1919 the School was under the Director of Public Instruction but why the United Provinces Government should decide suddenly that Education in Art properly belonged to Industry and Manufacture is beyond comprehension. Training in arts and crafts which has its primary aim in producing objects of beauty for those who have the taste and the means to enjoy and possess them—at least such is the case in India—has been relegated in no other province of India to the Director of Industries who has quite a distinct field of work. Industry in the modern sense of the



Asit Kumar Halder

term aims at mass production. Artistic Craftsmanship has far other ideals—it aims at the production of an article of both beauty and usefulness in which the joy of the maker's creation is evident and in the formation of which the maker has not been hustled either by hunger or by fear. To regard the handmade artistry which such institutions propose to teach and foster from the point of view of the large scale manufacturer who wants speedy output would be to kill the

very institution. The most successful Arts and Crafts schools—to name two—the Royal College of Art in London where the crafts are also taught, and the Sir Jamsetjee Jeejeebhoy School of Art in Bombay—are administered by the Education Department. No government should regard an art school as an industrial concern to be controlled by an Industries Department and it should not expect it to be a paying concern either under ordinary circumstances. The necessity of art education has been recognised in all schemes for general education. The United Provinces Department of Education maintains a class for training drawing teachers for schools and this class conducted by an ex-student of the Lucknow School of Arts and Crafts, Mr L M Sen ARCA is held in the Arts School which is officially under the Department of Industries. This anomaly which certainly disguises from the administrators and the public the real character of the School should be removed at once and the School of Arts and Crafts should once more be restored to the Education Department.

Institutions like the Visva Bharati Kala bhavana the Lucknow School and a few similar places help to bring back the self-respect of those who are sensitive to our growing denationalisation in the matter of Art—these institutions bring to us the message of hope that after all we are not developing into confirmed beggars living on the charity of Europe but we can if we only will take our stand on our own assimilating whatever is necessary for us from foreign peoples. Such institutions as a rule do not occupy a big place in the national vision especially where the atmosphere is Philistine. But nevertheless they are owing to the subtle spiritual influence they exert on the nation's mind potent factors in moulding the character of the people. And those silent workers who are teaching us to realise ourselves—our Indianness in all its sweetness and nobility and truth and profundity—through Art deserve the best gratitude of the nation.

EARLY RECOLLECTIONS

BY NAGENDRANATH GUPTA

III

KING EDWARD IN CALCUTTA

THE first time I saw Calcutta was at the end of 1875, when King Edward VII then Prince of Wales visited India. My farther had to go to Patna where the Prince was to hold a Darbar but he permitted me to join a party proceeding to Calcutta. We arrived in the metropolis on the same day that the Prince landed at Prinsep Ghat from the troopship *Serapis*. I remember how the first sight of the great city impressed me from the Howrah side of the Hughly and how my feeling of wonder grew as I drove through the crowded streets to the northern part of the city. Calcutta was *en fete* on account of the Royal visit and there was a great rush of visitors to the city. Our first move after leaving our luggage and taking some food was to Theatre Road where a house had been taken for the Maharajkumar of Betiah who wanted to see the grand sights in Calcutta and then proceed to Patna for the Darbar. The Bengali tutor of the young nobleman knew us and he was to get for us permits to visit the *Serapis* and the *O borne*, the Royal yacht that was accompanying the troopship, and the palace grounds and menagerie of the ex king of Oudh at Metiabury, Garden Reach. As we were sitting with the tutor the Maharajkumar rolled in. He was an enormously stout boy of about eighteen gorgeously dressed in brocade robe, and was about to go out somewhere. We left with the permits in our pockets. We witnessed the magnificent display of fireworks by Messrs. Brock & Sons, the famous pyrotechnists of Crystal Palace, London, on the maidan. On the night of the illuminations we engaged a hackney carriage but were held up at Lalbazar a little beyond the Police Court. There were long queues of carriages of all kinds on the main roads leading to Chowringhee, for the police barred the roadheads and no carriage could be let through until the Royal procession had passed. We left our carriage and slowly

worked our way through the press of humanity on the footpaths round the Great Eastern Hotel to the Esplanade junction, which offered a fine vantage ground. There were no staring unwinking electric lights in those days. Coloured lamps of blown glass were twinkling in the more pretentious buildings, while the humble *chirag* was flickering elsewhere. Gas lights were used at the entrances of houses and in some of the arches on the roads. On the roof of the Museum which had not been quite completed was a silver canopy reflecting dazzlingly a powerful light that was being played upon it. Chowringhee Road was kept clear by troops and the police. Slowly the procession came in view passing northward from the southern end of Chowringhee. First came an escort of British Hussars followed by the full squadron of the Viceroy's brilliant and stately Bodyguard with jingling spurs and nodding pennons of light lances held in rest. The Viceroy's State coach and four, with English outriders drew all eyes and cheers burst out as the Prince of Wales passed sitting by the side of Lord Northbrook the Viceroy. The two figures presented a striking contrast the Prince, short of stature but of broad girth with a beard carefully trimmed and a full round and jovial face the Viceroy, long and lean, pallid and austere looking. The prince was in uniform with gold lace and wore a gold-braided cap with a brim, the Viceroy was in plain civilian clothes. No one had any eyes for the carriages containing the Lieutenant Governor of Bengal and the British noblemen who had come out to India with the Prince of Wales. On another night I saw the Prince driving to the Seven Tanks Villa at Belgachia, where the Indian gentry had arranged an entertainment for him. The Prince drove along Cornwallis Street and the route through which he passed was illuminated.

The Visit to the *Serapis* and the *Osborne* marked a red letter day in my calendar. I had never seen a steamer, let alone an

immense troopship like the *Serapis* and I do not think another yacht like the *Osborne* has ever again been seen in any Indian harbour. The big liners and the floating palaces that are now seen belong to another type. An intelligent and courteous sailor showed us over the *Serapis*, and the size and dimensions of the monster vessel filled me with amazement. The big engine room was like a great underground cavern dark and silent though the fire had not been drawn and was glowing in the furnaces like the eyes of a gigantic afrit. I imagined that when the huge piston rods and the machinery were set in motion they must resemble the gambols of the jinn- of the Arabian Nights. The *Osborne* was as big as a fair sized steamer and as both she and the *Serapis* were painted white from the plimsoll line upwards they could be easily distinguished from the other vessels lying at anchor in the river. The Royal yacht was a thing of beauty and a joy to the beholder, upholstered and furnished in perfect taste with a beautiful and harmonious blending of sober colours. The cushions and linen were embossed with the Royal Arms and bore the monogram A & V (Albert and Victoria). The *Osborne* was built in the lifetime of the Prince Consort.

The public were not admitted into the grounds of the ex-king of Oudh except for a single day in the year but in honour of the visit of the Prince of Wales to Calcutta the grounds were thrown open to the public for three days but passes had to be obtained for admission. There was a large number of visitors on the day that we went to Garden Reach. There were four or five palaces and the ex-king divided his time between these mansions. Only part of one palace was shown to the visitors and we saw some gorgeous furniture and large collection of curios. The palace occupied by the ex-king at that time was indicated by a cloud of pigeons circling over it. Wajid Ali Shah was very fond of watching the flight of pigeons and there were several thousands of them. They were so well trained that when one of the keepers waved a flag over his head the pigeons came fluttering down and settled on the ground. A few minutes later another flag was waved and the birds rose in a body and resumed their circling flight.

When we passed near the palaces the ladies of the harem peeped shyly from

behind the venetians. There was a large collection of wild animals kept in good condition. I was particularly struck by a number of pigeons occupying the same large cage as a cat. They were on the friendliest terms. The cat was mewing and purring and moving about the cage among the pigeons while one of the birds would sometimes perch on the back of the cat without a trace of fear.

With the passing of Wajid Ali Shah the glory of Matia Bata has departed. The palaces and grounds have become the sites of jute mills, and the magnificence of the dethroned and exiled king is now only a memory.

WAJID ALI SHAH

Wajid Ali Shah was the last reigning king of Oudh. He has left sons but he was the last ruler of the dynasty of which the founder Sabdar Jang lies buried in Delhi in a splendid mausoleum beyond Raisina on the way to Kutub Minar. Owning nominal allegiance to the Moghul Emperor at Delhi the kings of Oudh were virtually independent sovereigns, but they ceased to be vigorous rulers in a few generations. The corrosive canker of luxury which was eating into the vitals of the Moghul capital at Delhi rapidly extended to Lucknow and the city became the last word in effeminacy. Wajid Ali Shah was a feeble ruler who could scarcely hold the reins of a kingdom, but he was not without accomplishments in the gentler graces. He was an excellent musician and a fine dancer, and he was reputed to be the author of an opera called *Indra Sabha*. The language of the play is Hindustani, but it contains some beautiful Hindi songs. There is one about the Hori (Holi) that I can recall even now. "*Pan lagon lara jori, mouse l'helo na hori*—a Gopi is saying to Krishna, 'I bow down at your feet with folded hands, do not play hori with me.' Wajid Ali Shah was the composer of the well known tune known as *Lucknow thoomri*. He was so enamoured of his own invention that he set to this lively tune a tragic song that he had composed of his deposition from the throne. "*Angrez bahadur sulam lia mera mal mulla sub loot lia*—the brave British have committed an act of oppression, they have looted my treasure and kingdom." It were as if a funeral threnody had been set to jazz music. It is said—I repeat the story as it

used to be told—that when the British troops forced their way into the king's palace at Lucknow to remove him as a State prisoner to Calcutta Wajid Ali Shah was sitting on his bed and wanted to come out of the room when he heard the outcry of the women and the servants. But he discovered to his consternation that his slippers were not properly arranged and it would be necessary to turn them before he could put them on. He shouted for his servants but they were already under arrest, and when the political and military officers entered the room they found the king sitting helplessly on his bed because it had never occurred to him that he could turn his slippers and put them on himself.

I saw Wajid Ali Shah once later on in Calcutta. It was the last day of the Durga Pujah and the ex king had come out of his seclusion to see the images of the goddess being carried to the river. I had a good look at him while he drove slowly in a large brouche escorted by a nondescript troop of bodyguards riding indifferent horses. Wajid Ali Shah was placidly smoking his hookah while behind him on the syces' seat sat his *hookaburdar* (hookah carrier), holding the hookah. The ex king was an old man but very well preserved and fair as a ripe mango (to use an admirable Bengali idiom). I looked at fallen Majesty and pondered over the gyrations of the whirling of Time.

THE DUKE OF CONNAUGHT

When the Duke of Connaught first came to Calcutta on his way upcountry to join his appointment in the army at Meerut he had a warm reception. There were some illuminations and decorations although not on a lavish scale. I was standing outside the Presidency College when the Duke passed one afternoon and the students and the populace cheered him in acknowledgment of the plaudits the Duke took off his hat and waved it. I saw him and the Duchess again at the Lahore railway station. The third time I saw him at Karachi where he laid the foundation stone of the Victoria Museum. I was then a Municipal Commissioner of Karachi and along with the other Municipal Commissioners received the Duke of Connaught on his arrival with the Commissioner in Sind. After performing the ceremony the Duke read out with very

clear enunciation a short speech which was afterwards handed to me for publication. It was written on an ordinary note-paper in a clear, bold hand and I noticed that the strokes and lines of the letters were heavy. At that time the Duke was Commander in Chief of Bombay with a seat on the Governor's Council. I saw the Duke of Connaught for the last time in Bombay when he came out to open the new Legislatures on behalf of the King Emperor. I happened to be passing by and saw the silent procession passing along deserted streets. The young Prince I had seen in Calcutta had aged with the years while the manner in which his last visit to India was ignored by the people presented a melancholy contrast to the warmth of the reception given to him on his first visit.

OWEN MEREDITH

Lord Northbrook was succeeded as Viceroy and Governor General of India by Lord Lytton the son of Bulwer Lytton the famous novelist. Lord Lytton did not come out to India with a great reputation as a statesman or an administrator and he created a good deal of dissatisfaction in this country by his hurried passing of the Vernacular Press Act. He presided at the Delhi Durbar on January 1st, 1877 when Queen Victoria was proclaimed Empress of India. Lord Lytton was the author of a number of pieces which he wrote under the *nom de plume* of Owen Meredith in imitation of the style and manner of Tennyson but he did not achieve literary distinction. I saw him for the first time at Wilson's Circus in the Calcutta maidan but I had a closer view of him on another night in the Town Hall. There was a conversation arranged by the Mahomedan Literary Society of which Nawab Abdul Latif, Police Magistrate of Calcutta, was the Honorary Secretary. Lord Lytton came up to a table near which I was standing watching some interesting chemical experiments by Dr Tara Prasanna Ray, Chemical Analyst to the Government of Bengal. Lord Lytton affected slightly the Bohemian manner of the man of letters and his hair instead of being parted or brushed was roughly tousled on his head.

DR. ATMARAM PANDURANG

Dr Atmaram Pandurang was a well known medical practitioner of Bombay a

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DR ATMARAM PANDURANG

Dr Atmaram Pandurang was a well-known medical practitioner of Bombay, a

leading citizen and was at one time appointed Sheriff of Bombay. He was a social reformer and a member of the Prarthana Samaj. One of his daughters married an Englishman a missionary of the name of Litledale. Dr. Atmaram was a great friend of Satyendranath Tagore in Bombay and a man of considerable culture. I once saw him in Calcutta at the Albert Hall where a reception was held in his honour. He was a fair man somewhat below the medium height, with a pleasing and benevolent expression on his face and bore some resemblance to Ramtanu Lahiri. He was dressed as a Deccani and was wearing a *dhoti* and Deccani shoes with a Poona turban on his head. He made a short speech in simple and graceful English. One of his sons Mr. Ramchand Atmaram is my neighbour at Bandra. He reads Bengali and is a great admirer of Ramkrishna Paramhansa and Swami Vivekananda whose Works and Life he keeps in his library. He has given Bengali names to his sons one of whom is named Rabindra.

THE THREE PEDESTRIANS

Towards the beginning of the eighth decade of the nineteenth century several well known people in Calcutta were in the habit of taking a morning constitutional on the streets or along the riverside. On the Cornwallis Street between Mooktarām Babu Street and Grey Street the most familiar figures seen every morning were those of Dr. (afterwards Raja) Rajendra Lal Mitra, Kristo Das Pal and Raja Digambar Mitra. The two first were constant companions while the third was occasionally Maharaja Durga Charan Law. The dress was the *chaplan* and pantaloons with the head either bare or covered by a cap or puggree. Rajendra Lal Mitra was always well and carefully dressed while Kristo Das Pal was the reverse. They were good sized upstanding men and would have attracted attention even if their identity were unknown but of course every one in Calcutta knew them by sight. They used to walk abreast along the street, never availing themselves of the footpath. It was interesting to watch them pass by. Rajendra Lal Mitra was hard of hearing and Kristo Das Pal had a stentorian voice which could be heard some hundreds of yards away. The conversation was usually about high politics. Once I heard Kristo Das Pal discussing the Rent Bill with Dr.

Rajendra Lal Mitra and I could hear every word from the footpath. I doubt whether such a trio has been seen in the streets of Calcutta after the passing of these distinguished men.

THE VERNACULAR PRESS ACT

I was in Calcutta in 1878 when Lord Lytton's Vernacular Press Act was passed. Sir Ashley Eden was Lieutenant Governor of Bengal and he was the real author of the measure. The genesis of the Act may be given in a few words. Sir Ashley Eden was the personification of a paternal Government, and he resented the criticism in the Indian section of the Press. The chief offender was the *Amrita Bazar Patrika* which was at that time a bilingual paper part English and part Bengali. Sir Ashley Eden sent for Sisir Kumar Ghose the renowned editor of the *Patrika* and told him that the constant criticism of the Government in the Indian Press must cease. I find no difficulty he said in getting on with Kristo Das Pal (the Editor of the *Hindoo Patriot*). If you have any grievance you can come and see me at any time you like and if it is a just grievance I shall see that things are put right. But the Government cannot tolerate these repeated attacks on their officers. Sisir Kumar Ghose did not fall in with the views of Sir Ashley Eden and the result was that the Government launched their thunderbolt. The Vernacular Press Bill was galloped through the Governor-General's Legislative Council in a week, and another week was allowed for the Act to come into operation. So far as I can remember Maharaja Sir Jotindro Mohun Tagore was the only Indian member in the Council and he did not have the temerity to vote against the Bill. The *Amrita Bazar Patrika* circumvented the gagging Act with admirable resourcefulness and adroitness. In the week's grace given by the new Act it shed the Bengali portion of its garb and the next number was all English from cover to cover so that the paper became at once outside the scope of the new law. The big game that Sir Ashley Eden wanted to bag was undoubtedly the *Amrita Bazar Patrika* but his shot missed fire and the laugh was against him. There was a protest meeting against the Vernacular Press Act in the Calcutta Town Hall and I heard Surendranath Banerjee for the first time thundering again!

the iniquity of that measure I heard Kristo Das Pal also at another meeting and I was greatly impressed by his powers as a debater. There was no claptrap, no perfervid rhetoric but he marshalled his facts and figures with consummate skill while the steady flow of his balanced speech was full of dignity and eloquence.

CALCUTTA THEN AND NOW

Fifty years ago Calcutta was a very different city from what it is now. The streets were ill lighted, many streets had no footpaths, the lanes were mostly filthy and the bustees were an eyesore everywhere. There were open drains and ditches in many places, stagnant ponds and pools covered with water hyacinth and surrounded by a dense undergrowth were common sights and jackals had their lairs behind many houses. Snakes were by no means rare and once I

saw a large cobra which was killed in Masjid Bari Street. In the afternoons and evenings tall columns of mosquitoes buzzed overhead if one happened to be out for an airing in any of the gardens. And now Calcutta is the best lighted and the cleanest city in India. The Municipal Market is one of the finest markets in the world while the large and well arranged markets that are springing up in every part of the city form one of the most attractive features of Calcutta. No less satisfactory is the public health of the city. The Chittaranjan Avenue, the Harrison Road, the Red Road, the widened Russa Road are magnificent main arteries of public thoroughfare while the Improvement Trust is busy changing Calcutta almost out of recognition. The Chitpore Road alone stands as a relic of old Calcutta though its widening is essential for the safety of traffic and the opening up of congested areas.

7 A THEISTIC INTERPRETATION OF SANKHYA PHILOSOPHY

EXTERNAL EVIDENCES

III

By PROF ABHAY KUMAR MAJUMDAR

(a) The Yoga Philosophy

LET us now turn to the Yoga Sūtram of Patañjali. This system of philosophy is admitted on all hands to be the most important supplement to the Sankhya System and is regarded also as a Sankhya Philosophy. For instance, it is said by the great sage Vasistha (see the Santiparva of the Mahabharata, chap. 30c) that "That which the Yogins behold is exactly what the Sankhyas strive after to attain. He who sees the Sankhya and the Yoga Systems to be one and the same is said to be gifted with intelligence. The same view is repeated in chap. 3f7. Verily the precepts that have been explained in the Sankhya treatises are at one with what have been laid down in the Yoga scripture. The same thing is said by the great sage Yagnyavalkya (see chap. 31b). There is no knowledge like that of the Sankhyas. There is no power like that of Yoga. These two prescribe the same practices and ought to be remembered as immortal or as destroyer of death. Those men who are not intelligent consider the Sankhya and the Yoga Systems to be different from each other. We, however, O king, certainly regard them as one and the same. What the Yogins have in view is

the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be considered as conversant with the truth. It is therefore needless to add that thorough knowledge of the Yoga Philosophy is an indispensable requisite for the proper understanding of the Sankhya System. The elaborate commentary of Yoga Sūtram by Vyasa is generally recognised to be an invaluable aid not only to an accurate and thorough comprehension of it but also of the Sankhya System as a whole. And some regard that commentary as the best one. The Patañjala Darśan is generally called the *Sesivara Sankhya* i.e. the theistic Sankhya, to distinguish it from the *Aśivara Sankhya* i.e. the atheistic Sankhya. But it is difficult to understand the reasons for such a distinction for we have already shown conclusively that Kapila's Sankhya is not *atheistic*, and the texts quoted above from the Mahabharata also show that there is no distinction between the Sankhya and the Yoga—they teach the same precepts. Perhaps the reasons are these that such a distinction is either due to the misleading and erroneous interpretations of some aphorisms of the Sankhya Pravachana Sūtram which we have already dis-

cussed or to the fact that in Kapila's Sankhya Isvara has not been recognised as necessary for the liberation of the human soul of purusa, which is the primary theme but in Patanjali's Sankhya (i.e. the Yoga Sutra) such recognition has been explicitly and emphatically made. Therefore by 'Nirsvara Sankhya' we should mean if we accept the phrase that which does not recognise the need of Isvara for the liberation of the human soul and by 'seshvara sankhya' that which recognises such need. In several places the Patanjali Daršana emphasises such a need we are now going to consider them.

(1) Or by virtue of the worship of Isvara with a special kind of devotion meditation and its results can be attained within a shorter time. (2) Who is that Isvara over and above Prakriti and Purusa? (3) Isvara is that particular Purusa who is untouched by the vehicles of affliction action and fruition or eternally free from pains actions fruits of actions and the desires or instincts arising therefrom. Here mark the phrase *Purusa visesa* i.e. that Particular Purusa. Vyasa comments upon it in this way (The significance of calling Isvara that particular Purusa) is that there are many liberated Souls who have attained liberation by freeing themselves from the three kinds of Bondage, but Isvara is not like them for He had no such Bondage before nor will have it in the future liberation implies that there was bondage before but no such Bondage was possible for him—He never had any Bondage. Moreover those Purusas who become absorbed into Prakriti attain some sort of liberation from pains etc. but they too return to a state of Bondage but that is not possible for Isvara—He is eternally free and established in himself. (4) In Him the seed of the omniscient is not exceeded. (5) He is the Teacher of the Ancients too not being limited by time' (Samadhipada, aphs 23-27). There is reference to Isvara in other aphorisms also as for instance in the aphs 1 & 32 of Samadhi Pada and in the aph 6 of Bibhuti Pada but they need not be quoted here. The aphorisms quoted above are sufficient to show that Patanjali Daršana recognises the existence and the need of Isvara for the liberation of the human souls it is also evident that it recognises two kinds of Purusa—the *Absolute Purusa* and the *Individual Purusa*. What is the relation between these two kinds of Purusa we shall consider in the sequel. But it should be noticed here that the Patanjali does not assert that Isvara is *indispensably necessary* for the liberation of the human souls but only that worship of Him with special devotion helps them to attain liberation within a short time. Mark the word *va* i.e. or which signifies that there are other means to liberation of which worship of Isvara is one. In this connexion read specially the aphs 21 & 22 of the same Pada. Thus really there is not much difference between the Sankhya and the Patanjali in this respect.

(The Mahabharata)

A very good account of the Sankhya Philosophy is found in the chavs 31-313 of the Santi-parva of the Mahabharata. In chap. 301 the Sankhya System is extolled in a very much elevated tone and the Sankhya knowledge is described in

very eloquent words and even identified with the Brahman Himself. Let me quote those verses.

The Sankhyas O King are gifted with great wisdom. They attain the highest end by means of this kind of knowledge. There is no other knowledge that is equal to this. About that the knowledge described in the Sankhya is considered as the highest you must not entertain any doubt. That knowledge is said to be immutable, eternal and the perfect Brahman himself. It has no beginning middle and end it is above all dispute and the eternal cause of the universe it stands fully and without decrease of any kind it is uniform and everlasting. Thus are its praises recited by the wise. The Srutis say O son of Kunti that the Sankhya System is the form of that Formless One. It is said O Bharataraava, that the knowledge taught by the Sankhya is the knowledge as taught by the Brahman. It is high knowledge O King which is in persons conversant with the Brahman and that which is in the Vedas and that which is seen in other scriptures and that in yoga and that which may be seen in the various Puranas are all O monarch derived from the Sankhya Philosophy. Whatever knowledge is seen to exist in great histories whatever knowledge is O King in the science of Economics as approved by the wise, whatever other knowledge exists in this world—all these originate O great King from the high knowledge that is found in the Sankhya Philosophy.

From the verses quoted above it is manifest that far from denying the existence of the Brahman or Isvara the Sankhya System identifies the knowledge described in it with Him and declares itself as the very form of Him even the knowledge as exists in the Vedas which are admittedly *theistic* is described to be derived from the Sankhya System. This is further confirmed by the following verses embodying what the great sage Vasistha said. Above the twenty-four categories already referred to is the twenty-fifth called Vishnu (or Isvara). That Vishnu on account of the absence of all *gunas* is not a category though as that which permeates all the categories. He has been called so by the wise. The Unmanifest Twenty-fourth (i.e. Prakriti) caused all that are mortal and manifest and exists in the *r* forms or bodies. But the Twenty-fifth (i.e. Purusa) is formless. Though a Soul He exists in all hearts and in all forms. He is free conscious eternal and though himself formless assumes all forms. Uniting with Prakriti which is the cause of creation and absorption He also assumes the agency of creation and absorption. And on account of such union He who is eternal exists in time and though in reality shorn of all *gunas* yet comes to be invested therewith. It is in this way that the Great Soul through *ignorance* thinks Himself the cause of creation and destruction (really absorption) changeable and identical with Prakriti (Chap. 40) Vers. 38-41). In these verses it is evidently admitted that Purusa who is described to be the twenty-fifth category or principle is really Vishnu (or Isvara) for He is not in reality a category. He exists in all hearts and forms not in a particular heart or form only. He assumes all forms and the agency in creation and absorption. Thus it is declared that the individualised Purusas or the human beings are not in but the Absolute Purusa or Brahman connected with different investments

and acting at different finite centres in different ways. This last fact is very clearly explained by an analogy in the following verse declared to be the saying of the same great sage Vasistha.

As the worm that makes the cocoon binds itself completely on all sides by means of the threads it itself weaves so the Absolute Purusa, though really above all the *gunas*, invests Himself on all sides with them. (Chap 303 ver 4)

Let us also consider what the same great sage Vasistha says in the following verses in which the existence of the Absolute Purusa or Isvara is more explicitly admitted. When the individual Purusa comes to think those *gunas* as belonging to Prakriti then only on account of his considering them he sees the Absolute Purusa or Isvara (Chap 303 ver 3). Again When one begins to study and understand properly the twenty five categories or principles one then understands that the *oneness* of Purusa is consistent with the scripture (the Sankhya system) and his multiplicity is opposed to it. These are the separate characteristics of the categories or principles and what is above and beyond them the wise have said that the categories or principles are the twenty five evolutes, what is not an evolute or what is above and beyond the evolutes is the twenty sixth, i.e. the Absolute Purusa or Brahman or Isvara. The twenty five evolutes are called categories or principles and what is beyond them is the eternal Isvara (Vide vers 37 38 39). It should be noticed here that even the twenty fifth category called Purusa (i.e. the individual Purusa) is also regarded as an evolute while he has been said before to be identical in essence, with the Absolute Purusa. The discrepancy is apparent only for the individual Purusa being the Absolute Purusa in so far as He is invested with the three *gunas* he may be viewed from two standpoints in so far as he is individualised he may be regarded as an evolute and in so far as he is viewed as apart from and shorn of that investment he is one and the same with the Absolute Purusa. The identity between the individual and the Absolute Purusa is more explicitly stated in these verses. The Supreme Soul alone is my friend I can make friendship with Him. Whatever be my nature and whatever I may be I am capable of being like Him and can become at one with him. I see my similarity with Him. I am indeed like Him. He is pure it is clear that I am of the same nature. (Chap 307 vers 26 27)

The same thing we find in the conversation between the great sage Yajnyavalkya and Janaka about the Sankhya Philosophy. For instance

The Unmanifest Isvara transforms Himself literally the inner Soul) by Himself into hundreds and thousands and millions and millions of forms. (Chap 314 ver 2). Again O Kasyapa, if one occasionally reflects on the nature of the individual Soul & its connexion with the Supreme Soul he then succeeds in divesting him of the three kinds of pain and in seeing the Supreme Soul. The Eternal and Unmanifest Supreme Soul is considered by men of little understanding as distinct from the individual Soul. But the wise see both of them as truly one and the same. Frightened by repeated births and deaths the Sankhyas and Yogins consider the Individual Soul and the Supreme Soul to be one and the same. (Chap 318 vers 50-51)

From the above it is most plain that the Sankhya System admits the existence of the Absolute Purusa or Isvara. But in one verse it seems to cast some doubt upon that inference. That verse is this. In the Sankhya System no category or principle above the twenty fifth is admitted. That which the Sankhyas consider as their highest principle has been duly described (by me). In the Yoga System it is said that Brahman which is the very essence of knowledge becomes the Individual Purusa only when invested with ignorance. In the Yoga Scriptures therefore both the Brahman and the Individual Purusa are spoken of (Chap 307 vers 45 & 46). It is here positively asserted that the Sankhya System does not recognise the existence of any other principle above and beyond the Individual Purusa. It is only the Yoga System which does so positively. But we have already shown that in numerous other verses it is clearly admitted that the Sankhya System recognises the existence of the twenty fifth principle called Brahman or Isvara. How can we then reconcile these two contradictory assertions? The reconciliation is possible in many ways. In the first place the *true reading* of the verse may be different in the second place it may be an *interpolation* in the third place it is not wholly inconsistent with the verses previously cited. This verse may mean that the Twenty fifth (i.e. Purusa) is the highest category or principle and what is above and beyond it is *not a category* and is called by a different name to wit Brahman or Isvara and therefore if the Sankhyas do not read a category in addition to the twenty five no inconsistency will be committed by it. Moreover having regard to the fact that all the categories or principles (even the Individual Purusa) are evolutes or manifestations of the Supreme Purusa, as has been distinctly stated in the preceding verses it is no fault with the Sankhya System if it omits to enumerate the latter as a category or principle. Again it has been distinctly said in the previous verses that the Individual Purusa who is the twenty fifth category is none but the Supreme Purusa as invested with the three *gunas* and that he is therefore able to be one and the same with the latter after casting off that investment now after stating all these facts if the Sankhya omits to mention the name of the Supreme Purusa an additional category or principle there is not much fault with it still less does it involve any inconsistency in its assertions. Still again it should be remembered that in the previous verses it has been repeatedly and emphatically said that the Sankhya and the Yoga systems are one and the same that is whatever is taught by the one is also taught by the other but the Yoga System speaks of the Supreme Purusa and this is sufficient to show that even though the Sankhya System does not directly speak of Him (which is not true as we have shown before) it at least indirectly does so and still less does it deny or fail to recognise His existence. These considerations dispose of the apparent contradiction mentioned above.

(c) The Bhagavadgita

In the Second chapter of the Bhagavadgita which is a part of the Bhishmaparva of the Mahabharata the doctrine of the Sankhya philosophy with regard

The situation in China today is somewhat similar to what was happening during 1919-23 in Turkey under the leadership of Mustapha Kemal Pasha and his supporters then trying to uphold the National Pact of Turkey. It was Britain who then tried her best to destroy Turkey by aiding Greece and other anti-national forces openly and secretly. Turkey was saved from a war with Britain because France and Italy deliberately refused to side with Britain and Russia was ready to aid Turkey while the people of India, in spite of the opposition of the British government, started the movement in favor of Turkey. Britain changed her course in Turkey because of the international situation in Europe and to curry favor with the Indian Moslems. Turkey was united and this change of attitude on the part of Britain led to the real diplomatic victory at the Treaty of Lausanne.

What Turkey tried to do—getting rid of every vestige of Foreign control over Turkish affairs—China, the Nationalist China is trying to accomplish now for the Chinese people. China is unfortunate to have a Civil War and Britain is taking advantage of the situation. Britain can concentrate her formidable navy and army in China because her position in world politics is more favourable than what it was at the time of Britain's Turkish adventure. During the Imperial Conference, British statesmen took stock of Britain's strength in World Politics and found that America would be on their side. In Europe, all the important nations are somewhat subservient to Britain's foreign

policy, *except France and Soviet Russia*. Britain has taken care to tie the hands of France by entering into a closer understanding if not an alliance with Italy. It is the Italian navy and manpower that will protect British interests in the Mediterranean, in case Britain needs any assistance. Britain has no fear of Turkey or Russia as long as Italy, Rumania and Greece are willing to do her bidding. Britain now feels free, that she can muster her forces in the Orient. Britain is rather in haste to make a show of her strength because she feels that in case Japan, Russia and China come to an understanding even with American support she will not then be able to subjugate China.

Indians must not forget that they fought against the Germans and Turks during the World War to make the world safe for the British Empire and they have received their rewards in the form of the Amritsar Massacre, the Rowlatt Act and discrimination against Indians in the very African territories which they protected for the British Empire, and above all it had been decided by the Imperial Conference that India will not enjoy equal status with the dominions. Why should the Indians fight for British militarism, Imperialism and anti-Asianism? Mahatma Gandhi once recruited for the British during the World War; the time has come for him and others to preach that no Indians but traitors to the cause of Indian freedom and Asian Independence and Racial Equality should fight for the British against China or any other nation.

"twenty one demands" in 1915 were a grievous mistake, she has on her side a good many complaints to voice against the way China has treated her. But let bygones be bygones. China and Japan, admittedly the leading nations in Asia, should not go on squabbling. They should, by harmonious co-operation and interdependence, inspire other Asiatic peoples.

The first requisite in establishing Sino-Japanese relationship upon a solid foundation is recognition on both sides of the plain yet often ignored fact that it takes two to make friendship. Japan alone cannot establish friendly relations with China any more than China alone can establish such relations with Japan. Each must respond to and reciprocate the good will of the other.

Then there must be a sincere desire on either side to understand and sympathize with the difficulties and problems of the other. Such understanding and such sympathies naturally create a wish to help each other. At the bottom of it all is the question of sincerity. Without sincerity no two nations can be friends.

If China and Japan act upon these fundamental truths there is little reason why they cannot adopt a common policy of mutual helpfulness—why they should not inaugurate something of a regional understanding, to avoid the historically unsavory term of alliance.

First, let us see how China may help Japan. Everybody knows that of all modern industrial nations Japan is the most unfortunate. The country, already overcrowded, has to provide for a population increasing at a rate of 800,000 a year. More and more she has to rely upon foreign food supply. To add to her predicament, she is destitute of raw materials essential to modern industry. She has no colony where she may send emigrants, or where she may obtain raw materials.

If China appreciates and sympathizes with this plight on the part of Japan she is in a position to help the Japanese. China's territories are not merely vast but have enormous and varied resources in store. Some of these territories are still untouched by either the plough or the axe let alone the locomotive or the power engine. China has almost everything that Japan needs and has not, except perhaps oil.

How, then, should China help in this

respect? To answer this question—to present definite and detailed plans of how China may help alleviate Japan's economic predicament is not my province. I wish only to point the way. Those who have made a special study of the matter know how difficult it is for the Japanese to launch any important enterprise even in South Manchuria under the present arrangement, or rather lack of arrangement. The Japanese are not even allowed to engage in farming across the Korean border.

If China had a genuine desire to help Japan in solving the pressing problem of overpopulation and lack of raw materials, the ways and means could easily be found. The essential thing is as I have said, sympathy and sincerity.

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Now let us see how Japan may serve China. I wish our high hatted, kid gloved diplomats had the wit to see the importance and necessity of entering into immediate negotiations for the purpose of inaugurating new diplomatic relations with China upon a basis of equality. Perhaps some of them do have the wit. Foreign Minister Shidehara says that his Government is prepared to enter into such negotiations whenever China has evolved

to the true nature of the human soul and its relation to the Supreme Soul is clearly described. Let us now consider those verses wherein that doctrine is expounded. This Soul cannot be cut into pieces cannot be burnt cannot be moistened and dried up it is eternal all pervasive immovable unchangeable without beginning unmanifest, unthinkable and superensible (ver 24) Such a description as this is appropriate only for the Supreme Soul for only the Supreme Soul is truly all pervasive while the individual Soul is connected with only a particular investment (i.e. the body and its adjuncts) (verse 24) and this interpretation is confirmed by the following. This Soul which is present in the bodies of all creatures is always indestructible for this reason you should not O Bharata lament their death (Ver 30) Along with this read also the verse 17— know that Soul by which the universe is pervaded to be indestructible none is able to destroy it which is incapable of any increase and decrease. It should be noticed here that the commentators like Sankara and others agree that the terms *at* and *yena* refer to Brahman or the Supreme Soul. In the last verse of that chapter the whole thing has been made completely clear. That verse is this. O Partha such is the rest in Brahman and he who attains that state does not get again into the bewilderment of the world he who rests in Him even at the time of death attains complete union with Him (Ver 72) Similar verses are met with also in the thirteenth chapter for instance. The Purusa (Soul) who exists in this body is said to be above and beyond Prakriti the seer agreeable and permissive the lord the enjoyer the Supreme Isvara and the Supreme Soul (Ver 22) Similarly He sees an,ht who sees the Supreme Lord (Purusa) to be indestructible even in destructible things and to be existent equally in all things and beings (Ver 27) The following verses in the fourteenth chapter are more emphatic. Prakriti is my (i.e. of Isvara) womb whereunto I throw my semen from that O Bharata spring all beings and things O son of Kunti of all those Prakriti is the mother (or the material cause) and I (i.e. Isvara) am the father (i.e. the efficient cause) of all the forms that are generated in all classes of things and beings. (Vers 3-5) Thus, according to the Bhagavad-gita also the Sankhya System acknowledges the existence of the Brahman or the Supreme Soul of whom the individual souls or purusas are only differentiations or individualised or specialised forms or in other words the individual purusas are but the Supreme Purusa or Brahman in so far as He is invested with the three gunas.

(d) The Bhagavad Purana

In the course of conversation between Kapila and his mother Devahuti about the Sankhya Doctrine as recorded in the Bhagavad Purana, we find a similar assertion with regard to the existence of Brahman or Isvara. Consider the following verses. "When the chitta becomes free of the impurities caused by lust, greed, etc., arising out of such consciousness as this is I that is mine, etc. and thereby becomes pure and remains undisturbed in both pleasure and pain then the individual Purusa beholds the Supreme Purusa (Brahman or Isvara) who is above and beyond

Prakriti free from the three kinds of pain always self-revealing subtle indivisible with a mind filled with wisdom dispassion and devotion and he indifferently sees also Prakriti who has now become powerless (Skanda 3 chap 20 vers 15-17) Consider also the following verses. Purusa is the infinite Soul which is divested of the three gunas above and beyond Prakriti 'supersensible' self-revealing and by which the universe is manifested. That Purusa out of play only freely enjoys the subtle and divine Prakriti who possesses three gunas and is united with Him. Behold him who creates various self-like creatures. He at once becomes stupefied through ignorance. In this way, by thinking her as His self He comes to regard Himself as the performer of the actions which are really performed by the gunas belonging to her. On that account He who is not the agent but only the witness the lord and full of bliss comes to undergo the process of migration and to be put under bondage and subjection (Ibid chap 96 vers 3-7) In this connexion one thing should be carefully noticed. Prakriti has been called *divine* and Purusa has also been called *above and beyond* Prakriti. Sridhara Swami the eminent commentator of Bhagavad-gita makes the following remarks on those two words. On account of her possessing two different powers of covering and projecting Prakriti is of two kinds. By virtue of her capacity for covering she is the investment of the creatures (jivas) called *ignorance* and by virtue of her capacity for projection she is called *divine power*. On account of his having two distinct forms such as those of *jiva* (creature) and *Isvara* (the Supreme Soul) Purusa too is of two kinds. He is called a *jiva* when He migrates from body to body through His identification with Prakriti and He is called *Isvara* when He evolves the world by subjugating Prakriti. The other commentators have not questioned the reasonableness of those remarks. Therefore they may be accepted as true. Now from those verses it is very plain that Isvara exists and that He is the real cause of the world while Prakriti is only His instrument and the individual Purusas (jivas) are none but Himself as invested with the three gunas through *ignorance*.

The following verses are more emphatic on the existence of Isvara. Those (twenty four) categories or principles enumerated (by the wise) have been said by me to be the abode of the Brahman as qualified by the three gunas the twenty-fifth is called *kala*. Some say that *kala* is a power of Brahman or the Supreme Soul which causes dread in the mind of creatures that are confused by self-consciousness arising out of their connexion with Prakriti. Some others say that He who prompts Prakriti when her three gunas reach the state of equipoise, to creative activity is Isvara and is also called *kala*. Isvara may be defined to be that who, by His own supernatural power exists in the inside of all creatures as their guiding principle without being Himself touched by their affections and outside as *kala*. (Ibid vers. 14-17) The Upanishads which derive their metaphysics from the Sankhya, also further corroborate the fact that the Sankhya does not teach *atheism* or *agnosticism* at all but positively and emphatically admits and declares the existence of Isvara or God.

Summary of results After this long and

elaborate discussion that the Sankhya System preaches the non existence of Isvara or God or at least, the non existence of the proof of the existence of Him. We have shown that the real ground for such an impress on is the misinterpretation of some aphorisms in the Sankhya Pravachana Sutram and after giving their correct interpretation and adducing numerous other corroborative evidences we have come to the conclusion that the Sankhya Pravachana Sutram does not teach anything of the kind. But we have not rested content with merely negative evidences. We have

proceeded further and adduced many positive evidences both from the Sankhya Pravachana Sutram and especially from the Sankhya Karika the 10th Sutram the Mahabharata the Bhagabata Gita the Bhagbater Purana and the Upanishads which also speak of the Sankhya doctrine to show that the Sankhya positively affirms the existence of Isvara or God as one Absolute Purusa and also the existence of numberless individual Purusas as His modes moments or differentiations

(Concluded)

ENGLAND'S WAR AGAINST CHINA—A LESSON FOR INDIAN NATIONALISTS

By TARAKNATH DAS PH D

THERE is no doubt, that from the standpoint of the practice of International Law England is in actual War with China, without formally declaring a war. In this war Indian soldiers are being used against Indian interests to fight China a sincere friend of the Indian nation.

We learn from the scraps of news that have been allowed to percolate through British news control that Indian Nationalists in the Indian Legislative Assembly and Indian Nationalist papers have protested against sending Indian troops to fight China. Of course the Indian nationalists have been told by the British Indian Government officials that the Foreign Relations and military and naval affairs of India are within the strict control of the Imperial Government and the people of India have nothing to say about them. They are to obey the orders, pay the bills for British Imperialist wars and allow the Indians to be used as British cannon fodder.

When the Locarno pact was signed it was pointed out by me that in case Britain got into trouble Russia with the support of her allies might attack India. I also had the occasion to point out that when the Singapore Naval base would be fully completed, and Britain would launch in some wars she would use Indian soldiers economic resources and strategic positions against some Asiatic nations, particularly Japan and China and possibly against Russia. This forecast

has come to its fulfilment earlier than I expected. Indian soldiers are sent to China as British watch dogs to fight against the Chinese people struggling to assert their national sovereignty.

In the last Imperial Conference India's position was definitely defined as inferior to that of the self governing dominions where the policy of anti Indianism and anti Asianism reigns supreme. It was decided that India would have no voice in the Foreign relations of the Empire while the Dominions would have the right to follow an independent foreign policy. If ever India wishes to assert her independence then Australia, New Zealand, Canada, South Africa will certainly make a common cause with England and oppose the people of India. Yet, when the anti Asianism of Britain and her partners in the Empire leads to a war against an Asian nation a friend of Indian aspiration it is the Indian slaves that are sent as advanced guards of the British Imperialistic forces. Is it for India's interest to submit to this kind of arrangement? If not what should be done to change the condition? Indian statesmen worthy of national leadership will have to devise means by which they will be able to put an end to the practice of the British authorities using Indian man power Indian resources Indian strategic position against Indian consent and against Indian interests and India will be sole arbiter of her external affairs.

The situation in China today is somewhat similar to what was happening during 1919-23 in Turkey, under the leadership of Mustapha Kemal Pasha and his supporters, then trying to uphold the National Pact of Turkey. It was Britain who then tried her best to destroy Turkey, by aiding Greece and other anti-national forces openly and secretly. Turkey was saved from a war with Britain, because France and Italy deliberately refused to side with Britain and Russia was ready to aid Turkey, while the people of India, in spite of the opposition of the British government, started the movement in favor of Turkey. Britain changed her course in Turkey because of the international situation in Europe and to curry favor with the Indian Moslems. Turkey was united and and this change of attitude on the part of Britain led to the real diplomatic victory at the Treaty of Lausanne.

What Turkey tried to do—getting rid of every vestige of Foreign control over Turkish affairs—China, the Nationalist China, is trying to accomplish now for the Chinese people. China is unfortunate to have a Civil War, and Britain is taking advantage of the situation. Britain can concentrate her formidable navy and army in China, because her position in world politics is more favourable than what it was at the time of Britain's Turkish adventure. During the Imperial Conference, British statesmen took stock of Britain's strength in World Politics and found that America would be on their side. In Europe, all the important nations are somewhat subservient to Britain's foreign

policy, *except France and Soviet Russia*. Britain has taken care to tie the hands of France by entering into a closer understanding, if not an alliance, with Italy. It is the Italian navy and manpower that will protect British interests in the Mediterranean, in case Britain needs any assistance. Britain has no fear of Turkey or Russia, as long as Italy, Rumania and Greece are willing to do her bidding. Britain now feels free, that she can muster her forces in the Orient. Britain is rather in haste to make a show of her strength, because she feels that in case Japan, Russia and China come to an understanding, even with American support, she will not then be able to subjugate China.

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JAPAN SEEKS RE-ADJUSTMENT WITH CHINA

By K. K. KAWAKAMI

Author of "Japan In World Politics", etc

IT is a far cry from Washington to China. But the reason why I am writing this article is because I feel that a man, looking at the stirring events in China from this side of the Pacific, is in a position to take a detached and dispassionate view. A man who is in the midst of those events, is likely to miss the wood for the tree.

The first thought that comes to my mind

in observing the Chinese upheaval is that China and Japan should readjust their relationship upon a new basis. The present is the psychological moment to attain this end. Much to our regret, relations between the two countries in the past have been far from satisfactory. For this it is futile to blame either nation and entirely exonerate the other. Though Japan's celebrated

"twenty one demands" in 1915 were a grievous mistake, she has on her side a good many complaints to voice against the way China has treated her. But let bygones be bygones. China and Japan, admittedly the leading nations in Asia, should not go on squabbling. They should, by harmonious co-operation and interdependence, inspire other Asiatic peoples.

The first requisite in establishing Sino-Japanese relationship upon a solid foundation is recognition on both sides of the plain yet often ignored fact that it takes two to make friendship. Japan alone cannot establish friendly relations with China any more than China alone can establish such relations with Japan. Each must respond to and reciprocate the good will of the other.

Then there must be a sincere desire on either side to understand and sympathize with the difficulties and problems of the other. Such understanding and such sympathies naturally create a wish to help each other. At the bottom of it all is the question of sincerity. Without sincerity no two nations can be friends.

If China and Japan act upon these fundamental truths there is little reason why they cannot adopt a common policy of mutual helpfulness—why they should not inaugurate something of a 'regional understanding' to avoid the historically unsavory term of alliance.

First, let us see how China may help Japan. Everybody knows that of all modern industrial nations Japan is the most unfortunate. The country, already overcrowded, has to provide for a population increasing at a rate of 600,000 a year. More and more she has to rely upon foreign food supply. To add to her predicament, she is destitute of raw materials essential to modern industry. She has no colony where she may send emigrants, or where she may obtain raw materials.

If China appreciates and sympathizes with this plight on the part of Japan, she is in a position to help the Japanese. China's territories are not merely vast but have enormous and varied resources in store. Some of these territories are still untouched by either the plough or the axe, let alone the locomotive or the power engine. China has almost everything that Japan needs and has not, except perhaps oil.

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respect? To answer this question—to present definite and detailed plans of how China may help alleviate Japan's economic predicament is not my province. I wish only to point the way. Those who have made a special study of the matter know how difficult it is for the Japanese to launch any important enterprise even in South Manchuria under the present arrangement, or rather lack of arrangement. The Japanese are not even allowed to engage in farming across the Korean border.

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I presume that British and American "liberals" will criticize, even condemn, Japanese enterprise in Manchuria as imperialistic. A Bertrand Russell, a H.G. Wells, a John Dewey or a George Bernard Shaw would have a good many things to say against Japanese aggression. These liberals seem to have forgotten that their own Governments were not so long ago busily engaged in the happy game of landgrabbing. Now that their territories are so vast and so full of resources, they look down from the Olympian heights of Mammon upon unfortunate peoples whose economic plight they so utterly fail to understand as to offer them birth control or pacifism as the remedy. Let them be born and live in a country where the people are compelled to go abroad to find food and clothing, coal and iron, wool and cotton and what not, and they will understand a little better. The millionaire however charitable and benevolent and liberal can never divest himself of the psychology of the rich, which makes it wellnigh impossible really to understand the poor. This is what I think when I hear British or American liberals upbraid what they call Japanese aggression.

Now let us see how Japan may serve China. I wish our high batted, kid-gloved diplomats had the wit to see the importance and necessity of entering into immediate negotiations for the purpose of inaugurating new diplomatic relations with China upon a basis of equality. Perhaps some of them do have the wit. Foreign Minister Shidehara says that his Government is prepared to enter into such negotiations whenever China has evolved

an authority with which Japan may deal. Why not negotiate simultaneously with Peking and Canton for an identical treaty, if such a course is 'satisfactory to both? Perhaps it will be satisfactory to them, for both the North and the South have the same view as to China's foreign relations.

In considering unequal treaties, China perhaps attaches a greater importance to tariff autonomy than to the extraterritoriality question for the former has an immediate and material bearing upon her finances. At the International Tariff Conference, which unfortunately adjourned without results last June, Japan came out for China's tariff autonomy on the very first day. Later the day for the restoration of tariff autonomy to China was set at January 1, 1929. Would it not have been best for China to have accepted the Japanese proposal without wasting so much time on futile arguments and bickering, even if the Japanese proposed tariff rate for the interim period, that is, up to January 1, 1929 was not as high as China wanted? It was on October 26, 1925, that Japan made that proposal. Had China accepted it and brought the conference to a speedy conclusion, she would have had only three short years to wait for the complete recovery of tariff autonomy. Why, we have already passed the threshold of 1927. In less than two years China could have attained the goal. To my mind, it was a great pity that the Chinese Government wasted too much time in bargaining for interim rates with the result that the conference had not been finished when the Feng Yu hsiang Wu Pei fu *coup d'état* of April, 1926, disrupted the Cabinet and brought about a state of chaos at Peking and thus furnished the Powers with a plausible excuse to adjourn the tariff parley. As I understand it, Japan was desirous of resuming the conference as soon as a new cabinet was set up at Peking, but certain of the other Powers preferred adjournment.

Japan, being China's next-door neighbor and dependent to a large extent upon China's raw materials and Chinese trade, will be more profoundly affected than any other nation by the abolishment of extraterritoriality and the establishment of tariff autonomy in China. Japan's share in China's foreign trade to-day is greater even than Great Britain's. Japan is the greatest buyer of Chinese goods as well as a great seller to China. Of all foreign populations in

China the Japanese is naturally the largest—something like 153,000 as compared with 12,000 Britishers, 9,000 Americans, etc. Consequently the abolition of unequal treaties is bound to hit Japan hardest. This, however, should not deter Japan. She should be the first to enter into new relations with China upon equal footing. China and Japan belong to the same ethnic and cultural group. The Japanese ought to be able to reside and conduct business in China without recourse to the protection of extraterritoriality. They certainly can adjust themselves to Chinese surroundings more readily than the Occidentals.

In the present crisis in the Yangtse region it is a singular, and to us exceedingly gratifying, phenomenon that the Japanese have been comparatively, almost entirely, free from the harm incident to the anti-foreign agitation. I hope that this is not merely due to the strategy of 'Divide and rule'—to a policy to keep Japan apart from England until the latter is out of the arena. I hope that it is largely due to that feeling which is expressed in the old Anglo Saxon saying that blood is thicker than water. Are not the Chinese and the Japanese made the common objects of discrimination and persecution at the hands of Western nations? Certainly China and Japan should not be quarrelling but should be helping each other.

I cannot conclude this statement without saying a few words about Manchuria. I can well imagine that our presence in Manchuria is not pleasing to China. But even here China can afford to be lenient, patient and generous, if she has a genuine desire to help Japan—if she has a genuine sympathy with Japan's economic difficulties which I have already discussed. Moreover if you look at the Manchurian question through historical perspective, you certainly will admit that Japan alone is not to blame for what Manchuria is to-day. Did not Li Hung chang commit China to an alliance with Russia in the now celebrated Li Robanoff secret agreement of 1896, and thus abet the Czarist ambition to crush Japan and then to annex Manchuria? No historian can deny that had Japan cowardly kept out of the arena Manchuria would have long since become a Russian territory. If Japan emerged from the titanic struggle with a few concessions in Manchuria, China's territorial integrity was saved. And it must be admitted that the Japanese attitude towards the Chinese

in Manchuria has never been so brutal arrogant and overbearing as was the Russian in the palmy days of Czarism. In 1900 General Gribsky Governor of Brangovest chensk massacred 5000 helpless Chinese and threw the bodies into the Amur. That was indicative of the Russian attitude in those days. If our railway enterprise in Manchuria is not entirely pleasing to you it must at least be conceded that this enterprise has made it possible for hundreds of thousands of Chinese laborers to emigrate from Shantung and Chili into the rich yet undeveloped regions of Manchuria where they make money and prosper. It has increased South Manchuria's exports mostly agricultural products, through Dairen Antung and Yingkow from a negligible quantity to 200 000 000 Haikwan taels a year and the beneficiaries of this increased trade are mostly Chinese for the Japanese are not engaged in farming there. Could this have been possible had Russia been permitted to slice off the whole of Manchuria for herself or had not the Japanese assumed the management of the railways in South Manchuria after they had checked the Russian onslaught? Can anybody deny that all the Chinese railways Peking Hankow Tientsin Pukow Wuchang Changshu and Peking Suoyuan are physically wrecked and financially bankrupt because of reckless exploitation by mercenary militarists? I do not doubt that time will come when China will rid herself of these pestiferous militarists but in the meantime ought not we—both the Chinese and the Japanese—to thank

Heaven that there is at least one railway in China which has not been wrecked by militarists? Nor do I doubt that sooner or later—rather sooner than later—China will be united and unified under an able and efficient government, administering justice and enforcing laws along modern lines. And when that time comes China certainly will be in a position to talk business with Japan on the readjustment of Manchuria. If China keeps in view the unfortunate circumstances which forced Japan to enter Manchuria—if she recognizes that Japan needs the help which she with her vast territories and enormous resources is in a position to give and approaches Japan in a generous spirit—then there is no doubt that Japan will meet China half way. Just how the Manchurian readjustment shall be made is immaterial. The essential thing is the spirit of accommodation on both sides. As I said at the outset, it takes two to make friendship. Friendship means mutual sacrifice as well as mutual benefit. China and Japan if they are to be genuine friends must be prepared to make sacrifices each in the interest of the other. Both must be broad minded far seeing big-hearted generous and tolerant. Above all they must remember that they are the leaders of Asia and that the destiny of Asia depends largely upon how they will adjust their relations and their problems. Thus and only thus will the two nations be able to help each other and act in unison not only in their own interest but also in the interest of Asia and of the world.

Washington D C

ENGLAND ON THE WAR PATH AGAINST CHINA

AN APPEAL TO JAPAN AND INDIA

BY THOMAS MING HENG CHAO,

Editor-in Chief "The Chinese Student's Monthly"

ONCE more the "Big Parade" in England. What for? Thirteen years ago the boys marched through cheering crowds in Southampton embarking for France. The Germans were then irritating the nerves of Downing Street. Who are troubling John Bull now?

To date 21 000 troops have been ordered for service in China. They comprise brigades armored car companies and auxiliary machine gun artillery and airplane units. At the mouth of the Yangtze will soon be assembled the "most formidable array of British fighting ships brought together outside of home

waters since the Great War" What for? To suppress the "coolies" at Shanghai?

Whatever alibi the British spokesman may give, Great Britain is out for war. At the same time she wants her military movements to appear justified in the public mind. Through her gigantic news distributing agencies alarming reports of "riots" in Shanghai were circulated, thus creating uneasiness as to the safety of foreigners in China. These "riots" proved nothing more than "slight disturbances attending workman's parades". The crowds were easily handled by the police without casualties.

When the Cantonese took over the British concession in Hankow, Great Britain yielded without any retaliatory action. Ordinarily she would have bombarded China with protests and heavy artillery fire. She kept quiet not because she had come to love China. That she never will. She wanted to strike but was not ready. She only cursed the Cantonese silently.

Almost overnight reports of anti-foreign riots in China spread over the world like wild fire. From what sources did they come? The Lord only knows! But immediately the evacuation of foreigners from the interior of China took place. Great Britain does not want to make the same mistake as she did in 1900. British subjects must first be taken away from South China before she starts any aggressive action.

Any careful follower of the recent developments in the Far East will agree that Great Britain no longer enjoys the commercial and political leadership in China. The systematic boycott by Canton of British goods costs John Bull between 5 and 7 million sterling per month. It cuts down the British opium traffic in Hongkong. It has been reported confidentially that last year Japan's exports to China exceeded those of the British. Now this is a serious problem to John Bull when you consider that Great Britain's position as the leading commercial power in China was never challenged.

If there is any party they hate most in China it is the Cantonese. The Southern Government has really made the country too hot for the British merchants and Imperialists. What made Downing Street stay up nights were the reports that the Northern troops crumbled before the advance of the victorious Cantonese army. Once the Cantonese faction gets into power, what it will do to the British is only too evident.

The only way to restore Great Britain to a position where she can once more dictate terms to China is to crush her enemies there by armed force. And this she is determined to do. She will land troops at Shanghai on the pretext of protecting foreign lives and properties in that city, thus aiding Chang Tso lin in checking the advance of the Cantonese army.

Most likely Great Britain has some sort of an understanding with Washington. The two countries may have agreed to co-operate in their relations against Russia and Japan. Great Britain has adopted the policy of giving America a free hand in Mexico, Central America, South America and the Philippines; and America feels bound not to interfere with British policies in China. A powerful American fleet under Rear-Admiral Williams is in Chinese waters supposedly to protect American lives and property. But they are expected to side with Britain, in case Britain is opposed by other than the Chinese. England's virtual alliance with Italy leaves her interests well taken care of in the Mediterranean region. In a word, Great Britain is ready. She can concentrate her forces for military operations in the Far East.

All eyes will, therefore, turn to Russia and Japan for possible opposition. Russia will help China of course. But her help won't be much. Aside from sending advisers and experts to the Cantonese, she can do nothing. Japan has always stood up against the dominance of any European power in China. Russia once tried to control Manchuria, and the result was the Russo-Japanese war. Will Japan step out and stop Britain in her tracks? It is very improbable, because she might be faced with a war with England backed up by America and other powers. Japan is not in a position to fight such a fatal combat, and she will not act alone. Nevertheless, this situation will serve as an excellent *acid test* whether Japan and China are willing to co-operate against British imperialism in Asia. For their national interests, for their racial pride and for the cause of Asian independence, they should come together.

India, no doubt, will be sympathetic towards the Chinese. Already nationalist members of the Indian Legislative Assembly and nationalist organs throughout the country have protested against the sending of Indian troops for service in China. The people of

India have no control over their Foreign Affairs, Army and Navy and Finance. So it is true that they cannot do anything militarily in favor of China. But their genuine sympathy and support to the cause of China—a Pan-Asian cause—may serve as an effective check against British aggressive policy against China and other parts of Asia. China confidently expects that India will at least take a similar stand in favor of Chinese sovereignty to what she did to aid Turkey in her struggle against British Imperialism. Indians must not become cannon fodder of Britain and fight against China who has never injured India during the centuries of her international intercourse and commerce.

China herself is not in a position to fight Great Britain. She has a good chance to outlast the British forces, if Chang Tso lin will combine with the Nationalist army. But this is almost impossible. Great Britain will not declare war against China. It won't be necessary for her to take that step. All she has to do is to attack the Nationalists when they come anywhere near the British concession at Shanghai. Her forces may go as far up the Yangtze as Hankow, if necessary. By that time, the Nationalists will be so hopelessly crushed that they will be unable to contest Chang's leadership in China's political life. And you can be sure that Great Britain's share of the spoils will be nothing negligible.

All far sighted men and women of all nations should realize that armed intervention in China by Britain will not be to the interest of peace and international amity. A bitter hatred to all foreigners will be the result, all friendly relations will be impossible between China and the Powers which are now in a conspiracy of silence in favor of England's war against China. Let me be explicit. Foreigners will have to trade in that country at very few ports where their warships can give them full protection. In a word, the situation will be most unfortunate.

In the long run by making a war against China, Great Britain has nothing to gain. Her trade relations in China will not improve. The other powers may not interfere with her military movements in China at the present moment. It does not mean that they do not object to British domination in the Far East. British control of Chinese commercial and political life will always be a sore spot in future international relations in that part of the world.

Great Britain is sending her formidable fleet and 21 000 men over to Shanghai, and America apparently approves it, because she does not protest against this outrage. But America would have taken a different stand if Japan decided to send any similar forces in the region of Manchuria. However, none should forget that once the British fleet and forces are in China, Britain is not going to take them back on her own accord. These men and the fleet will stay there for some



Chang Tso-lin

time. The same situation happened after the Boxer troubles when Russian troops refused to evacuate Manchuria. A large British force on Chinese soil and a formidable British fleet in Chinese waters is a menace to Japan. Russia will not like it either. France will not support any move which will make Britain more dominant than she is now in the Pacific. America may find it later on that it would not be to her real interest to play the role of a satellite of Britain in the Orient. This international rivalry and suspicion in the Far East may bring about another world conflict which will be even more disastrous to the world civilization than the Great War.

Japan should not be a partisan in a

civil war in China, but she cannot remain indifferent to England's deliberate aggressive war on China. Is it too much to expect that Japanese statesmen for the best interest of their own country, for the sake of future Sino-Japanese friendship and Asian independence, should make all possible efforts to induce Great Britain to recall her troops from China? Will they not invite China and other Powers to immediately negotiate for a new treaty relationship on a fully equal and reciprocal basis? Let us hope that Britain's

policy of war against China will be frustrated by international action, under the leadership of Japan. Let us hope that the Indian people will agitate effectively against Britain's anti-Asian Foreign Policy. Japan's friendly attitude towards Chinese national aspirations will be a great step forward towards future peace in the Far East and the world, through an effective "regional understanding" between Japan and China.

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"SIDELIGHTS ON THE SPIRIT OF MODERN GERMANY"

Dr LEMUEL SADOE, MA PH D

'German majesty and honour
Fall not with the Prince's crown
When amid the flames of war
German empire crashes down
German greatness stands unscathed'

Schiller (In 1797)

NO country in the world for some years past, has loomed so large in the mental vista of the citizens of the world, as Germany, not only because of the role she played in the Great War, but chiefly because of her valuable contributions to Science, Religion, Philosophy, and Art, expressed in the word Culture or Kultur—the equivalent German word familiarised to the English knowing public during the War. Though her detractors delineated and denounced her as a veritable incarnation of uncouth brutality, atrocity, and devilry,—subsequent revelations and disclosures have proved the baselessness of these calumniating caricatures. The following impressions penned in the form of an article, are gleaned from the diary of one who has had the privilege of remaining in Europe for a long time, and of especially studying the German people, at very close quarters, for a considerable period. They do not profess to be an appreciation of the so-called Prussian Militarism, or an exculpation of the military policy of the Hohenzollerns but only an attempt at vindication of some of the characteristic traits of real German mentality and culture, bound to remain

unimpaired even by a cataclysm of national disasters.

The first and foremost feature which strikes a student of German mentality, is the liberty and universality of the German spirit, constituting the main spring of her culture and having not only a national, but a cosmopolitan importance. There is no country in the world which so harmoniously unites the freedom of the intellectual with the restraint of the practical life as Germany, which has always been the exponent of free thought and standard bearer of intellectual freedom, pouring out her heart's blood in a ceaseless struggle against mental, political and religious slavery.

Their ideal of self-determination has, time and again, disengaged itself from the inner life of the people and extended into world-historical significance. The Reformation destroying the yoke of slavery imposed by the fetters of the Roman Church and the Critical Philosophy of Kant, checking the idiosyncratic leaps of philosophical speculation, mark an epoch, not only in the history of Germany, but also in the intellectual and moral development of Christendom, which had been labouring, for centuries, under philosophical and religious thralldom.

The Germans are a very hardworking people and the endurance and strenuousness of the German labourer are incomparable. Germany owed her pre-war greatness to hard

work consistently maintained. They are born businessmen, possessing the rare gift of combining philosophical vision with a healthy practical common sense. Hence their magnificent scientific investigations and artistic culture have been going hand in hand with their marvellous industrial and commercial vitality and technical achievements.

In defiance of an aftermath of incalculable misery and wretched starvation following the trails of the great war—Germany is heroically trimming her broken sails. Through the tremendous capacity for hard work possessed by her sons and daughters, daily grinding away like galley-slaves, she is making gigantic strides for coming to the forefront and proving herself still a power to be reckoned with. German goods are flooding the world-markets with an astounding acceleration. Perhaps no other nation could have ever lived and flourished after having been so ignominiously worsted as she had been, and her survival can only be attributable to her innate vitality and energy of character. Her love of independence beggars description.

There is a peculiar pride of nationality, which characterises the Germans, but this pride need not be mistaken for that high-handed haughtiness true of some other Europeanism but is a laudable patriotic pride, which every one ought to cherish for his fatherland.

Their love of independence is expressed in their appreciation of the dignity of labour. Even aristocratic ladies and gentlemen do not consider any honest work, beneath their dignity and I have seen some of them in whose veins runs the bluest of Tonic blood, earning their daily bread, in the capacity of wood cutters, waiters, porters, maid-servants and typist girls. It would not be irrelevant to cite an instance which came to the personal knowledge of the author. An aristocrat, with an ancient line of noble ancestry behind him, lost his all during the war, excepting his palatial villa, which he, yielding to the machinations of a wily foreign speculator, and handicapped by the sting of poverty, sold away for a few thousand marks (amounting to about Rs 100, calculated according to the course of the German mark on the day of the sale). He put away the money somewhere, thinking it will keep off the wolf from the door. But, imagine his grief, when, after a fortnight, that money could hardly buy him a loaf of bread! Such had been the terrible depreciation of the German mark,

in the memorable days of the fluctuation of German currency! The miserable man, in a fit of frenzied despair, rid himself of poverty for ever—by flinging himself in the river! He was but only one of a thousand, who preferred to adopt any desperate measure, rather than stoop to the humiliating indignity of begging alms. Thus Germany is far more fortunate than India and has not to face any of those sadhu problems which present an unravellable Gordian knot to Indian reformers.

Although their religious consciousness is very alive and they are imbued with a strong faith, yet they are sane enough not to allow the canker of Communalism undermine their constitutional, political and national destiny. "Freie Bahndem Tuchtigen" (free road for the hardworking) is the motto strictly adhered to, in every sphere of life.

Legally and socially, all denominations, and beliefs enjoy equal rights, and no one, endowed with brain and brawn and real worth need forfeit his claims of preference, simply because he happens to be guilty of professing a creed different from the favoured underlings of the Government of the day.

Real merit is the only standard of judgment in the matter of appointments and preferences in various departments. Here is a hint to those in India who are still advocating the pernicious and wellnigh exploded dogma of Communalism, which is detrimental to national advancement.

The spirit of self-sacrifice and patriotism is very dominant among them. Fichte was not far from truth, when he judged his countrymen by saying that a German can never wish for a thing by itself—he must always wish it for his country also. An unquenchable flame of patriotism burns in the heart of every man and woman, who believe in the truth of the Byronic words that—

"Freedom's battle once begun

Bequeathed from bleeding sire to son,
Tho' baffled oft, is ever won."

It is interesting to note with what intrepid determination they have been willing to sacrifice on the altar of what they sincerely suppose to be patriotism, not only life and property, but also private views and preferences in the common interest of national welfare.

Their power of organization is marvelously subtle and effective, and none who has actually lived in close contact with them can remain blind to this elasticity of German disposition, which enables them, under

tactical guidance to concentrate their manifold interests and tendencies for the achievement of an identical goal

Their adaptability to changed political environment with is in perfect conformity with the evolutionary law of development and through a strange irony in their case, not seldom unmingled with a fatalistic resignation in the inevitable. The common populace and the masses voluntarily abandon their individuality, under the domination of their representative mind and give up their personal likes and dislikes petty differences of opinion and trivialities of sectarianism, and unite with one mind, whenever their national honour is jeopardised and the integrity of their homes is threatened

Physical culture has always been recognised as an indispensable element of true education in Germany. The institution of compulsory military service before and during the war, contributed largely not only to the physical vitality and well-being of the nation but also to the development of mental and moral powers of self reliance, readiness of action, and expeditious decision—accustoming the German youth to order and subordination for a common end—elevating self respect and courage and stimulating a capacity for every kind of work. Thus military training has always played an important part in Germany, standing on the same level as the school. Their chief contention at present for the reconstruction of their army and establishment of compulsory military service which, most of them are clamouring for is actuated, among other reasons, by a haunting fear of physical deterioration of the coming generation which, it is feared, will commit Germany to eternal perdition unless they are early taught the lessons of hardihood and discipline the fruits of military training. Still in absence of any military service and regular

army, the Universities keep alive a spirit of chivalry (as they have always done) in the form of Fencing Clubs, where the young Germans practise fencing, slashing at each other's faces, a youngster's education being incomplete, unless his face is ornamented with a scar or two,—the visible proof of his fearlessness of danger. These scars are looked upon as pride of manhood and, a face, however otherwise ugly, can still claim pretensions to handsomeness and inspire the softer sex of Germany with admiration provided it bears this hall-mark of courage. These scars play no contemptible part in often settling the final trend of the affections of a girl, courted by more gallants than one

The importance of military education cannot be over emphasised, and it is hoped that those who are responsible for education in India will take early steps to introduce this as a part of University curriculum. The materialisation of the Sandhurst scheme and a prompt institution of compulsory military training in Indian Universities in which the Calcutta University has taken lead, is sure to keep alive that flame of chivalry, for which India had been famous in times gone by

The tenacity of purpose for the realisation of their vaulting ambitions reigns the heart of every German. Every one, from the humblest to the highest, would risk his life and limb, in the pursuit of what he considers to be worth the winning believing with Goethe that—

The man of sense will by the forelock clutch
Whatever lies within his power,
Stuck fast to it and neither shrink
Nor from his enterprise be thrust
But, having once begun to work
Go working on because he must.

Haust

LABOUR WELFARE AND CITY IMPROVEMENT IN INDIA

By RADHAKAMAL MUKERJEE, M.A., F.R.S., PH.D.

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CONGESTION AND INFANT MORTALITY

THE efficiency of the labour force of a country ultimately governs its economic status in the world. In India there is cheap supply of labour both for the fields and the factories. In agriculture, farming is not conducted on scientific lines and hence labour is cheap relatively to capital and machinery. In fact the introduction of scientific methods and investment of capital in agriculture are retarded by the abundant supply of agricultural labour. In manufacturing industry however, the shibboleth of cheap labour can no longer apply, for as a matter of fact, Indian mill labour in relation to quality and quantity of production is not cheap. Labour is inefficient and dear in relation to the capital and the machinery which it handles. It is a sociological paradox that where man is cheap quantitatively he is dear qualitatively. In our industrial centres nothing is cheaper than human life, nothing dearer than good living and sanitary conditions.

There is no clearer index of bad environmental conditions in an industrial city than a heavy infant mortality. On the other hand, there can be no surer criterion of social efficiency and sanitary administration than the lowering of this mortality. The infant mortality of our chief industrial towns is appalling. In Bombay and Cawnpore more than half the number and in Calcutta, Ahmedabad, Nagpur and Rangoon nearly one out of three children die within a year of their birth. In industrial towns in England only one out of ten children die in the same period. If we take into consideration the child mortality in those wards of our industrial cities which are inhabited by the lower middle and labouring classes the effects of overcrowding and insanitation will be most clearly apparent. In some of these wards 8 or 9 out of 10 children die within a year. There is also a close relation between

house accommodation and child mortality. The greater the congestion, the higher the mortality and *vice versa*. In Bombay the study of the infant mortality rate by the number of rooms occupied has distinctly shown a correspondence between house room and infant welfare. The extent of overcrowding also is much more serious in the Indian cities than in the cities of the West. Of the total population of Bombay 66 per cent live in one room tenements as against 64 per cent in Cawnpore, 6 per cent in London, 5 in Edinburgh, 9 in Dundee and 13 in Glasgow. The average number of persons per room in the one room tenements is 4.03 in Bombay, 3.25 in Glasgow, 3.2 in Cawnpore and 2.5 in Edinburgh. In the worst section of Bombay the Sewri section, no less than 96 per cent of the population live in one-room tenements with five persons per room. In Karachi the overcrowding is even worse than in Bombay, the percentage of persons living in rooms occupied by 6 to 9 and 10 to 19 persons being 32.3 and 12.4 there as against 22.1 and 10.8 in Bombay.

It is estimated from Glasgow figures that in a one room tenement a child loses at least 10 inches in height and 12 lbs. in weight as compared with a normal child.

The improvement of housing conditions in our industrial cities has thus come to the forefront of our industrial programmes. It is now realised more and more that the whole future of our industrial development is bound up with the question of improving the living and hygienic conditions in our mill towns and industrial centres.

GARDEN CITIES

The work of Professor Patrick Geddes and Mr. Lanchester in reviewing the conditions and requirements of city improvement and development in different parts of India has contributed to arouse the Indian civic conscience in this regard. Garden cities

have been planned here and there though the people who benefit are not always the labouring classes. There are fine Railway Settlements at Kanchrapara, Jamalpur and Alambagh which, however, are meant to cater more to the needs of the higher employees. There are workmen's villages attached to the Buckingham and Carnatic Mills in Madras while there is a big scheme of a Labourer's colony at Indore in Nagpur. These are mostly villages comprising a large number of huts and if they are isolated and properly drained and linked up into an orderly road system, the result will be inspiring to others. Jamshedpur with her well laid out roads, parks and different grades of houses is now a beautiful city but its future is uncertain on account of the growing increase of population and demand upon living space. A few miles from Lahore a garden city for the middle class is being built, the beauty and the symmetry of the plan deserve the highest praise. Apart from these tentative or imperfect attempts at building garden cities, there are in several of our mill towns labour settlements built by the employers. In some the living and sanitary conditions are satisfactory, to many Prof. Geddes' appropriate description 'standardised slums' applies.

As a general rule mill towns and industrial centres are still allowed to be built and to grow in India without reference to any plan or to the possibilities of industrial development and expansion of population.

Calcutta with her large number of single huts or bustees compacted together and Bombay with her immense back to back tenement houses represent two characteristic types of bad housing which are gradually spreading to every smaller industrial town in India. The colossal problems of sanitation, sewerage and transport in such big cities can be solved only by the adoption of Western methods of town planning, industrial housing and means of communication. For cities like these the system of zoning and development of industrial suburbs as well as cheap suburban transport have long been felt as essential to relieve the congestion, and progress in these directions will await education as well as the adaptation of national habits to meet the demands of new development schemes.

INDIGENOUS TRADITIONS IN CITY IMPROVEMENT

On the other hand in many of the smaller industrial towns and villages, which are

becoming as closely packed as some of the labour bustees of Calcutta, Cawnpore or Nagpur, there is great scope of improvement if we can only renew the traditional practices under the new conditions. Many of the mill towns and municipalities are unable to provide the costly systems of sanitation in vogue in the West, and instead of waiting for long for better finance, it will be economically sound if we can develop along the lines of indigenous tradition.

In India the most important problem of drainage is to get rid of the surface water during the monsoon rainfall. One often notices the labour quarters on the banks of the Hooghly, in Madras, Madura, Nagpur or Cawnpore flooded during the rains spreading filth and disease all around.

A system of organised drainage for the smaller mill towns remains prohibitive in cost, for many of the smaller municipalities suffer from financial straits. The traditional Indian method has been to construct a series of tanks on a lower level which act as safety valves in cases of sudden rainfall. In a tropical climate the tank equalises the temperature and affords facilities for bathing and washing the lack of which has been so trying to the Indian factory hand in his new environment.

Municipalities can also ill afford to undertake costly engineering works to bring water from a great distance. In too many of our factory towns and villages the enormous crowds which gather at water hydrants as long as water is available indicate the inadequate supply. In mill centres one occasionally comes across a definite restriction of the quantity of water which a labourer's family may obtain. In such cases a tank on the higher site of the mill village or city deepened and embanked for purposes of cleanliness will ensure the supply of good drinking water. Other tanks might be constructed at lower levels to provide facilities for bathing and washing.

TANK AND RIVER

The tank has played a very important part in Indian social and religious life. Temples and guest houses are built on its banks while its waters are regarded as sacred and saved thereby from pollution. In many of the garden cities of Southern India, the tank is as much an object of worship as the god in the temple itself.

while the floating boat and water festival assures its periodical purification. If we can revive the respect for tanks in our present day industrial environment not only will the labourers get a more stable and copious supply of water but there will also be far greater facilities of bathing and washing than what they can enjoy at present.

A tank or a river is always a source of delight and pride for an Indian. Unfortunately, the modern Indian city development seems always to begin with the abolition of the tank and to ignore the advantages of river transport. In the jute mill villages along the banks of the Hoogly the provision of a canal system will be economically sound. The canals instead of being neglected as at Bally or Triveni should be systematically linked up with factory and storage areas. The possible developments of waterways are seen in the Netherlands as well as in Malabar and Cochin where the coast from Quilon to Cannanore is fringed with garden cities.

A further instance of disregard of opportunities will be seen in the shallow pits along the railway lines dug for earthwork. These excavations might be used for drainage channels, so that the water would not stagnate as now thereby causing malaria. Such channels might be used for irrigation or form a part of extended canal system connecting the factories and goods sheds with the villages where the factory hands live.

On the banks of the river big industrial cities like Cawnpore and Ahmedabad or smaller mill towns like those of Bengal are ceaselessly polluting the stream while the problem of water supply which is much simpler here is seldom tackled with care and respect of Indian attitudes.

The pollution of rivers in America has raised most indignant protests and called for colossal schemes for the disposal of city refuse and sewerage while in England even sanitary authorities are not permitted to pollute a natural stream by sewerage matter.

This brings us to the question of the removal of refuse in our mill towns which must also be suited to the habits and traditions of the various classes of the Indian community. One of the main reasons of the accumulation of filth and dirt in the labour quarters of our industrial cities and mill towns is the absence of an adequate number of latrines. In some of the mill villages on the river Hoogly I found one latrine for 50

families. In Nagpur there are 14,456 houses in which there are no latrines at all. Not less than 56 public latrines were to be provided for with about 1100 seating arrangements. Yet the provision is inadequate and people respond to call of nature at each and every place. Similarly in Ahmedabad more than 60 per cent of the houses are without latrines. In most of our smaller mill towns, the evil is serious, and calls for urgent measures. The long period of waiting before a public latrine as well as a heterogeneous group of men, women and children answering the calls of nature in open meadows constitute a picture where there is no decency, no regard for others and finally a callous indifference to the laws of hygiene. Most of the streets and bye lanes of labour quarters everywhere are strewn over with night soil. It is very often that the sewerage is ill-collected and ill-removed with the result that myriads of dangerous germs pollute the atmosphere of a slum which aggravates the dangers of congestion.*

In India the field latrine is the existing practice in the villages and even to-day in the small industrial towns and villages, the provision of open space with some degree of privacy will not only be cheaper but also safer than elaborate sewerage schemes. We might here refer to the suggestion of a very eminent sanitarian Dr Vivian Poore who thought 'that house and garden might be a self contained sanitary system,' and he did by experiments prove that a house with a garden of about half an acre could deal with its own refuse of all kinds and that a perfectly sanitary arrangement could be made without any drains going outside the limits of the garden itself so that it will be realised there are possibilities in this direction. There is no doubt that in many homes of the Indian Middle Class, we find an orchard and garden utilising the refuse of the household for fruit and vegetable gardening which makes the family more or less self sufficient in this respect.

COMMUNITY LIFE

Another feature of Indian life which needs utilisation in the new industrial environment is the strong group or communal spirit. Often in the slums of a hetero-

* For the above facts I am indebted to Mr. Raj Bahadur Gupta, Research Scholar, Lucknow University.

geneous city like Calcutta or Bombay, we find men belonging to the same caste congregate together in separate quarters of their own, and we have in addition their punchayats as well as their communal temples installed in slumdom. With the provision of more liberal space and of a tank in the middle with beautiful steps and a temple on its bank, there will be a revival of the community life, the discontinuity of which has been the chief cause of deterioration of the villager in his new environment. The caste punchayats which now deal with social disputes and observances may be utilised for labour organisation and welfare. Co-operative societies may utilize the caste spirit while common canteens, stores as well as welfare associations may take the place of village institutions.

A hundred families belonging to the same caste may be grouped into a village within the city which will thus be split up into several natural areas dominated by common attitudes and sentiments. Each such natural group will have a common meeting room, a common well, a common canteen, a common latrine and a common school. To bring the village into slumdom is possible under this arrangement. Co-operative housing and public utility societies, as well as community centres should be initiated to develop the civic consciousness and enlist the co-operation of the people themselves in the solution of their problems of housing and social welfare. The different natural areas into which a city may be divided will have its characteristic type of houses so that the chief difficulty of the Indian town planner, arising from the fact that every grade of house from the chamber's hut to the landlord's mansion is wanted everywhere, may be obviated to some extent. As we recognise the distinction between administrative and natural areas we can grapple more easily many of our municipal and educational problems, the tasks of community organisation, zoning as well as housing and sanitation.

In India the village is often found split up into self-contained caste wards each with its temple, its communal fund and its municipality as well as its own recreations and festivals. The traditions of handicraft and trade still support the tendencies of segregation and decentralisation to a large extent. This characteristic national trait may be utilised in schemes of city development and excursions outside the present urban areas.

Nothing has contributed more to the deterioration of the Indian mill operative than the barrier of thought, feeling and action between urban dweller and villager. The development of civic institutions in line with those which preserved his *morale* in the village can also rescue him from his selfish, imprudent and unrestrained life. The mill hand is a villager and a villager he will be. The reason why he loses *morale* in the city is that he is divorced from his group scheme of values, his institutional setting.

REGIONAL PLANNING

Our mills and factories seem as conservative and stay-at-home as our villagers. The factories should go a certain distance, exploit new opportunities in the interior of the country and reach labour nearer home. Industry and cultivation of the land have to a large extent entered into partnership in Belgium. A high proportion of its workers in factory, mine, office or shop continue to live on the land, to cultivate their own plots in their spare time with the assistance of their wives and children. That this has been possible is due to the high development of the vicinal railway system, light railway or tramways laid at comparatively small expense along the roads and now reaching a total length of 2,706 miles. The development of light railways, of canal, water as well as motor transport might create new industrial centres in the country, each with its zone of influence from which every morning the net work of cheap communications may gather in the mass of labourers and exchange the goods of the town for those of the village. The labourers will go where there is employment. They will not bring down the wages of field labour by competition. The standard of living in the villages will be raised. On the other hand, the growth in numbers of a floating immigrant population will not perpetuate the present deplorable living and hygienic conditions in the industrial centres. Industrial development in India is gradually assuming a form of nodal congestion, and the present distribution of railway communications as well as neglect of waterways and of cheap transport on the country side are contributing to it.

Thus the costly schemes of town planning and industrial housing are baffled by the continuous drift of unskilled labourers to the



HIDE AND SEEK

(From a Modern Japanese Colour Print)

By Courtesy of Dr Prabodh Chandra Bagchi

city. The wages of the labourers cannot rise on account of increasing competition. Both housing and sanitary conditions are lowered, while the labourers also find it increasingly difficult to maintain connection with their village and their family. Thus

they become habituated to slums and their slums bring in their train other slums. Without an integration of the interests of town and village, region by region, neither town nor village can be saved from deterioration.

I INDIA AND CHINA

By PRABODH CHANDRA BAGCHI, D Litt (Paris)

ANCIENT ROUTES OF COMMUNICATION

TO understand exactly the role of India in the history of her relation with China it is necessary to say a few words on the means of communication between these two vast countries of Asia. Though India, at present, touches the south-western limits of China it did not do so in ancient times. The trans-Gangetic regions of India, Assam and Upper Burma, were not so much Indianised as they may appear to day. The Chinese control on the different barbarian tribes on the south-western borderland of the Empire was not an established fact for a long time. Besides the earlier centres of cultural and political activities were confined to the north of the Yang-tse-kiang, the cradle-land of the Chinese civilisation.

How could these two countries wide apart from one another, come to meet each other on a common platform and work together for a common cause? The problem is not a simple one. If India became known to the Chinese people and if Indian Buddhism influenced and gave a new turn to the Chinese life the whole credit does not go to India. Many other countries of Asia worked for the cause of India and India owes a deep debt of gratitude to them. The question of these countries, many of which do not exist any longer, is involved with that of the routes of communication between India and China. We will therefore begin with a description of these routes.

(1) *The Routes of Eastern Turkestan*—The Tarim basin is surrounded on the north and the south by lofty mountains (Altai and Kouen-louen). In the middle, the Tarim river traverses the plain. Rising on

the east near the Chinese ports of Yu-men and Yang-kouan the Tarim river extends towards the west up to Pamir-Holur. It receives the waters of two principal rivers, that of the Yarkand and the Khotan. This region was divided into 36 small kingdoms in the time of the Han dynasty which were situated along the two great routes of communication between China and the West. The two principal routes parted from Touen-hoang, in the province of Kan-sou and one passed by the gate of Yu-men-kouan towards North-West and the other by that of Yang-kouan directly westward.

Touen hoang, we know, played a great part in the history of China's relation with the West. Like Purushapura, situated on the highway leading to the undefined west, Touen-hoang began to be a centre of foreigners, from the beginning of the Christian era. Already in the middle of the second century, the Buddhist pilgrims found a place of shelter there on their way towards the capital of China. In the third century A.D. we hear of Indian families settled down in Touen hoang. It had already become a great centre of Buddhist missionaries at that time. In the centuries following the dynasty of Wei the great patron of Buddhism and Buddhist art determined to bring about a transformation of the place, so important for the diffusion of Buddhist culture. It was at this time that the construction of Buddhist temples began and grottoes were cooped out in the surrounding hills. The number of grottoes were multiplied and a thousand of them in number, contained many works of art and statues of Buddha. It is these grottoes of *T'ien fo tang*, long fallen in oblivion, that cherished silently for about a thousand

years a wonderful library of the middle ages. The vast number of Manuscripts it contained discovered mostly by the French archaeological mission of Pelliot and preserved partly in Peking partly in Paris show amply what a great centre of learning Touen hoang was in the glorious time of the Tang dynasty. The diversity of the languages in which these Manuscripts exist Kuchean Khotanese Syriac, Tibetan Sanskrit etc show that Touen hoang was really a great meeting place of China and the West.

The southern route starting from Touen hoang passed by the gate of Yang koan and proceeding westward reached the country of Shan Shan (to the south of Lob nor). From Shan Shan it went along the course of the river Tarim up to Sou kiue (Yarkand) and crossing the Pamir (Kizil rabat) reached the country of the Yue tche (Balkh) and Parthia (Ngan si). The route of the north passed by Kiue she Tour fan the ancient capital of the kingdom of Leou lan it followed the Tarim right up to the west to Shou lei (Kashgar) and continued across the Pamir (Kizil art) up to the country of Ta wan (Sogdia) Kang kiue (Samarkand) and other countries in the valley of Oxus.

But the route to India followed a little different course. Fa hien the first Chinese pilgrim to India, notices in detail the way he followed from China to India. Starting from Singan fou in 399 A.D. He with other monks passed by the principal localities of the province of Kan sou viz *Lan tcheou* *Leang tcheou* *Kan tcheou* *Sou tcheou* and *Touen hoang* and arrived at *Shan-Shan* to the south of Lob nor. They visited the countries of *Yen li* (Karashar) *Yu tien* (Khotan) *Tseu ho* (Karghalik) *Kiuan Yu mo* (Tach kourghan) and *Kie cha* (Khasghar). They passed by *To li* (Uarel in Badkistan) and then crossing the Pamirs they reached the valley of Gilgit which leads to the region of the Indus.

A century later Song yun visited India. He has left us a fairly detailed account of the route he followed on his way to India. It is also the southern route which he followed. But from Tach Kourghan (*Tsu mo*) he went to *Pa lo* (Wakhan) and passed by *Pa tche* (the mountainous region to the north of Chitral) to *She* (Chitral). But instead of following the route of Gilgit to Kashmir he directed his course southwards

to Udyana, in the valley the of the Swat and then to Gandhara (Peshawar).

Huan tsang in 629 followed the northern route. From Kan sou he went to Kao tchang (Yarkhoto near Tourfan) then he visited the countries of *Ali m* (Karashar) *Kiue tche* (Koutcha) *Pa lou lia* (Yak ark) to the south of the Tien shan he crossed the Tien chan by the Bedel pass passed by the north bank of *Issyk-loul* where he met the Tokmak Turks. Shortly before the arrival of Huan tsang, the country had been visited by an Indian monk of Nalanda Prabhakaramitra who went to China later on to receive the highest honour from the Emperor of China. Huan tsang then passed by Sogdia crossed the Iron Gates to the south of *Kesch* (schahr in sabz) and reached the country of Tokhoarestan. The capital of the country was at that time *Houo* (Koupendouz) to the south of the Oxus. Huan tsang descended by the pass of Bamian to the valley of Kapisa. Twenty years later on his way back to China he followed the southern route. From Kapisa he crossed the Hindukush by the valley of Panjshir and reached Koundouz. He then passed by Badakshan (*Pa to tch ouang na*) *Ying po keen* (Yamgan the valley of the Koksha) and *Houen to lo* (Kandont). Then crossing the Pamir he visited the countries of Tach Kourghan (*Kie pan to*) *Kia she* (Kasghar) *Tche kiu kia* (Karghalik) *Kiu sa tan an* (Khotan). From Khotan he followed the usual route by the south of Lob nor to *Si ngan fou* the capital.

The last Chinese pilgrim who has left a somewhat detailed notice of the route he followed for going to India by Eastern Turkestan is Wu kong. He left China in 751 A.D. at the head of an official embassy sent to the kingdom of Kapisa in order to bring a Chinese ambassador. Wu kong passed by Kucha which was at that time the seat of the protectorate of Ngan si, Sou le (Kashgar) the five Che-ni (Shighnan) of the Po-mi (Pamir) and the Hu mi (Wakhan) and reached the Indus region by the valley of Yassia and Gilgit, known as *Po lu lo* (Bolor) the most frequented route for entering India. Wu kong visited Udyana (Valley of the Swat) and Kapisa. He followed a little different route on his way back to China. He passed by Ku tu (Khoital) *Kiu-mi che* (Kumedh now karategui) *She-ni* (Shighnan) and reached Sou lei (Kashgar), and then Yu tien (Khotan). He passed by Wei jong

(Yaka-aryak), Kiue tseu (Kucha), (Yen-k'i (Karashar) and Poi t'ing (Tsi-mou-sa, near Ku tch'eng) and returned to Ch'ang ngan in 790 A D

It is unnecessary to mention other unimportant details, on these routes, which were frequented for a few centuries more. The itineraries which we have just mentioned are sufficient to give a rough idea of the routes of Eastern Turkestan followed by the Chinese travellers, who came to India and the Indian monks who visited China. On account of the growing difficulties in the political situation of Central Asia the land routes were gradually given up and with the progress in the technique of navigation, the sea route began to be more and more frequented till they were left to be the only way of communication with China.

(2) *The Route of Assam*—Another route of communication existed from very early times by Assam, and Upper Burma. The difficulty of the route did not encourage very much this trade and it was thus frequented only by the barbarians of the south western provinces of China, viz Sse-tchouan and Yun-nan and the hill tribes of Assam and Upper Burma. In the middle of the 7th cen (642 A D) when Hsuan tsang was invited by Bhaskaravarman, the king of Kamarupa, he started from Magadha, passed by Champa (Bhagalpur), Kajaogala (Kankjol-Rajmahal) and Pundravardhana (Rangpur) and going eastward reached Kamarupa. This was the most usual route from the capital of Magadha to Kamarupa at that time. But though Hsuan tsang did not visit any country on the other side of the kingdom of Kamarupa he heard from the natives of the place about the existence of a route leading to south-west China. "To the east of Kamarupa," he says "the country is a series of hills and hillocks without any principal city, and one can reach the south-west barbarians (of China), hence the inhabitants are akin to the Man and the Lao. The pilgrim learnt from the people of Kamarupa that the south-west borders of Sse-tchouan were distant about two months journey, but the mountains were hard to pass, there were pestilential vapours and poisonous snakes and herbs." When Bhaskaravarman came to know from the pilgrim that the latter's country was Maha-Cina he enquired about a song which came from China but was very popular in Assam at that time. "At present in various states of India a

song has been heard from some time called the music of the conquests of Ts'in wang of Maha-Cina." He then related how he had heard of the Devaputra, prince of Ts'in of Mahacina who had brought that country out of anarchy and ruin into prosperity, made it supreme over distant regions to which his good influences extended. All his subjects, the king continued, having their moral and material wants cared for by this ruler, sing the song of Ts'in wang's conquest and this fine song has long been known there tcheou (ie Kamarupa). The song referred to was the song of the victory of the second son of the Tang Emperor Kao-tsou Prince of Ts'in over the rebel general Liu Wou-tcheou in 619 A D. This points out to the intimate intercourse that existed between the eastern countries of India and China and it is even more surprising when we take into consideration the fact that a Chinese music composed after 619 A D had penetrated the region of Kamarupa in 638 A D when Hsuan-tsang visited the country. But the existence of this route is attested even at an early date. The Chinese of Sse-tchouan knew since long that India was accessible from the south west of Yun-nan. The evidence of Chang k'ien that he found in the markets of Bactria merchandises of Sse-tchouan and Yun nan brought by caravans that passed along the country of Shen tou (India) points out without doubt to the existence of this route. Coming to later times in 97 A D, Yong Yeou t'ao, king of the Shan state (situated in upper valley of the Salween, accepted the suzerainty of the Chinese Emperor, received a sort of imperial investiture and sent in 120 A D as present to the Chinese court musicians, and jugglers, all natives of Ta ts'in. A tradition current in the province of Yun-nan would have us believe that the first Indian missionaries, Kasyapa matanga and Dharmaratna went to the capital of China by this route. The history of the Wei dynasty (Wei ho) speaks of a route from Ta ts'in (Roman orient) to China by way of Yong tch'ang and Yunnan. Yi tsing in his biography of eminent monks who visited India in the middle of the 7th cen, records a tradition which would have us believe that Sri Gupta the king of the Gupta dynasty built a "temple of China," near the Mahabodhi, in the end of the 3rd Cent A. D for twenty Chinese monks who came to India by Yun nan and Burma, during his reign. But when the route of Central Asia and the sea route were

well established commerce received a new impetus and the comparatively difficult way of Upper Burma was given up. It was only in the 7th century under the great Tang dynasty there were proposals of reopening the route. In 627-649 Lien Po ying the governor of the upper valley of Kien chang proposed that the barbarians should be put down and route of the *Si eul ho* (Tali) and India should be opened. The constant fight with the Tibetans the danger of the Southern route of Central Asia compelled the governor of Cheng tou to make the same proposal in 698. But nothing important was done towards it. It was at this time that the kingdom of Nan chao came to be founded and it kept the route in its control for a long time.

An itinerary preserved in Kia fan of the end of the 8th cen. A. D. describes in detail the route in question. Starting from Tonkin the southern centre of all commercial activities of China the route passed by Yunnan, Yunnan fou and Ta li fou. Going westwards it crossed the Salouen at Yong tchang (Yong tchang fou) on the west of the river. Going westward it reached the town of Chou ko leang (to the east of Momein) between the Shweli and the Salouen. The route bifurcated there: the principal one descending by the valley of the Shweli to join the Irawaddy on the south west and the other continuing directly to the west. Starting from Chou ko leang the principal route crossed the frontier of Piao (Burma, near Lo the frontier town of Nan tchau and passing through the country of mountain tribes it reached *Si li* midway between Tagaung and Mandalay Si li (or Si li yi) though it cannot be exactly identified now, was an important town at that time as in 802 *Su nan to* (Sunanda) the brother of the Burmese king sent to the Chinese Court with musicians was the Prince of Si li yi. The route then passed by Tou min (Pagan?) and reached the Capital of Burma Srikssetra (Prome). Starting from Prome and crossing on the west a range of black mountains (the modern Arakan range) the route crossed Kamarupa (Assam). Here it rejoined the second route.

Starting from Chou ko leang the second route went right westwards to *Teng chong* (Momein) then crossing at *Me* the mountains it reached *Li shouei* on the Irawaddy (Bhamo or near about to the north). Then crossing the river *Long tsuan* (Mo

hnyin or Mogaung) it passed the town of Ngan si near which lived the small Brahmins of Ta tsin and going westwards crossing the river Min no (Chindwin) reached the country of the great Brahmin of Ta tsin. Then crossing the mountains it reached Kamarupa. Going northwest from Kamarupa and crossing the river Karatoya it reached the country of (*Pen na fa tan no*) Pundravardhana (modern Rungpur). Proceeding south-west, it reached Kajanigala (*Kio tchou-wou lo?*) on the right bank of the river Ganges and further to the west it reached Magadha. This is exactly the route which Hiuan Tsang followed when going from Magadha to Kamarupa.

This is the route which the Chinese knew even in XII century although the kingdom of Ta li had cut off all communications of China across Yun nan. Even in the time of Mongols Rashid edd in studied the two routes from India to China one by the straits, Canton, Zaitoun, Hang tcheou and the other by Burma and the country of Zardandan and Karajang.

In 1406 we hear of a Chinese political mission sent to Burma by this route. When in 1406 the king Anuruddha (*Na lo ta*) conquered the small state of Mong yang (modern Mo-hnyin to the north west of Bhamo and to the south of the lake Indoggyi) dependant on China the Emperor of the Ming dynasty despatched a mission guided by Chang hong to the Burmese King asking him to evacuate Mong yang. The route followed by the mission is the same as that described by the itinerary of Kia fan.

Last of all when in 1652 Mir Jumla conquered Assam he boasted of opening that way the route to China.

Almost all the accounts mention particularly the dangers and difficulties of this route. Thus the report of the political mission of 1406 says: The climate of this country (the region of Upper Burma) is extremely bad. When a mission arrives there, even in the first night half of the people falls ill on the morrow almost every body is ill and from the third day onwards the cases of death increase without interruption. In spite of all these difficulties the way was frequented now and then as it was the only short route connecting south western China with Upper Burma and Assam. Indian influences were exerted in early times in Upper Burma Yun nan and Sse-tchouan and some

factors in the Indian colonization of Indo-China, can be only explained by this eastern way of communication, the sole connecting link between eastern India and this unexplored region

(3) *The Route of Tibet*—Lastly, a third land route of communication between China and India was opened in the beginning of the 7th century A.D. when the Tibetan Empire was founded and its Charlemagne the famous Srong tsan sgam po contracted marriage alliance with China and Nepal. Though the occasional hostile attitude of Tibet towards China did not permit the Chinese travellers to follow this route for a long time, yet during the 7th century when Tibet remained a faithful ally of China, Chinese ambassadors and pilgrims found this road an easy one. The first Buddhist pilgrim who seems to have gone to China by this way is a famous monk of Nalanda—named Prabhakaramitra. The date of his departure from India is not known but his presence in Tibet and in the country of the Western Turks is attested in the year 625 A.D. He was taken to China in 627 A.D. by a Chinese embassy was greatly honoured there and was asked to organise the work of the translation of sacred texts. At about the same time in 627 A.D. Hsuan chao a pious Sramana followed this route to India. Leaving the frontiers of China he crossed the desert, passed by the iron gates (Derbend, modern Buzgola khana), traversed the country of *Tou ho-lo* (Tokharestan) passed by the country of the barbarians (*kou*) and at last reached *Tou fan* (Tibet). Here he met the Chinese Princess Wen tch'eng the queen of Srong tsan Sgam po and according to her orders Hsuan chao was safely conducted to India and reached Jalandhara (*She lan-tou*). A few years later on his way back, in the company of Wang Hsuan tso he passed by Nepal (*A po lo*), paid another visit to the queen Wen tch'eng and followed the direct route to the capital of China.

The mission of Wang Hsuan tso in 647-648 to the court of Emperor Harsha followed the route of Tibet and Nepal and the history of his victory over the successor of king Harshavardhan, at the head of Tibetan and Nepalese army is now a well known fact of Indian history. It shows what an intimate relation, China was entertaining with Tibet in this period. In 657 A.D. he was sent again to India with an official mission and this time too he passed by

Tibet and Nepal. So in this period of friendly relation between Tibet and China this route of Tibet was much more frequented than the northern routes, which were in the hands of alien peoples.

But after the death of Srong tsan sgam po (650 A.D.) there was again a rupture and continual war was carried on between the two countries. Tibet found an ally in the Turks who occupied at that time a great part of the eastern Turkestan region. The most convenient route from China to India, therefore, was the sea route.

Towards the end of the 10th century a Chinese monk seems to have followed this route on his way back to China but his itinerary is not very clear. Ki ye came to India in 966 by the route of eastern Turkestan, but a few years later on his way back to China, he passed by Nepal and a place which he names *Mo yu li* (probably Mayurata near Tibet?) and visited the temple of *San yue* (?)

Lastly with the foundation of the great Mongol empire of Kubilai khan in the 13th century, regular relation was re-established between Tibet and China. We will speak later on of the great role played by India in this period in the history of Sino-Tibetan Buddhism just before the advent of a dark age which witnessed the cessation of all relation between India and China.

(4) *The Sea Route* It is possible that a sea route was already traced out long before the Christian era by the hardy Polynesian people who occupied and still occupy the countries of further India and Insulinidia and it is possible also that this was the route which was later on followed by the Indian colonisers. But we have historical evidence of the existence of this route only from the 1st century A.D. when the Hindu settlers reached the countries of Indo-China. Chinese records would have us believe that the Kingdom of Fou nan (Bhnom preserved in the name Pnom penh), on which was built up later on the Cambodian empire was Hinduised by a Brahman named Houen tien (Kaundinya) as early as the 1st century A.D. The original ruler of Fou nan" says the tradition, "was a woman named Ye-tiou. There was a foreigner named Houen tien (Kaundinya) who practised a mystic cult. He was given in dream a bow and an arrow and received the order of embarking on a junk of commerce and to

take to sea He discovered the bow in the temple and decided to follow the merchants across the sea He reached Fou nan and submitted and married the ruling queen The earlier kings of Fou nan were descendants of this Hindu The genealogy of the dynasty as given by these Chinese records would place this first Hinduisation of Fou nan—Kamboja in the first century A D

Towards the end of the first century A D the *Periplus of the Erythrean sea* mentions the existence of a sea route to China Beyond the country of Chryse (Indo China) the ocean (navigation ?) extends up to the country of Thin In this country in the north there is a great inland city called Thinæ From that city by the land route the silk passes by Bactria towards Barygaza (Broach) and by the Ganges up to Lamuria. (Damirica—Tamilaka) But the land is not easy of access because there are very few men who come back from there Ptolemy when mentioning Kattigara (identified by some with Tonkin) the port of Sinai speaks of the existence of navigation between Kattigara and the West In 166 A D the king of *Ta tsin* An tun (Marcus Aurelius Antonius) sent an embassy to the Chinese Court It landed in Je nan (Tonkin) which was the port of China at that time

The foundation of the Indian colony of Champa which occupied almost the whole of modern Annam is placed unanimously in the 2nd century A D The Sanskrit inscription of Vo can (near Khan hoa) the oldest Sanskrit inscription discovered in further India cannot be dated later than the end of the 2nd century A D It presupposes an already well established settlement of Indians on the coast of Annam

In the Wou period (222-280) the *Franchan* king of Fou nan sent one of his relatives, Su wu as ambassador to India He left Fou nan and embarked at the port of *Tcou lou-li* (Takkola Tala takkola of the *Iru* malai inscription of Rajendracola 1030 A D which was situated near the Isthmus of Kra) The vessel followed the course of a big bay of the vast Ocean and reached the mouth of the river of India the Ganges after a long sailing They went up the river for over 7000 li and reached the capital of the Murundas The Murunda king was very pleased to receive the envoy of the king of Fou nan and sent in return one Che song as ambassador to the court

Fou nan with the horses of the Yue che country as present It was at this time that the Chinese emperor sent two envoys Kang tai and Chou ying to Lou-nan. They met the Indian envoy Che song there and collected detailed information from them on India

All these point out to the existence of a sea route in the 2nd and 3rd century A D which connected India with the Far East It is not improbable that the port of Iakkola which is mentioned by Ptolemy too was at first the port beyond which the vessels from the West did not go

The Indian colonisers of Fou nan and Champa probably proceeded to the inland region by the land routes from Takkola But the vessels soon proceeded farther and following the Coast line reached Tonkin

At the time when the sea route was opened Tonkin became the distributing centre Tonkin (Kiao tche) was annexed to the Chinese empire in the second cen BC during the rule of the former Han dynasty But became a real Chinese province in the end of the 2nd cen A D The embassy of Marcus Aurelius disembarked at Kiao tche in 166 A D Shortly after the trouble of the Yellow Bennets which desolated China towards end of 2nd cen A D compelled many peace loving Chinese to take refuge in Tonkin which was comparatively calm Amongst them we find Meou tseu author of a famous text, called the dissipation of doubts Mou tseu belonged to the nobility and once filled up some high rank in the state and as such was a devout confucianist But Buddhism fascinated him more and during his stay in Tonkin he wrote his treatise in defence of Buddhism In the beginning of the 3rd cen A D the parents of a famous monk Seng houei came to Tonkin They were of Sogdian family long settled in India The father of Seng houei came to Tonkin for his commerce and was established there with his family Seng houei was born there The official mission of Kang tai and Chou ying to Fou nan started from Tonkin When in 296 a merchant coming from the confines of the Mediterranean Orient, Ts in louen arrived in Tonkin the governor of Tonkin sent him to Nanking The Chinese governor Lu tai sent some officials to propagate Chinese civilisation to the south to Lin yi (Champa) and Fou nan (Kamboja) the mission started from Tonkin

Thus from the time of the latter Han dynasty all the kingdoms of the south sea

followed the way of Tonkin and did not go up to Canton

However the navigators began to take little by little the more direct route from China and Canton prevailed on Tonkin. It is at Canton that Yi tsing disembarked in the 7th cen. But the displacement did not take place without a fight. Canton really was a Chinese Province whereas Tonkin was a sort of protectorate and the people of Canton pretended to monopolise to their profit the benefits of the foreign trade. In 192 the governor of Ling nan (ie two of the 2 Kouang, koug tong and Kouang s) sent a

report to the Emperor complaining that the foreign vessel had begun to go to Ngan nam (Tonkin) and requested him to issue orders forbidding commerce in Tonkin. The demand was rejected. But the geographical situation of Canton did what the administration failed to do. From the 8th cen. Canton became the principal port of disembarkation of the Arab merchants of the 9th cen. Independence of Annam in 965 spoiled all possibilities of the external commerce of Tonkin. Canton prospered till the arrival of the Europeans during the last century.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses etc. will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor M R.]

ENGLISH

THE RELIGION OF ANCIENT GREECE by Thaddeus Zieliński. Translated from the Polish with the author's Co-operation by George Papall Noyes. Published by the Oxford University Press. Pp 104 + 235. Price 7s 6d.

There are nine chapters in the book under the following headings: (i) Introduction, (ii) The Deification of Nature, (iii) The consecration of work, (iv) The Revelation of God in Beauty, (v) The consecration of Human Society, (vi) The revelation of God in goodness, (vii) Religious Philosophy, (viii) The Revelation of God in Truth and (ix) Conclusion.

The author has at the outset formulated the following principle:—As a man bereft of artistic feeling cannot understand Greek art so one who lacks religious feeling cannot understand Greek religion (p. 13).

He has tried to enter into the spirit of the ancient Greeks and to feel their feelings. The interpretation of Greek Religion by such a man cannot but be convincing. But fanatics can never be convinced.

The plan of the book and the treatment of the subjects are excellent. The author has carefully separated the essential features of Greek Religion from its non-essential features and has clearly described its fundamental Principles. His exposition of the Deification of Nature is so beautiful that one is tempted like Wordsworth to turn Pagan

and to see one's self surrounded by friendly deities.

The ancient Greek writes our author "felt and saw God in the road itself in the yellowing meadow in the fragrant grove in the ripening grace of the garden. He surrounded himself and his human life with a whole swarm of deities of nature now kindly now threatening but always sympathetic. And what is most important, he succeeded in establishing a spiritual union with those deities" pp 16-17.

But where is the God of so called mono-theistic religions of the world? In the heavens? Our author asks why in the heavens? He remarks—

Here one feels the poison introduced by Judaism into Christianity. Thus in very truth the religion of the Old Testament violently tears our natural feeling of gratitude away from that which immediately calms and caresses us and diverts it to a hypothetical Creator. p. 16.

Judaism, Christianity and Mahomedanism have banished God from this earth. If God were in the heavens we would rather be Pagan. The author's remarks on fetishism are worth quoting. He writes—

When Portuguese sailors who in their own country worshipped the Lord Jesus the Mother of God and the saints on the canvases of their masters, became acquainted with the formless blocks of the savages. They gave them the name *feticos* or *feticus* (*idcus*) that is (god) made with hands for the reason that in their opinion (whether correct or not) is a matter of no consequence) the given tribe of savages beheld in such a block not

an image or symbol of a deity existing outside it and independent of it but the deity itself. Otherwise we should have to term fetishists even the Christians and not only the Catholics and the Orthodox but also the Protestants who admit that the crucifix is something holy or else the very term 'fetishism' would lose all value as the expression of an idea, and would retain value only—as an insult. p 374.

In describing idolatry the author says that the statue is only the image of the deity and not the deity itself. p 70.

Yet writes the author the Greeks bowed down to their statues. To be sure but absolutely in the same sense in which faithful followers of the old Christian faiths bow down (the phrase is of no importance here) to the images of Christ, the Mother of God and the saints and an Athenian who burned incense before the statue of his Pallas did so with absolutely the same feeling with which today a Catholic or an Orthodox Christian on Saturday evening lights a lamp before the image of the Most Holy Virgin. Pp 75-76.

The author has vividly described how work and Human Society were sanctified by the ancient Greek. To him life was full of joy. Our author rightly says—The Greek religion fully deserves the name of the first and only religion of joy in the history of humanity. p 60 (Italian authors).

Where shall we find the Religion of Beauty? In Greece and Greece only. Our author says—

God reveals himself in beauty—Such is the faith of the Hellene, blasphemously forgotten by his heirs p 89.

In the chapter on Revelation of god in good news—The author describes the gradual evolution of morality and spirituality. In this connection he quotes the following prayer of Socrates—

Lord Zeus grant us good even without our request grant us not evil even at our request (Alcibiades v 143 A) p 139.

The author deplores the fatal gift of intolerance which Christianity had received from Judaism. p 216. Christianity gradually became Hellenized and still it could not free itself from that intolerance. p 218.

To be sure—writes our author this Hellenization of Christianity advances hand in hand with the destruction of Hellenism the struggle of the two religions which begins in the third century is accomplished by frightful losses of the cultural values of humanity at the very thought of which the heart bleeds. Amazement seizes us at the sight of that senseless suicidal fury with which a people turned against all the most beautiful and most noble creations which it had itself fashioned from the very beginning of its existence on earth. The pagan temples might have been adapted to Christian services—the example of the Parthenon proved this. No the abodes of devils must be destroyed. The fruits of the inspiration of Phidias Praxiteles and other artists might have been preserved as museum curiosities an edict of the most Christian Emperor Theodosius even required this. No the statues of devils must be demolished. This visual beauty perished and there perished also a whole literature that was related to the pagan worship all the liturgical hymns all the writings of the theologians and exegetes. Pp 218-29.

The book is well written it is popular and

interesting and is at the same time scholarly. There can be no plea now that there is no popular book on the religion of ancient Greece.

THE DOCTRINE OF THE BUDDHA THE RELIGION OF REASON. By George Grimm. Printed in Germany and published by the Offizin W. Driguln Leipzig in 1926. Pp xxiv+336 size 9 1/4 x 6 1/4 (Price not printed in the book).

The author has tried his best to enter into the spirit of the Buddha and being thus inspired has expounded The Four Most Excellent Truths. These truths are—

(i) The most excellent truth of suffering
(ii) The most excellent truth of the arising of suffering

(iii) The most excellent truth of the annihilation of suffering

(iv) The most excellent truth of the path leading to the annihilation of suffering.

In the Appendix the author has compared the Doctrine of the Buddha with that of the Upanishads.

According to Grimm 'Nibbana' is a positive state and the I also is something unchangeable. He writes—

Everything is Anatta not the-I and does not belong to my inner essence the whole external world as little as my corporeal organism with consciousness I am beyond all this beyond the world. This was one of the truths which the Buddha had to tell us. P 299.

In another place he writes that in the Discourses of the Buddha everything circles round the Atman the I. This Atta is the unchangeable centre to which all the Discourses of the Buddha point or from which they proceed. P 496.

Then he compares the method of the Upanishads with that of the Buddha. He writes—And as we can hardly read a page in the doctrine of the Upanishads without coming upon the Atman, in the same way there is hardly a Discourse of the Buddha which does not deal with the Atta in some form or other. When the Upanishads are therefore simply characterised as the doctrine of the Atman this qualification is not less true of the doctrine of Buddha. But with the Upanishads and thereby with the general mode of Indian thinking the Buddha is also in harmony inasmuch as he sought to find the Atta by taking away from it everything inessential to us to our I to our Atta and thereby separable from it. He even has brought this method to its highest perfection by substituting for the fundamental question 'What is Atman? What is my I?' the other one, 'What is the Atta in my case not? What is in any case not my I? What is Anatta?' P 496.

Thus the Buddha, says our author has not become untrue to Indian thinking rather is his doctrine the flower of Indian thought. He is the true Brahmin who has completely realised the ideal of the Upanishads. And precisely because this is so India will again greet him as her greatest son as soon as she again shall have recognized this. P 502.

The authors conclusions may seem to be startling to some but are nevertheless true.

We have quoted from this book only a few passages relating to Götama's *Anatta Vada* (the doctrine of Non Ego). We cannot make room for

any passages relating to Nibbana and other subjects. The readers are referred to the original book.

We have not seen for years such a scholarly production. It is based on Buddhist canonical scriptures and is, on the whole a reliable book. No Buddhist scholar should be without a copy of this book. It is a book to be bought and carefully studied (Mr Arthur Probstham 41 Great Russell street, will supply the book for 16s).

THE CHRIST OF THE INDIAN ROAD *By F Stanley Jones* Published by Holder and Stoughton Ltd London. Pp 254 Price 3s 6d.

The book is written by an American who has come to India as a Christian Missionary. Being an American he cannot directly have any political motive for Christianising India. So what he writes is worth reading and moreover he has some new ideas to impart.

He finds three current methods of preaching Christianity—

(1) The old method of attacking the weaknesses of other religions and trying to establish your own on the ruins of the other (2) The method of Doctor Faquirah which was to show how Christianity fulfils the ancient faiths—a vast improvement on the old method (3) The method of starting with a general subject of interest to all and then ending up with a Christian message and appeal. p 32

The author felt instinctively that there should be a better approach than any of these three. He says—Christianity must be defined as Christ not the Old Testament, not the Western civilization not even the system built around him in the West but Christ himself and to be a Christian is to follow him. p 33

Here he makes a distinction between his Christianity and the Christianity of the Christian churches and his Christianity means following Christ. But what does he mean by following Christ? The word Christ does not appeal to many minds. The word is appellative though originally it meant the anointed and was applied to kings, priests and patriarchs, it has now come to mean The Messiah or The saviour of the world. If this be the meaning of Christ there is little hope for educated Hindus becoming Christians. Among Hindus the idea has become almost instinctive that every one is by God's Grace, to work out his own salvation. There is no place here for a Saviour.

Though a Christ may not be acceptable Hindus will gladly accept Jesus. They will accept not only Jesus but also Hillel and Philo, Socrates and Epictetus, Jaina Valya and Buddha, Chaitanya and Rama Krishna and in fact, every one who has a message to give. Hindus leave their doors ever open. There is a vast hospitality. They invite every message-bearer and hear his message.

God reveals himself in every country and in every age. But he is inexhaustive and inexhaustible. Even the whole universe past, present, and future, temporal, supertemporal, spatial or super spatial, imagined, unimaginable or unimagined cannot reveal all the aspects of his nature. How can then one nation or one man be said to have known him fully and totally? To know him we have to go off our fellow pilgrims to all the message-bearers, torch-bearers and mys-

tics to all the reformers, prophets and saints. We invite them to our own house and we go to their houses uninvited. We consider no one to be a foreigner. The whole world is one family and we are all brothers and sisters.

This is why we accept all the world teachers and reject none. But this acceptance and rejection can never be absolute. When we say—we eat a mango does this eating mean eating its skin and stone also? Does the fowl eat the fowl entire—the feathers, bones, beak, claws and intestines with the ingesta? In the religious world also we accept what is valuable, ignore what is non-essential and reject what does not conduce to morality and spirituality. We have freedom of choice.

Now what is the message of Jesus? What are his contributions to the religious history of the world or of his own race?

The subject has been thrashed, thread bare and the conclusion is—there is nothing new in his message and he makes no new contributions to the religious history of the world or of his own race.

Yet there are some points in his teachings and some traits in his character which are worthy of consideration and acceptance.

We may give a brief summary of what we accept and what we reject.

(i) We accept Jesus when he asks us to love God but we reject him when he attributes anger, fickleness and vindictiveness to God. describes him as living far off in the heavens and assumes a Rival Being the very Satan ever contending with God for supremacy.

(ii) We accept him when he asks us to pray for those who hate us and persecute us and we reject him when he himself refuses to pray for non-believers (John XVII 9).

(iii) We accept him when he asks his disciples to take no thought for the morrow and we reject him when he asks them to pray every day for their food for the morrow (Mt vi 11 Lk XI 3).

(iv) We accept him when he says that God does not want sacrifice and we reject him when he himself offers animal sacrifices (Mt 26 17 ff Mk 14 12 ff Lk 22 7 ff).

(v) We accept him when he enjoins us to love our neighbours and we reject him when he says that our neighbours are only those who are our benefactors (Lk x 29-37).

(vi) We accept him when he asks his disciples to love their enemies and we reject him when he denounces unbelievers and non-believers as dogs, swine, vipers for Satan and children of Satan.

(vii) We accept him when he asks his disciples to preach the gospel and we reject him when he positively enjoins them not to preach to the Gentiles (Mt 10 a vide also to 24).

(viii) We accept him when he feels for the poor—the sheep without shepherd—and we reject him when he says that he speaks to them in parables with a view to deluding them (Mt xiii 13 15 Mk iv 12 Lk viii 10).

(ix) We understand him when he asks his disciples to follow him and we reject him when he asks them to hate their father and mother, wife and children, brothers and sisters (Lk xiv 26).

(x) We accept him when he preaches non-resistance and we reject him when he makes

arrangements for buying swords and for armed resistance. (Lk xxii 36-38)

(xi) We accept him when he asks his followers to be not afraid of what kills the body and we find him waiting when he flees for life is terror-stricken, sweats a bloody sweat and prays for removing the cup.

(xii) We admire him when he does not hesitate to break the sabbath laws and we reject him when he wants every one to fulfil even the least of the Jewish commandments (Mtt v 18-19 vide also xxiii 23)

We unhesitatingly reject his mediatorship his theory of Eternal Damnation and the salvation of the elect only and also his theory of moral actions which is based on reward and punishment. But he preached two principles which are of permanent value.

The first is the Fatherhood of God. The idea was borrowed from Judaism and had also been prevalent long before Jesus among Hindus and Greeks. But this antiquity of the principle does not detract from the value of Jesus preaching it. A truth bears repetition.

The second is—(a) Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and (b) Thou shalt love thy neighbour as thyself.

These ideas also were prevalent at the time of Jesus and were quoted by him *verbatim* and with acknowledgment from the Old Testament (Deut vi 5, Leviticus xix 18)

Now these are the essence that we extract from the teachings of Jesus and we cordially accept them.

What is not found in Jesus must be sought for elsewhere.

Who teach us that God is *Satyam*—Immutable Reality *Jnanam* consciousness *Anantam* Infinite *Anandam* Joy *Santam* Tranquillity *Svayam* Blessedness? Not Jesus but the Rishis of India.

Who teach us that He is *Sundaram*—Beautiful? Not Jesus but the seers of Greece.

Who teach us that He is One without a second one without a rival (i.e. a rival like Satan or a second God)? The Rishis of India.

Who teach us that He is our *Antaryamin* (Inner guide and controller) The Self of our self our Inner self? The Rishis of India.

Who teach us that He is our *Bandhu* and *Salha* (friend and companion) and *Sukrid* (good hearted sweet heart)? who teach us that He is Dear and is dearer than everything in the Universe—father mother a brother sister husband wife—nay even one's own child? The sages of India.

Who teach us that He is to be worshipped as Dear? Who teach us how to commune with Him and to perceive Him directly and immediately? The Rishis of India.

Who exhort us to rise above not only worldliness but also Other worldliness? Who teach us that pleasure of Heaven (Heaven as popularly and scripturally understood) are not the highest Good and Perfect Bliss? The seers of India.

Who teaches us Universal love—love for every creature? Who teaches us *maitri* (Love) *Karuna* (compassion) and *Mudita* (sympathetic joy)? The Buddha.

Who teaches us *Atatuk Bhakti* (Uncaused and spontaneous devotion)? Sri Chaitanya.

Who teach us *Aislama Dharma* (work without any desire for fruits)? The seers of India.

Who teach us self conquest and equanimity? The Buddha and Socrates.

We are indebted to all the seers of the world.

There are sages and saints, prophets and reformers torch bearers and mystics in all countries. Though of different countries, they belong to one Brotherhood and Jesus belongs to this Brotherhood.

MAHESHI GHOSH

THE OCEAN OF STORIES BEING C. H. TAWNEY'S TRANSLATION OF SOMADEVA'S KATHA SARIT SAGARA NOW EDITED WITH INTRODUCTION FRESH EXPLANATORY NOTES AND TERMINAL ESSAY—H. J. N. M. Penner, M. A. F. R. G. S. F. G. S. etc. Vols. VI and VII Published at London MCMLXXVI for circulation among subscribers only by Chas. J. Saucyer Ltd. Grafton House W. 1

We have already written from time to time about this superb edition of the late C. H. Tawney's translation of the Katha Sarit Sagara. Vols VI and VII which have come out recently are in general get up and wealth of notes appendices etc. similar to the volumes previously published. In the present volumes we get the famous stories of the *retalavancharimsati* eight in vol VI and seventeen (really sixteen) in Vol VII.

Vol VI is enriched by a valuable introduction by Mr. A. R. Wright president of the Folk Lore Society. His words on the transmission of folk tales and on the importance of making the Katha Sarit Sagara available to western students are well worth quotation. He says

One of the many interesting problems in connection with the transmission of folk tales is the exact part played by literary versions. It is a common place to say that folk tales have passed with changes—now and then becoming something rich and strange in the alembic of genius—into literature and thence they have again descended amongst the common people the folk and have been worked over once more by the popular taste and fancy which have selected what appealed to them and have effected still further changes and adaptations. In later ages the literary vehicle has probably been the most effective of the means of transmission from people to people where in earlier ages the captured warrior and wife the slave passing from hand to hand and the trader and traveller were the *colporteurs* of folk tales to fresh fields and pastures new. The gypsy also has played his part though he has not yet received the full credit due to him as the spreader of folk lore and it could be shown if need be that drolls or stories with a humorous appeal have naturally leaped national or racial boundaries more easily than stories depending for their point on custom or belief. Several writers have already pointed out the obvious influence of the wide circulation and popularity of Perrault's *Contes* upon the genuine *Maerchen* or neighbouring countries but the general questions of the effects and extent of literary transmission of tales have hardly yet been intensively studied or appreciated, even in the case of the greatest of all literary disseminators Boccaccio and Straparola. The Katha Sarit Sagara will now be available for the

study of its relation to popular tradition and the influence of its contents chiefly through Persian Arabian and sometimes Jewish recensions upon the folk tales diffused through the West and reconverted into popular *Märchen* by medieval jongleurs pilgrims preachers merchants and pedlars

The introduction to Vol VII which has been contributed by Prof Maurice Bloomfield of John Hopkins University is a striking statement of the methods and principles of the scientific study of folk lore. He hopes that the day is not far off when the scientific study of the themes round which fiction grows up will produce an Encyclopaedia of Fiction to which students will in the future turn for information regarding the origin transmission and modification of fiction *motifs*. Thus Fiction will develop into a self-centred science whose real philosophical or psychological meaning is as yet unstated. A prerequisite is obviously the collection assortment and critical appraisal of all the materials that appertain to the subject. Mr Penzers elaborate foot notes and appendices will we are perfectly certain contribute greatly to the rapid and healthy growth of this Science of Fiction. In this field as in all others the greatest enemy of proper development is *dilettantism*. A scholarly work like Tawney and Penzers *Ocean of Stories* will help largely to inspire awe into the smatterer and stimulate the serious student of culture-history

A DICTIONARY OF MODERN ENGLISH USAGE by H W Fowler published by the Oxford University Press on oct 15p 42+VIII cloth. Price Sh 6 nett

The writing of correct English depends to a very great extent on knowledge of Usage. You can write a good many but it is allowable to write a good few? How did we come to use the word happening in English to signify an event? And is it good English to write the happenings of the day instead of the events of the day? Most of us have doubts regarding the use of words and phrases and this Dictionary will help us to tide over our difficulties. To the possessor of this volume the dictum When in doubt leave it out will lose much of its infallibility and the confidence it will give to writers will surely improve the style of many who never go out of their way to find a suitable word to brighten up their composition

The book is well printed and got up and cheap at 6 Sh.

OXFORD UNIVERSITY PRESS, GENERAL CATALOGUE 1926

This is the latest catalogue of publications on all subjects by the Oxford University Press. It contains a descriptive list divided into six sections. (General Literature Modern History English and Modern classics The Ancient world Natural science medicine and technology and Oxford Bibles and Prayer Book.) and an alphabetical list. The volume consists of nearly six hundred pages and is well printed and got up. Oxford publications cover practically every field of human thought and as such this complete catalogue should be of the greatest value as a reference book giving information about good books on all subjects.

A. C.

HOLIDAY FICTION

We have received some very good books of fiction from Messrs Hodder and Stoughton St. Pauls House Warwick Square London EC 4. Most of them are by well known authors e.g. E Phillips Oppenheim Edgar Wallace, B W Sinclair Zane Grey and others. Even the most serious of minds have to seek relaxation from time to time. At such times nothing could be better than a voyage on the uncharted oceans of imagination. Tumultuous affairs with cyclones and typhoons, desperate fights with bucaniers, relentless pursuits by secret gangs exploits of the fearless and the reckless moonlit lagoons—the natural abode of romance dark intrigue and bloody secrets, wild zones where men never step such things cannot be supplied by tourist agencies nor by department stores. The only way probably to get them is to obtain a supply of the latest fiction from H & S and to lock oneself in for days and days and days. The following are some of the best books we have received

WILD WEST By B. W. Sinclair Price Sh 7 6
A book in which one gets a vivid picture of the rancher's life in the western states of the U.S.A.

ENTER A MESSENGER By Richard Blaker Price Sh 7 6 The story of a man who was interested in all the world and a woman who was interested only in him

THE GOLDEN SCARAB By Hopkins Moorhouse Price Sh 7 6 A mystery story

HARVEST By Peter Deane. Price 7/6 Sir Philip Gibbs contributes a fore word to this novel. The novel deals with the problems of the men and women peacetime victims of war who are expected to hate one another but cannot. Pictures of Allied soldiers feeding rickety German babies and of love overriding barriers of racial prejudice raise this novel above the level of the average time-killing sort.

WARDS OF THE AZURE HILLS By Guy Morton, Price Sh. 6

DAYS OF 49 By Gordon Young Price Sh 7 6
A really good book.

THE HOUSE OF JOY By Christine Orr Price 7 6
THE TRAITOR'S GATE A thrilling book by Edgar Wallace. Price Sh. 6

THE DARK DAWN By Martha Ostenso Price Sh. 6

UNDER THE TOTO RIM A new Novel by Zane Grey Price Sh 6

THE BELOVED RAJAH A brilliant first novel by A. E. R. Craig A love story with a good plot.

THE CHAINWAY SYNDICATE By E. Phillips Oppenheim Price Sh 3 6

MADAME By E. Phillips Oppenheim Price Sh 3-6

MR. BULLINGHAM THE MARQUIS AND MADEIRA An extraordinarily clever book by E. Phillips Oppenheim, Price Sh 3 6

HARVEST GARRARD'S CRIME By E. Phillips Oppenheim. Price Sh. 7 6

Quite upto Phillips Oppenheims Standard

THE LIGHT THAT LIES By Mrs Victor Price Sh. 7 6

has got the oldest and the most intelligent democracy in the whole world. Even as it is there are quite a number of our Council Members whose treatment of financial questions in the Council is well above the ordinary level of perfection—and this is a fact which has been repeatedly acknowledged from the Treasury Benches. To talk of extravagant diction and hyperbole highly coloured phrases and habitual waste of words (p 80) in connection with the Indian budget debate is certainly, in our opinion very much in excess of the needs of the situation and we are afraid such remarks of the author will cause wide resentment. In the next chapter the author gives us a very lucid account of the relations of Central and Provincial Finance—a subject on which unfortunately there has been no end of inter provincial jealousies and quarrels in recent years. In this connection the author very lucidly explains (at pp 167-9) the difficulties of present provincial finance in as much as the resources assigned to the provinces are already inelastic and will become more so with the lapse of time. This aspect of provincial autonomy will demand the most serious consideration from the Royal Commission that will meet in 1929. The remaining chapters of the book deal with financial administration—the collection of the revenue the working of the treasury system Ways and Means Balances and Reserve operations accounts and audit, public debt and local finance. In the several appendices also, the author gives much valuable information that will be of great use to all students of Indian Finance.

B M

ECONOMIC ORGANIZATION OF INDIAN VILLAGES VOL 1 DELTA VILLAGES By N G Ranga B Litt (oxon) *Andhra Economic Series no 1 Price Rs 2-*

The present book is the first outcome of a study of Indian village economy proposed to be made by the author who claims to be an agriculturist himself. In this monograph Mr Ranga has taken the Guntur district in the Madras Presidency as his objective and has dealt rather elaborately with every phase of the agricultural life there—dry crops wet crops cattle breeding position of ryots condition of labourers, farm budgets domestic budgets, agricultural indebtedness and so on. Although the book shows signs of much labour on the part of the author yet the arrangements have been far from satisfactory the chapter on farm cost enquiry being the only one worthy of some note. The book has thus failed on the whole to justify the comprehensive name that it bears. We hope however that the author's labours will soon fructify into more attractive and instructive contributions towards the solution of our village problems which are the greatest problems of the hour.

N S

THE SCIENTIFIC STUDY OF HUMAN SOCIETY By Franklin D Giddings Professor of Sociology in Columbia University. Published by the Oxford University Press Price 2 dollars 1924

As the name indicates this is a work on the application of rigorous scientific methods to the study of human society. Prof Giddings the distinguished author of this volume by his important contributions, has more than any one else in recent

years brought the study of social institutions to its present advanced position. It is therefore fitting that he should indicate the lines in which social phenomena can admit of verification. Societal forms unlike physical and biological ones are less definite and more variable and are therefore more difficult for accurate and precise study. But even here much can be achieved by the application of statistical methods and sociological generalisations can be brought to the same level as those of other sciences. But the measurement of societal facts has limitations and these should be thoroughly understood before really profitable results can be expected. Prof Giddings has carefully laid down these limitations and ably shown that while the ultimate object of Sociology is the discovery of social constants in the sense of approximations e.g. the ratio of population and food formulated by Dr Raymond Pearl the most fruitful domain at present, in which precise scientific methods can be applied is the measurement of social variables specially their correlations.

The present work consequently is not to be regarded as a treatise on Sociology but rather as a work on methodology of that science. Being the only work of its kind and admirably written it is eminently fitted to be used as a text book and in fact no study of human society can be said to be complete until the problems discussed in this volume are thoroughly mastered.

B S Guha

HINDI

SRI PRACHANASAR TILA PART II By Brahmacari Satiprasad the Editor Jumnitra Surati Published by the Digambar Jain Pustakalaya Chandanwar, Surat 1925 Pp 396

Brahmachari Satiprasad is well known for his enthusiasm in the diffusion of Jain literature. He has done a service by publishing this old book on Jain philosophy by Kundakundacharyya who flourished in 4th Vikrama era. This book written in Prakrit is named *Sri Prachanasar* and is much appreciated in the Jain circle. The editor has spared no pains in elucidating the abstruse problems of Jain philosophy.

SRARAKHARA PART II—Translated by Pandit Nandlal Vaidya. Published by the Digambar Jain Pustakalaya Surat 1925 Pp

This book on the conduct of the Jain *Srarakhas* was written in Sanskrit verse by Gunabhusanacharya. The subject is fully explained in the body of the book and the appendix gives the Sanskrit original.

ENGLAND KE SANGATHANIK KANYU—By Suparsuadas Gupta B A. Published by A Kumar & Sons Arrah, 1925 Pp 107

The constitutional laws of England are presented in Hindi following the English work by Dicey.

SINSHA SAMASTA—By Srimad Sankaracharya Maharaj of the Govardhan Math. Published by Jainprasad & Bros Agra Pp 71

Swami Bharat Krishna Tirtha who is the Sankaracharya of the Govardhan Math is vastly learned in Sanskrit and Western lore. He delivered an

address to the students of the Jwalapur Mahavidya laya in Sanskrit dwelling on the drawbacks of the present system of education. He has touched upon many important point and shows how education is suffering from the contact of the European method of teaching.

Alexander the great is placed at 700 B.C.—but that is not borne out by the existing materials of history.

PRFATA LOKA—By **Pundit Ramnaram Pathak**. Published by the **Radhesyam Pustakalaya Bareilly** 1926 Pp 186

A discourse on spiritism and a collection of the anecdotes of some well known disembodied spirits.

VEDAJNA **MANU** **MULAR**—By **Surendranath Tiwari**. **Nawal Ashore Press Lucknow** Pp 93

A short life sketch of the world famous Indianist.

Tikhi Siksha—By **Marginal Ahu Gandhi and Richard B. Greg**. Published by the **Siksha Bibhag Charkha Singh Sabarnati** Pp 72

A useful and illustrated hand book on spinning.

RAMES BASU

GUJARATI

KAVITA AND SAHITYA VOL. 1 By **Rao Bahadur Ramabhai** printed at the **Diamond Jubilee Printing Press Ahmedabad** cloth cover Pp 356 Price Re 1 0 0 (1926)

Rao Bahadur Ramabhai's valuable work in the field of pure literature is known to every Gujarati. His essays on poetry and literature collected in book form had been long out of print and taking advantage of a fresh edition he has very conveniently grouped them into different appropriate groups and thus this volume contains essays only on poetry or poetics. It has taken its place already as a classical work on the subject.

DINA SIVA By **Siddhass Chansy Thakkar** is a collection of several public letters and contributions from him at the time a conference of the subjects of the Cutch State was held in Bombay in October 1926. They throw a flood of light on the subjects treated therein.

VIR DHANANJOY By **Maha Sanhar Somersaur Pathak** printed at the **Prabhu Vajra Press Baroda** cloth cover Pp 149 Re 1 1 0 (1926)

As its name implies it is a connected life story of Arjuna, taken from the Mahabharata and told in a simple style. This enables the reader to appreciate Arjuna's prowess at its proper value at a glance.

DIVA DHAM DARMAN By **Vrajlal Tribhuvanji Kanti** printed at the **Gurjar Pratih Press Calcutta** Paper cover Pp 150 Price Re 1 0 0 (1926)

Kailas and Manasarovar are names to conjure with the case of Hindu pilgrims, and books narrating the difficulties of travel to these distant places in the Himalayas are very scarce in Gujarati. This guide is both useful and interesting and gives

a vivid description of the privations suffered by the author as well as of the charming natural scenery witnessed by him.

ARTO KI NTRI By **Chhaganlal Dalpatram Upadhyay** printed at the **Kalamaya Printing Press, Surat** paper cover pp 190 price Re 1 0 0 (1926)

It is a book based on Mr G A Chandavarkar's Manual of Hindu Ethics and shows by means of various quotations from the ancient literature of India the high level of culture there. The book is meant for the uplift of our society.

SARITA By the **Udaya Mondal** members of Bombay is a thin little volume, consisting of papers written on various subjects by little students. Considering their age and equipment, they have done creditably.

ANAN DHARA PART III By **Ramanlal Nandalal Saha** printed at the **Sargi Vajra Press Baroda** Paper Cover Pp 80 Price Rs 0 0 0 (1926)

Short—some of them very short tales to entertain children and with pictures they are sure to interest the little ones.

K. M. J.

MARATHI

MUKTABANDHI By **Mr M. D. Altekar M. A.** Published by the author Pages 330 Price Rs two

Writers of social novels in Marathi seem to have acquired a habit of depicting society not as it is at present but of modelling it after the Western pattern. Unrealism seems to be the order of the day in social novelistic literature. Mr Altekar's novel is no exception. Otherwise the book is readable and entertaining.

DHARMA RAHASYA By **Mr K. L. Daphtary M. A. B. L.** Pages 290 Price Rs Three.

That Hindu religion stands in need of re-modelling and re-setting in accordance with the needs of modern times goes without saying. But the task is beset with great difficulties specially because education and enlightenment have not so far penetrated into the strong hold of Hindu orthodoxy. Mr Daphtary has however done his level best to show that a liberal interpretation can be placed on the old religious texts so that the reforms which are absolutely necessary in these days to bring the Hindu religious practices in a line with enlightened ideas about religion may be easily introduced without in any way coming into conflict with old religious texts. The subject is a vast one but the present work I am glad to note gives a sufficient foretaste of what the author desires to place before the public in further volumes on the subject. It is a pity that rich thoughts should be clad in poor trappings.

JEWAN RASAIANA SHASTRA By **Mr V. V. Kulkarni M. D.** Price Rs two

The book will serve as a very useful guide to those who will desire to try Schuessler's Biochemo remedies which are of late deservingly coming into popularity.

V. G. APTE

GLEANINGS

Flowers of Butter

Working in heavy fur coat, cap and tall Russian boots, a San Francisco woman models realistic blossoms in butter for display purposes. Her



These Roses, Moulded of Butter, Are Accurately Colored and Difficult to Tell from Real Ones

studio is a refrigerator and her gardens flourish on ice. Vegetable dyes are used to reproduce the colors. Careful study of the nature of the substance has enabled the sculptor to achieve successful results even with very small flower designs.

—Popular Mechanics

John Singer Sargent

"Our single outstanding type of genius governed by complete technical authority." The phrase is applied to John Singer Sargent, who died in London April 15, 1926. Measured in terms of pure painting John Sargent was one of the giants, a figure in modern art comparable only to the great leaders in the heroic periods. This supremacy has been frequently accorded him in recent years and his death brings forth a unanimity in such expression. He was the sole heir of Velasquez. The New York Sun states:—

"No great artist, ever held a more undisputed primacy in his own field. Titian was rivaled

by Veronese, Rubens by Rembrandt, and Reynolds by Gainsborough, but Sargent in our generation has towered alone as a portrait painter. The National Gallery of London which seldom accepts the work of a living man,



An early portrait by Sargent by which "he astonished the habitués of the Paris Salon." It hangs in the Metropolitan Museum.

hung his pictures alongside those of Sir Joshua. In Italy and France, in Berlin and St. Petersburg, his fame was secure before he reached middle age.

He started as a variable Prince Charming, with all the favors of fortune clustering in his hands and with the ability to justify his possession

of them. In all the picturesque annals of the studio there is nothing quite like it until you pause upon say the lives of such men as Rubens and Van Dyck.

When Sargent came as a youth to Paris fresh from the impressions of old Italian art received in his Florentine home he had talent enough promptly to win admission into the atelier



Painted when Sargent was 26 from which says one of his critics, it is easy to see, the artist had nothing to undo

At a stride he achieved the supremacy in European portraiture. There were envious commentators then—and there are some to this day. They could accumulate a little evidence in his formative period. Inevitably perhaps he took over from Carolus a little of that fashionable craftsman's fondness for *etoffage*. The costumes and upholstery in some of the earlier Sargents are a trifle overdone. But to dwell on the circumstance is to miss the correct perspective in which to regard him. The preoccupation with *frou frou* passed and what remained was the easy strength of the great artist.



One of the Giants a figure in Modern Art comparable only to the great leaders in the heroic periods—John Singer Sargent

He was great primarily in his mastery over the instruments of expression. Since Hals there has been no one to beat him in technical virtuosity. He drew with great force and precision. His brushwork was of that instinctive and magical variety which we associate with men like Hals and Velasquez. In powers of design he fell short of that standard which is designated as the grand style. His group portraits like the one which came to be known as 'The Three Graces' or that other one which he painted from the Hunter ladies were impressive *tour de force* without quite reviving the serene perfection of his greater predecessors. But design as it could be exploited in the presentation of a single figure was emphatically his. He placed the sitter with unerring tact and sometimes with an amazement of felicity.

Those who sit to Sargent took risks, says the writer in *The Sun* for he could turn a white illumination upon the inner man which was sometimes mercurial.

—Literary Digest

Swain Auto

Motorists in India like originality in their cars, so one wealthy owner has had a special body

built like a swan while the front springs end in grotesque heads reminding of the griffins carved on medieval buildings. A muted-toned exhaust horn has been provided for emergency use and



Swan Auto Owned by Motorist in India Exhaust Gas from Engine Kisses through Mouth to Warn Pedestrians

the usual arrangement is given by the swan opening its mouth and blowing in a real-to-fashion at pedestrians to get in the way. The horns are provided by exhaust gas from the engine. Instead of the usual headlights a single globe surmounts the swan's head like a crest or comb and a ring of smaller lamps is fitted around its throat, forming a sort of necklace.

—Popular Mechanics

Tin Engravings

Mr. Perham W. Nahl, Associate Professor of Art University of California, has recently exhibited a few of his tin engravings depicting the charm



Tin Engraving by Mr. Nahl

of the Jeweled City of Guanajuato, Mexico. They show Mr. Nahl's artistic ability though in repro-



Tin Engraving by Mr. Nahl

ducing much of the charms of the original as lost. We reproduce herewith some of his engravings.

—Pacific World

Deer takes own Photograph with Hidden Flash

Carefully concealed in the underbrush a camera and flashlight registered an excellent photograph



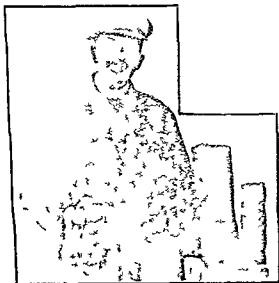
Trapped by the Camera Flashlight Photo Young Deer Took of Itself When It Stepped on Hidden Trigger in Brush

of a young deer feeding in the Pocono mountains of Pennsylvania. The flash was sprung by a trap hidden in the leaves. Similar photos are not uncommon but few show the subject at such close range and accurate focus.

—Popular Mechanics

Synthetic Coal from Rubbish

Rubbish, old shavings and other waste are treated with a special liquid and pressed into bricks for fuel by a Viennese chemist. The pieces



Rubbish Converted into Chunks of Fuel the Material Is Pressed and Treated with a Liquid to Aid Combustion

are said to give a hot fire and a wagon load of the material can be obtained for a small price.

—Popular Mechanics

Art in Japan

It must be freely admitted that the remarkable degree of excellence obtained by Japanese artists in expressing art through difficult technical means such as metal work and ivory cutting is unsurpassed in any other country and practically all great Japanese painters are masters at expressing their ideas in woodcuts. It is true, though, that a lot of apparently Japanese ideas concerning art have in reality filtered through from China, accepted by the Japanese as the Japanese themselves call it. But the Japanese have a natural genius of their own which shines through.

Perhaps Westerners do not fully realize what a hard and callous nature they have developed until they come in contact with the genuine Oriental nature which is so sensitive to the smallest thing, that it gives us quite a surprise. And no doubt, it is this keenly sensitive nature which is the cause of the delicate way we always notice in Japanese art of all kinds.

In examining art in print, we find that the

very first book ever printed in Japan was called the Moku Shokogyo published by order of the Emperor Shotoku this was in the year 763 it had



OF 108 BIRD SCENES

Okyo was a Kyoto artist of the eighteenth century school of art in Japan. His work marks the beginning of the naturalistic school of painting. He was fond of tramping the fields to paint the wild animals directly from nature.



THE BRIDGE

The Japanese organize their prints on systems of intersecting lines free at the ends, a horizontal line crossed by a diagonal or a half curve swimming over a vertical straight line, and so on.

however illustrations. The exact date when the first printed illustrations appeared is not known but in 1370 Priest Ryokin had already published a number of religious souvenirs to be bought by pilgrims some of which are still in existence. During the centuries which followed many so called masters of art appeared but anything like real advance seems to have been slow. Indeed some of the very early work appears to have been quite as good or better than the later. One always notices the same remarkable delicacy and care throughout the Japanese work.

About the middle of the seventeenth century the old style in Japan learnt from China, was nearing its end. Ukiyo broke away from the Tosa School he was called the moving world because



HEROSHIGE

It is not the color but the line and composition in the Japanese and Chinese art that is beyond the emulation of the European. That line is the expression of a flexible brush which is not a part of European culture.

I went to the common life of the people for his inspiration and it is said liberated Japan from the traditional Chinese dogs and monkeys.

Then again as in other countries art in Japan has had its vigorous back to Nature periods its heraldic or hero-worship episodes, its Fecklers as a German author terms the artists of the Ukiyano period and so on. It seems to be a debatable point as to whether printing in colors was first executed in Japan or China at any rate two or three color printing was done by the Japanese in the early part of the eighteenth

century and more colors were not slow in following owing to the superiority of the Japanese over the Chinese in the manufacture of pigments.

The history of the development of Japanese art is a long and interesting study. The more one studies Japanese work the more fascinated one becomes with it. Naturally owing to the adoption of European methods by the Japanese, great changes have come about during the last twenty years. But it is evident that Westerners have a good deal to learn also from the Easterners.

—Pacific World

Three ton Elephant Seal

Most seals in the cos have to swim for their food but the 6000 pound elephant specimen in San Diego leans leisurely against the fence and swallows its meal of fish directly from the keeper's



Giving the Elephant Seal Its Morning Ration of fish the Three Ton Creature Has Been in Captivity Less Than a Year

hands. The huge creature was captured about a year ago on Guadalupe Island off the coast of lower California.

—Popular Mechanics

'COOPERISM THE PREDECESSOR OF "DYERISM"

OR

OVERAWING AND STEERING TERROR INTO THE PANJABS

By MAJOR B D BASU IMS (Retired)

PERHAPS no other province in India was acquired by the East India Company by more Christian methods than the Panjab. Hence the peculiarly Christian

treatment meted out to the Sirdars and people of the land of the five rivers as narrated in the "Rise of the Christian Power in India, Vol. V., pp 377-79. And hence arose

the desire to convert it into a model Christian province

It is on official record that but for the Panjab India would have been lost to England in 1877. The Panjab had to be rewarded for her loyal services rendered during the Mutiny. The Panjab was the best recruiting ground for the Native Indian Army. So after the Indian Mutiny, steps were taken to reward the Panjab by depriving her sons of the right to serve in the Artillery. Because the natives of the Panjab were very or rather extra loyal therefore a more oppressive system of Government was established over them by the servants of the East India Company.

It was therefore that cold blooded judicial murders by such highly-professing Christians as Sir John Lawrence and Sir Robert Montgomery were the order of the day in the Panjab during and for some time after the Mutiny. One Frederick Cooper, belonging to the 'Heaven born Service' and the author of *The Crisis in the Punjab* was not ashamed to write

One of the most portentous features of the insurrection in Hindoostan was official ingratitude and disloyalty. We have read of judges and collectors mocked with a trial and murdered deliberately by their native official subordinates principally if not always Mahomedans. Even in the Punjab where the people were as yet on the whole loyal the execution by orders of Mr. Montgomery of a Subadar of a Sikh Battalion of the residual of the mounted police and of the gaol durwan for having failed in their duty to the State was necessary to show publicly in the eyes of all men that at all events the Punjab authorities adhered to the policy of overawing by a prompt and stern initiative (the only way to strike terror into its semi barbarous people) and to the last would brook nothing short of absolute active and positive loyalty. Government could not condescend to exist upon the moral sufferance of its subjects.

Referring to this John Malcolm Ludlow writes in his *Thoughts on the Policy of the Crown towards India*, pp 180 181 Allahabad reprint —

Men like Mr. Frederick Cooper who in the face of God and man dare to boast of the butchery or death by suffocation of nearly 200 of their fellow creatures as of the ceremonial sacrifice of a Christian should be made distinctly to feel at the hands of every one of their fellow countrymen from the Sovereign to the poorest of her subjects that righteous horror which is due to acts which transcend the grasp of human punishment.

No messages of mercy can avail while it is liable to be belied and perverted by such instruments. Cooperism and the Queen's sway over India are two incompatible things henceforth those who choose to perpetuate 'the one must forego their allegiance to Victoria

There is no reason to suppose that the order given by Montgomery was a hasty one. It was deliberately given in *India under the Company and the Crown* writes Thurlow, pp 82 83, Allahabad reprint —

Under Providence all this has been effected by a pleasant-looking man of middle height, whose benign appearance militates against the known severity of his decisions. In him regular attendance at divine service, audible repetition of the responses and large participation in all missionary works did not prove incompatible with displace, or even mitigate the readiness with which he had resort to capital punishment or applauded a liberal use of rope by the junior members of his administration. This peculiar feature in a man so gifted as Sir Robert Montgomery has not escaped the keen observation of some previous writers and Mr. Martin quotes in his *Progress and Present State of British India* a letter dated Lahore Sunday 9 A.M. wherein the Lieutenant Governor congratulates Mr. Frederick Cooper one of his so called hanging commissioners in the warmest terms on the manner in which the 20th Regiment of Native Infantry had been by him blotted out of the book of life for some imagined signs of disaffection adding Three other regiments here were very shaky yesterday but I hardly think they will go now. I wish they would as they are a nuisance and not a man would escape if they do. Mr. Martin holds that this rejoicing over the extermination of a thousand men and eagerness to find a pretext for the destruction of three thousand more reads strangely from the pen of one of the most prominent advocates for the propagation of Christianity in India but it explains in his eyes why our success as subjugators has been attended by failure as evangelists. The fact is that Sir Robert ruled in virtue of power received from others ever stretched by him to its utmost limits not by the suffrage of mankind at large and could at any moment the third Napoleon's invention of the plebiscite have been introduced throughout the

whose rising must have been a very panic of self defence. They were jaded fugitives craving for mercy. They were more numerous than their captors and had to be decoyed into their power by a sham of leniency planned as such devil's deeds usually are amidst intense wrath. Some on being led to execution petitioned to be allowed to make one last salaam to the Sahib. One of the Sikh executioners swooned away at the 150th who was shot. The narrator seems proud to compare the suffocation of 45 with the bodies at the Black Hole of Calcutta, and the well into which the bodies are thrown with that of Cawnpore. The hasty sanction given by Sir John Lawrence and Mr. Montgomery to such acts cannot absolve them (John Malcolm Ludlow's footnote in his *Thoughts on the Policy of the Crown towards India*).

* *The Crisis in the Punjab* pp 151 152
† See this hideous story in Mr. Cooper's book *the Crisis in the Punjab*, pp 152 (1) The men in question belonged to a disarmed regiment.

land of the five rivers, at that moment Sir Robert would have ceased to reign. He governed rather by reason of the machinery at his command than by his personal ascendancy and it may be questioned whether attributes like his would have shone with equal lustre in the piping times of peace as in the years of Mutiny and reconquest that little short of his prosperity could have adorned.

Such being the training ground of the Christian civilians in the Panjab they developed a mentality which found expression in the Jallianwalla Bagh massacre in 1919.

Delhi people had to be punished on account of the Mutiny, and therefore they were handed over to the tender mercies of the servants of the Government of the Panjab after the Mutiny. As long as the Panjab frontier was under the Panjab Government, there was the Frontier Law which knew only hanging or transportation for all serious crimes.

It would thus appear that "striking terror into" the people of the Panjab was one of the means for consolidating the Christian Power in India.

It was the Mahomedans who were the greatest sufferers at the hands of the Europeans at the time of the Mutiny. Proportionately more of them were summarily tried and executed and mercilessly all treated than the Hindus. It made the last titular Emperor of Delhi write—

Lakhon begunahon ko diya fani
(That is, hundreds of thousands of innocent people were hanged.)

But the Mahomedan being now recognized as the favourite wife it would not do to remind her of the treatment meted out to her during the Mutiny. No, some British writers are trying to suppress this fact by all means in their power. Thus the *Pioneer* which was considered the leading Christian daily in India while admitting that after the capture of cities like Lucknow and Cawnpore too many innocent Hindus were summarily tried and executed, deliberately suppressed the fact of the Mohamedans being the greater sufferers.

Frederick Cooper proceeds in the chapter of his book the opening lines of which have been quoted above—

Suffice it to say that it was reported at mid day on the 31st of July that they were trying to skirt the left bank of the Ravee but had met with unexpected and determined opposition from the Tehseedar with a posse of police aided by a swarm of sturdy villagers at a ghāt twenty six

miles from the station. A rapid pursuit was at once organised.

At four o'clock when the district officer arrived with some eighty or ninety horsemen he found a great struggle had taken place, the gore, the marks of the tramping of hundreds of feet and the broken banks of the river which augmented with the late rains, was sweeping in a vast volume all testifies to it. Some 150 had been shot, mangled backwards into the river and drowned inevitably too weakened and famished as they must have been after their forty miles flight to battle with the flood. The main body had fled upwards and swum over on pieces of wood or floated on to an island about a mile off from the shore, where they might be described crouching like a brood of wild fowl. It remained to capture this body and having done so to execute condign punishment at once.

Everything natural, artificial and accidental favoured the attempt and combined to secure the fate of the mutineers. So cool was the day that no horses were knocked off though the riding was very heavy and the distance they had made (twenty six miles) from Umrutsur was great. The sun was waxing low and the dispirited mutineers probably would magnify the numbers of the reinforcing party, and moreover probably would think that the Tehseedar with all the villagers who had attacked them so warmly in the first instance was still on the bank flushed with recent triumph and eager with accession of strength, whereas in fact many had gone in pursuit of stragglers some ten miles off. These were the calculations of the district officer and they turned out not amiss.

There were but two boats both rickety and the boatmen unskilled. The presence of a good number of Hindoostanees among the sowars might lead to embarrassment and accidental escapes. The point was first how to cross this large body to the main land if they allowed themselves to be captured at all (after the model of the fox the geese and the peck of oats). This was not to be done under two or three trips without leaving two-thirds of the mutineers on the island under too scanty a protection and able to escape whilst the first batch was being conveyed to the main bank, nor also without launching the first batch when they did arrive into the jaws of the Hindoostanee party who in the first trip were to be left ostensibly to take care of the horses on the main land from the desperate conflict which had already taken place a considerable struggle was anticipated before these plans could be brought into operation.

The translation of the above fable to the aged Sikh Sardar who accompanied and to the other heads of the pursuing party caused intense mirth and the plan of operations after this formula elicited general approval.

So the boats put off with about thirty sowars (dismounted of course) in high spirits, most of the Hindoostanee sowars being left on the bank. The boats struggled a little but managed to reach the island in about twenty minutes. It was a long unsheltered patch with tall grass, a most undesirable place to bivouac on for the night, with a rising tide especially if wet and drenched hungry without food, fire or dry clothing. The sun was setting in golden splendour and as the doomed men with

joint palms crowded down to the shore on the approach of the boats one side of which bristled with about sixty muskets besides sundry revolvers and pistols their long shadows were flung far athwart the gleaming waters. In utter despair forty or fifty dashed into the stream and disappeared rose at a distance and were borne away into the increasing gloom.

Some thirty or forty sowars with matchlocks (subsequently discovered to be of very precarious value) jumped with the shallow water and invested the lower side of the island and "being seen on the point of taking pot shots at the heads of the swimmers orders were given not to fire." This accidental instruction produced an instantaneous effect on the mutineers. They evidently were possessed of a sudden and insane idea that they were going to be tried by court martial after some, luxurious refreshment. In consequence of which sixty-six stalwart sepoy submitted to be bound by a single man deputed for the purpose from the boats and stacked like slaves in a hold with one of the two boats emptied for the purpose. Leaving some forty armed sowars on the island, and feeling certain that after the peaceful submission of the first batch (or peck of oats) the rest would follow suit and suit, orders were given to push off.

On reaching the shore one by one as they stepped out of the boats all were tightly bound their decorations and necklaces ignominiously cut off, and under guard of a posse of villagers, who had begun to assemble, and some Sikh horse they were ordered to proceed slowly on their journey back, six miles to the Police Station at Ujjal. Meanwhile the Hindoostanees (the geese) had been despatched to the island back in the boats with an overawing number of Tawana * sowars and it was gratifying to see the next detachment put off safely though at one time the escorting boat got at a great distance from the escorted and fears were entertained that escape had been premeditated. However by dint of hallooing with threats of a volley of musketry the next invoice came safely to land, and were subjected to the same process of spoliation disrobing and pinioning. At any moment, had they made an attempt to escape, a bloody struggle must have ensued. But providence ordered otherwise, and nothing on the side of the pursuing party seemed to go wrong. Some begged that their women and children might be spared, and were informed that the British Government did not condescend to war with women and children.

The last batch having arrived the long struggling party were safely but slowly escorted back to the Police Station almost all the roads being knee-deep in water. Even this accident, by making the ground so heavy—not to mention the gracious moon, which came out through the clouds and reflected herself in myriad pools and streams, as if to light the prisoners to their fate—aided in preventing a single escape.

It was near midnight before all were safely lodged in the Police station. A drizzling rain coming on prevented the commencement of the execution so a rest until daybreak was announced. Before dawn another batch of sixty-six was brought in, and as the Police Station was

then nearly full they were ushered into a large round tower or bastion.

Previously to his departure with the pursuing party from Umritsur, the Deputy Commissioner had ordered out a large supply of rope, in case the numbers captured were few enough for hanging (trees being scarce) and also a reserve of fifty Sikh Levies for a firing party, in case of the numbers demanding wholesale execution, as also to be of use as a reserve in case of a fight on the island. So eager were the Sikhs that they marched straight on end, and he met them half way twenty-three miles between the river and the Police Station, on his journey back in charge of the prisoners, the total number of which, when the execution commenced amounted to 282 of all ranks besides numbers of camp-followers, who were left to be taken care of by the villagers.

As fortune would have it again favouring audacity a deep dry well was discovered within one hundred yards of the Police Station and its presence furnished a convenient solution as to the one remaining difficulty which was of sanitary consideration—the disposal of the corpses of the dishonoured soldiers.

The climax of fortunate coincidences seemed to have arrived when it was remembered that the 1st of August was the anniversary of the great Mahomedan sacrificial festival of the Bukra Eed. A capital excuse was thus afforded to permit the Hindoostanee Mussalman horsemen to return to celebrate it at Umritsur while the single Christian, unembarrassed by their presence and aided by the faithful Sikhs, might perform a ceremonial sacrifice of a different nature (and the nature of which they had not been aware of) on the same morrow. When that morrow dawned, sentries were placed round the town to prevent the egress of sight seers. The officials were called and they were made aware of the character of the spectacle they were about to witness.

Ten by ten the Sepoys were called forth. Their names having been taken down in succession they were pinioned linked together, and marched to execution a firing party being in readiness. Every phase of deportment was manifested by the doomed men after the sullen firing of volleys of distant musketry forced the conviction of inevitable death, astonishment, rage, frantic despair the most stoic calmness. One detachment, as they passed yelled to the solitary Anglo-Saxon magistrate as he sat under the shade of the Police station performing his solemn duty, with his native officials around him that he, the Christian, would meet the same fate then as they passed the reserve of young Sikh soldiery, who were to relieve the executioners after a certain period they danced, though pinioned, insulted the Sikh religion and called on Gungajee to aid them but they only in one instance provoked a reply, which was instantaneously checked. Others again petitioned to be allowed to make one last salaam to the Sahib.

About 150 having been thus executed one of the executioners swooned away (he was the oldest of the firing party), and a little respite was allowed. Then proceeding, the number had arrived at two hundred and thirty seven when the district officer was informed that the remainder

* Raised near Shabpore

refused to come out of the bastion where they had been imprisoned temporarily a few hours before. Expecting a rush and resistance preparations were made against escape but little expectation was entertained of the real and awful fate which had fallen on the remainder of the mutineers they had anticipated by a few short hours their doom. The doors were opened and behold! they were nearly all dead! unconsciously the tragedy of Holwell's Black Hole had been re-enacted. No cries had been heard during the night, in consequence of the hubbub, tumult and shouting of the crowds of horsemen, Police, Tehseel guards and excited villagers. Forty five bodies, dead from fright, exhaustion, fatigue, heat and partial suffocation were dragged into light, and consigned in common with all the other bodies into one common pit, by the hands of the village sweepers.

One Sepoy only was too much wounded in the conflict to suffer the agony of being taken to the scene of execution. He was accordingly reprieved for Queen's evidence and forwarded to Lahore with some forty one subsequent captives from Umritsur. There, in full parade before the other mutinously disposed regiments at Meeran Meer they all suffered death by being blown away from the cannons mouth. The execution at Unjala commenced at daybreak and the stern spectacle was over in a few hours. Thus within forty eight hours from the date of the crime there fell by the law nearly 500 men. All the crowds of assembled natives, to whom the crime was fully explained, considered the act *righteous* but incomplete, because the magistrate did not hurl headlong into the chasm the rabble of men, women and children who had fled miserably with the mutineers; they marvelled at the clemency and the justice of the British.

The above account, written by the principal actor in the scene himself, might read strangely at home, a single Anglo-Saxon supported by a section of Asiatics undertaking so tremendous a responsibility and coldly presiding over so memorable an execution without the excitement of battle, or a sense of individual injury to imbue the proceedings with the faintest hue of vindictiveness. The Governors of the Punjab are of the true English stamp and mould and knew that England expected every man to do his duty and that duty done thanks them warmly for doing it. The crime was mutiny and had there even been no murders to darken the memory of these men the law was exact. The punishment was death.

Political reasons also governed the occasion and led to the decision as to immediate execution. Nicholson had left for Delhi and was far on his road to Ludhiana. This fact was as well known to every mutinous corps as if it had been heralded trumpet-tongued through the bazars. Nearly three months had elapsed since the first outbreak and still Delhi was untaken. Nothing could be more gloomy than the aspect of affairs at this time. In the Doab, there were no less than seven and a half armed regiments besides two armed Hindoostanee Irregulars of doubtful allegiance. Such an opportunity for an immediate and tremendous example never presented itself before and might never do so again. To transport three hundred and twenty disciplined and desperate sepoys, after refreshing them was almost as

difficult as confining them with a due regard to safety for so short a time much embarrassment for escort might have been produced and perhaps a sensation created among the disarmed Poorbeah regiments at Umritsur who might have been seized with an impulse to rescue. The effect on the whole Doab and upon the mind of native society has not proved to have been over estimated for since the extinction of this regiment, there has been no sign among the native troops therein located. Had the 26th N I escaped or even had their punishment been less terrible and instantaneous the whole of the disarmed regiments would of a certainty have followed their example and consequence which it were fruitless now to speculate upon but easy enough to conjecture might have ensued. Their extermination probably saved the lives of thousands. In his proclamation on this subject the Chief Commissioner wrote: 'It is fervently hoped that this signal and summary punishment which has overtaken this corps may deter all others from committing atrocious and wanton murders which have disgraced the name of the Bengal Sepoy.'

Further on the same rapid fate pursued the miserable residue. The gallant Major Jackson of the 2nd Irregulars (still performing active service) went out and pushed on so fast that he outtrode his party and encountered forty of them. He attacked, killed and wounded several and being in a swamp got surrounded and wounded himself. Going further on the desperate remnants fled by Madhopore and Messrs Garbett and Hanna with the utmost gallantry (the village people being negatively loyal) dashed out and performed repeated feats of gallantry almost unaided for which they received the merited thanks of the Government. The few remnants have since been brought in and executed. There is a well at Cawnpore but there is also one at Ajnala.

The annexed letters are appended as a proof that no officer in the Punjab can do his duty without instant and warm recognition. They were received by the Magistrate the day after the occurrences narrated. The first letter is from the Chief Commissioner Sir John Lawrence & C B, the second from the next highest authority in the Punjab. They are highly characteristic and redound to the honour of both. Their perusal will sensibly diminish the wonder why the Punjab Government is so successful.

Demi-official from Sir John Lawrence K. C. B.
Chief Commissioner for the Punjab
Lahore, 2nd August 1857

My dear Cooper—

I congratulate you on your success against the 26th N I. You and your police acted with much energy and spirit and deserve well of the State. I trust the fate of these sepoys will operate as warning to others. Every effort should be exerted to glean up all who are yet at large.

Roberts will no doubt leave the distribution of the rewards mainly to you. Pray see that they are allotted with due regard to merit and that every one gets what is intended for him.

Yours sincerely
Sd John Lawrence

Frederic Cooper Esq D C
Umritsur

(Copy)

D O from Robert Montgomery Esq Judicial
Commissioner for the Punjab

Sunday 9 A M

My dear Cooper—

All honour to you for what you have done, and right well you did it. There was no hesitation or delay or drawing back. It will be a feather to your cap as long as you live.

Get out of the wounded man all you can and send him to I shore that he may himself proclaim what has been done. The people will not other wise believe it.

I congratulate you very heartily on your success. There will be some stragglers I have them all picked up and any you get send us now. You have had slaughter enough. We want a few for the troops here, and also for evidence.

Believe me yours sincerely
Sd R Montgomery

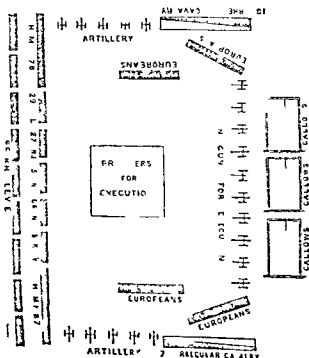
F Cooper Esq D C

P S The other three regiments here were very shaky yesterday, but I hardly think they will now go. I wish they would as they are a nuisance and not a man would escape if they do.

Sd R M

PLAN OF PARADE FOR EXECUTION

67



Lord Canning who through evil report and good report has steadily insisted on discriminating justice at once accorded his high commendation of the summary proceedings narrated in this chapter.

The Crisis in the Punjab contains narratives of many other gruesome incidents out of which one is reproduced below.

In a previous chapter we have depicted the position of 300 of H M's 81st and 12 Europeans HEICS guns as they disarmed four regiments N I at Meean Meer. The annexed diagram will show another imposing spectacle. The first terrible evidence of the British Government asserting itself to the death was about to be given. A Subadar Major of the 51st had been captured and hanged boasting that he had been a rebel for more than a year and that the English rule was at an end. On this man's person was found 900 rupees. He inquired what was to be done with his money. Having no doubt in his mind some testamentary disposition to make and revolving therein the question as to residuary legatees. He was informed that after deducting 81 rupees the price of the gallows on which he was to swing the balance would be credited to the State. Twelve men of his regiment were hanged two days after him in a row on full parade of all troops and subsequently the awful punishment of blowing away from guns was inflicted upon forty of the 57 mutineers. The pacific English mind will observe the position of the gallows (see p 67) and will comprehend the feelings of the forty doomed men, the last batch of whom had to be dragged up almost senseless to their merited fate. The impossibility of a rescue would owing to this snug disposition appear at a glance to the most interested spectators. A Mr Rich M P moved for a return of mutineers blown away from guns but the motion was not seconded. General Cotton who knows no squeamishness will no doubt be happy to supply him with every information as to the draconic code in force and which he was the first to execute. Ip 66-69

It may not be inappropriate to indicate briefly why, in this article and in some of his books, the writer has used the word

* Christian in referring to the servants of the East India Company and their rule Frederick Cooper, author of "The Crisis in the Punjab" writes in the preface to that book —

From Delhi to Calcutta lay a clear field for mutiny and insurrection. The sepoy army had become intoxicated with their sense of power. Every heart prayed though few dared hope for the Christians scattered over that boundless area. P. xiv

The concluding paragraph of the preface runs as follows —

The following pages will show how just was the confidence placed in the loyalty and honour of the chieftains of Puthana, of Jheend and of Bikaner. The aim with which they have been written is to depict now the Punjab Government, embarked on a series of operations based on one broad grand line of policy which must for

ever remain to the world a monument of wisdom and self-denying heroism but that wisdom and that heroism are still but mere dross before the manifest and wondrous interposition of Almighty God in the cause of Christianity. P. xvi

Frederick Cooper concludes his book on "The Crisis in the Punjab" with the following words —

The continent of Europe during the great struggle [the sepoy war] might have been looking on with ill-dissembled glee at Great Britain's fancied extremity whereas the harbinger of her greatest triumph has already heralded the downfall of the seat of Islamism in India. To those fond of reading signs we would point to the solitary golden cross still gleaming aloft on the summit of the Christian Church in Delhi whole and untouched though the ball on which it rests is riddled with shots deliberately fired by the infidel populace. The cross symbolically triumphant over a shattered globe. P. 246

TRUE STATUS OF HINDUS REGARDING AMERICAN CITIZENSHIP

By MARY K DAS

SOMETIME ago *The Modern Review* published an article "Some Stateless Persons in the United States" by Dr Taraknath Das and an article entitled "A Woman Without a Country" written by me was also published in the *Indian Press*. In these two articles facts and legal aspects affecting the American citizenship of those Hindus who were naturalized in the United States and their wives were presented to the Indian public. Recently Mr Surendra Nath Das Gupta from Berkeley California has published an article on the same question in the *Indian papers* which might spread false optimism and mislead the Indian public about the true status of the Hindus in the United States regarding American citizenship.

I

By Mr Das Gupta's article the wrong impression has been spread in India that Mr S G Pandit of Los Angeles has won the case, started against him by the United States Government to cancel his American citizenship on the ground that the U S Circuit

Court of appeals in San Francisco recognized Mr Pandit's contention that Hindus being of Caucasian race are white persons and he was therefore eligible to citizenship. But the actual fact in the case was that the U S Circuit Court of appeals in San Francisco in its decision did not recognise and consider that the Hindus are white persons and thus eligible to American citizenship, on the contrary it held that the interpretation of the term white person as handed down by the United States Supreme Court, in the U S v Bhagat Singh Third case decided on February 19 1903 is binding on all courts in the United States unless the Supreme Court reverses its own decision in some future instance. The Circuit Court of Appeals in San Francisco thus held that the Hindus are ineligible to American citizenship because they are not white persons and the judges who granted the citizenship to the Hindus rendered erroneous decisions. However the court held that the error committed by a judge in granting a certificate of naturalization did not mean that a Hindu secured his citizenship fraudulently or illegally. The

court rendered its decision in favor of Mr Pandit, retaining his American citizenship, on the purely technical ground of "*Res Adjudicata*." The opinion of the court in part reads as follows —

The issue in the trial court was clearly an issue of fact. The defendant asserted a status—free white person' within the meaning of the Naturalization Act. This status the court determined as a question of fact in considering the evidence presented and after the issue was fully briefed and argued. *The court erred in its conclusion of Hindu being a Caucasian and thus white persons and eligible to American citizenship*

'Erroneous' means deviating from the law. Courts often speak of erroneous rulings and always as meaning as deviating from or are contrary to the law but the term erroneous is never used by courts or law-writers as designating a corrupt or evil act. The question of *res adjudicata* or estoppel by judgment is that both parties have had their day in the court. Chief Justice Taft in N.C.R.R.V. Story 269 U.S. 253 292 said

Coming now to the merits it may be conceded that the first judgment against the company in favor of the administrator however erroneous it was in view of the cases of Missouri Pacific Rail way v. Audit 236 U.S. 554 and North Carolina Railroad Company v. Lee Administrator 260 U.S. 16 not having been appealed from was *res adjudicata*."

"By the same token the judgment granting naturalization to the defendant the right to citizenship having been distinctly put in issue, directly determined by a court of competent jurisdiction, not having been modified or reversed cannot now be disputed. The judgment is affirmed

Court in the pending appeal of the Pandit case. However it is conceivable that the court may uphold the contention of the Government, or at best may render a decision favourable to Mr Pandit on the ground of *res adjudicata*. But it is safe to say that the United States Supreme Court will not reverse itself on the established position of the court and the Government, that the Hindus are not white persons and thus not eligible to citizenship. Because to the best of our knowledge, there was no dissenting opinion from any one of the other eight members of the Supreme Court when Justice Sutherland wrote the decision in the Thind case. In this connection, it may be safely asserted that in the Thind case, the Supreme Court rendered a "*political decision*" at the request of the Government of the United States and for other considerations involving foreign governments

Even if Mr Pandit wins his particular case, on the ground of *res adjudicata* as he has in the Circuit Court of Appeals, it will not solve the question of citizenship of all Hindus who were in the past naturalized. It would mean that only those Hindus, whose citizenships are now being contested, and whose cases are still pending before the courts for final decisions, or against whom no actions has been yet taken (only 24 persons) will be able to cite the decision

Third case (1923) placed the peoples of India, China and Japan in the same category. Long ago the Chinese were barred from American citizenship and in 1922 the U S Supreme Court decided that the Japanese, being Mongolians and thus not "white persons" are ineligible to American citizenship.

At first there was some doubt in the mind of many, that the United States would go so far as to seek to apply the decision of the Supreme Court in the Third case retro-actively to cancel the citizenship of those who were naturalized in good faith, long before the decision in the Third case was rendered. But for political reasons the United States authorities ignored the fundamental principles of jurisprudence and instituted cases against the Hindus and already about 45 naturalization certificates have been cancelled and these Hindus are technically "stateless persons."

It occurred to us that there were three distinct aspects to the situation. First The American women who married Hindus who were naturalized Americans should not lose their American citizenship because they did not marry aliens ineligible to citizenship *but they married American citizens*. Secondly The Hindus who were naturalized as American citizens should not lose their American citizenship and be rendered stateless. Thirdly The Hindus should not be classed as aliens ineligible to American citizenship because they are Caucasians and thus white persons.

III

In 1925 I took steps to interest the National Woman's Party of America so that the law governing the nationality of married women in the United States be so amended that no American woman would lose her American citizenship because of her marriage to *any* alien. Our contention was that there should be no discrimination against any American woman. Because she marries an alien she should not be penalized by the loss of her citizenship as no American man ever loses his citizenship because of his marriage to an alien woman who is ineligible to citizenship. Through the efforts of Miss Emma Wold, Attorney at Law, Washington, D C and the Legislative Secretary of the National Woman's Party a bill was introduced in the Congress of the United States

to accomplish the object. But it did not succeed primarily because of the spirit of anti-Asianism of the American legislators and public. The National Woman's Party has not given up its hope of securing some sort of remedy to relieve the American women suffering from the injustice done to them. But there is no prospect of any action before 1928.

IV

After the failure of the attempt to amend the law governing the status of married women (popularly called the Cable Act) we felt that some steps should be taken to validate the citizenship of those Hindus who were naturalized and whose citizenships have been recently cancelled and against whom cases were still pending. During the nine months from June 1926 to February 1927, my husband Dr Taraknath Das and I spent all our time and energy and a considerable sum of money in the effort of securing such legislation as would validate the citizenship of those Hindus who were naturalized as American citizens and those of their American wives. We had an interview with the Chief Justice of the United States Hon William Howard Taft who agreed with us that a remedial legislation should be enacted to afford relief to those who were naturalized as American citizens, before the Third case was decided by the U S Supreme Court. At our request the Chief Justice wrote letters of introduction to the Secretary of State Hon Frank B. Kellogg and to the Secretary of Labor, Hon James J Davis. A copy of the letter to the Secretary of Labor is reproduced below —

SUPREME COURT OF THE UNITED STATES
Washington D C October 19 1926

MY DEAR MR. SECRETARY: Mr Alfred Martin a gentleman of the highest standing whom I have known for a great many years and a member of the Society for Ethical Culture has talked with me with reference to the injustice that he conceives to have been done to Dr Taraknath Das a Hindu who took out his first papers of naturalization in this country in 1908 and when in 1914 he applied for his naturalization certificate, the examiner contested his right to become an American citizen. The matter was carried into court, and United States Judge Dooley of the United States District Court in San Francisco held that the applicant was entitled to a certificate, which was issued to him. Since that time he has travelled and has received passports and has married an American born woman. Now by our decision at the instance of the Government

it is held that such certificates are void because under the law there was no authority to grant a certificate to anyone but a white person and that Hindus do not come within that description. There are about 49 Hindus who received certificates and who acting on the assurance that they had become American citizens have lost the citizenship of Great Britain and are really without a country and with no allegiance to any government. It would seem to me that such a situation calls upon Congress to right the matter and that the admission of a few Hindus would not at all break down our rule of rigid exclusion. Their might well be special legislation on the subject to meet a real injustice. Doctor Das has called on me and has asked me to give him an opportunity to be heard by the heads of the departments whose advice and wishes in the matter Congress would be certain to consult. I have therefore given to Doctor Das a letter of introduction to you with the hope that some time at his instance you may be able to receive him for a few minutes and talk the matter over with him.

With very best wishes my dear Mr Secretary

Sincerely yours
WM. H. LAET

persons of the Hindu race are ineligible for naturalization in the United States and

Whereas prior to such decision naturalization was completed by the following persons of the Hindu race in the following Courts (*here follow names*)

Whereas certain of said naturalizations have been canceled by judicial proceedings since February 19 1913 and certain of them are threatened with cancellation in cases now pending and in certain of them cancellation has been denied and in certain of them no cancellation proceedings have been instituted and

Whereas there is need of a uniform rule of law relating to such cases. Now therefore be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled That the naturalizations aforesaid are hereby ratified and confirmed and the persons aforesaid are declared to be citizens of the United States and no woman citizen of the United States shall be deemed to have lost her citizenship by reason of her marriage to any of said persons

comes through the fear on the part of many Senators that it will set an uncomfortable precedent which would embarrass us if a similar bill were introduced for the benefit of Japanese.

Very truly yours
(Sd) D A Reed

Another Senator in a confidential communication says that the investigation at the U S State Department shows that there is considerable danger in the enactment of this legislation. Simple justice has no show in these days of political opportunism. As things stand today the efforts to validate the citizenship of Hindus who were naturalized as American citizens have failed because the U S Government does not want to see this done. Until next December no further efforts can be made for this purpose because the Congress will not be in session after March 4, 1927. Furthermore it is our belief that because of the opposition of the Government all future efforts will be futile.

V

Sometime Ago through the efforts of Mr Satendranath Ghose of New York Senator Copeland introduced a bill which if enacted would have qualified the Hindus as white persons and thus eligible to American citizenship. Now it is quite clear to us that when the American Government and legislators are not in favor of validating the citizenship of less than one hundred Hindus it will oppose the Copeland Bill, which will make all the Hindus (about three thousand of them) in America eligible to American citizenship. Senator Copeland personally told us that he did not see any chance for his Bill, and his Bill even did not have a hearing before the Senate Immigration Committee. The Copeland Bill will die with the ending of the session of the Congress on March 4 1927. We do not know if Senator Copeland will re-introduce the bill. If he does there is no reason to think that it will ever be enacted as a law.

VI

In conclusion the true status of the Hindus regarding their citizenship in the

United States is as follows — First the United States courts have already cancelled citizenship of forty five persons and alone in the case of Mr S G Pandit the courts have sustained his contention that the United States Government has no right to take away citizenship which was secure in good faith on the part of Mr Pandit. This decision is going to be reviewed by the U S Supreme Court. Secondly All efforts to validate the citizenship of the Hindus who were naturalized and their American wives have failed due to the opposition of the American Government and the American public. There is no reason to think that the prospect of securing justice in the future will be more favorable than in the past.

All men are born free and equal. It is one of the inalienable rights of man, to give up the allegiance of one Government and to acquire citizenship of another State for the purpose of upholding "life liberty and pursuit of happiness". These are supposed to be the spirit of the fundamentals of the American ideal of human rights. In America today, as well as in other countries there are in existence double standards of international morality—one for the superior White men and the other for the Asiatics—The people of India are enslaved Asiatics and they cannot, under the existing circumstances expect to have equal rights with the superior Whites. In the Western world a new and more rigid caste system has arisen based merely upon the color of the skin of men. Let us hope that the dawn of a new era is in sight, when the Asiatics will be able to demand and extract recognition of equality in matters of human rights as human beings.

Does the fate of these Hindus and their American born wives so unjustly rendered stateless make any appeal to the Indian people?

New York City
February 21 1927

1 BINDUS SON

By SARAT CHANDRA CHATTERJEE

(5)

THAKURJHI i.e., Elokeshi, appeared to be a bit foolish, but was in reality something quite different. No sooner did she find out that the childless Chhotobou had a good deal of cash than she discovered a lot to love in her. Every night she would scold her husband Priyanath, 'I have lost everything for you. Had I not been staying away with you I would have become a king's mother by now. With my boy, who is beautiful as the golden moon in the house would Chhotobou ever look at that ugly imp—' Elokeshi would then heave a sigh, which, if it could blow over the ugly imp's life would surely scorch it to annihilation, and conclude, 'The poor have God to help them.' She would then find solace and silence in sleep. Priyanath too would repent his folly and so fall off into slumber. Thus passed the days of this couple and Thakurjhi's love for Chhotobou was rising fast like the waters of a river in flood.

To day she was saying, 'With a mass of hair like the rain clouds, why don't you ever coil it up properly. The ladies of the Zemindar family are calling to day, come, let me do it up for you.'

Bindu declined her offer. 'No, Thakurjhi, you know I cannot keep my head veiled and (with the edge of the Sari) my son has now grown up. He will notice the change.'

Thakurjhi was surprised, 'What an idea Chhotobou! Let the son grow up, would you, a married woman with your husband alive? Give up doing your hair for that.' My Narendranath (may his enemies have their faces covered with ash) is even a few months older, would I therefore give up attending to my hair?'

Bindu said, "Why should you? your case is different. Naren has all along seen you do so. But if Amulya suddenly finds me to-day with my hair nicely coiled up

he would be astonished no end, perhaps he will shout or do something else—no, no, it will be a terrible shame!"

Annapurna was passing by. She looked at Bindu, suddenly halted and said, "Why are you looking so flushed Chhotobou? come here, let me touch you and see if you have got fever."

Bindu felt shy because Elokeshi was there. She said, "Why must you touch me everyday to see if I have got fever? Am I a child that I should not know when I have a temperature?"

Annapurna said, "Oh no, you are shrivelled up with age. Come near me these months (September and October) are extremely bad times."

Bindu answered 'No, I will certainly not go near you. I am telling you I am perfectly all right and yet you must examine me.'

Annapurna said, 'All right. But don't mislead me.' She went away looking very suspicious.

Elokeshi commented 'Barabou is rather fond of fussing, isn't she?'

Bindu kept quiet for a second and said, 'May all people be as fond of fussing. Thakurjhi, as she is!'

Elokeshi kept quiet.

Annapurna was returning the same way with something in her hand, Bindu called out, 'Didi, listen, will you have your hair done up?' Annapurna turned round. She stood silently for a while and took in the whole situation, then said to Elokeshi, 'I have requested her ever so many times, but it is useless to request her. Such a mass of hair, she won't touch it, such abundance of clothes and ornaments, she won't wear them, such beauty, she won't look at herself, she is altogether unearthly in her ideas and ways. The boy too is taking after her. Do you know, Chhotobou, what Amulya told me the other day?' He said, "What is the idea in wearing nice clothes and ornaments? Chhotoma has a lot, does she wear them?" Bindu looked up proudly and said with a smile, 'Now you see Didi,

* A widow is not supposed to do things which will improve her personal appearance.

if it is necessary to be unearthly in one's ideas and ways to make ones son a great man' If you live till then you will see how people will point out and say, look, that is Amulya's mother" Her eyes filled with tears as she said these words

Annapurna saw this and said in a soft and affectionate tone "It is because of that that we never say anything where your son is concerned May God grant you your wish? But we are never so extravagant in our hopes as to expect the child to become some day a leader of the community"

Bindu wiped her eyes with the end of her sari and said, "It is with this one hope in my heart that I live My God" She suddenly felt a shiver run through her body and her hair roots were set atingle She was ashamed of this rush of emotion and said with a semi-apologetic smile, 'No no Didi, if ever this hope is blasted, I shall go mad'

Annapurna remained silent. She had known of her sister-in-law's hopes and desires but had never before felt them so strongly in her own heart Today she became fully conscious of the reasons why Bindu was wakeful as a Yaksha* and alert as a ghoul where Amulya was concerned Her mother's heart filled with the greatest respect and love for this woman whose whole existence was in thoughts of her son's fullest well being She turned her face to hide her tears of joy

Thakurji said, "Well all right, but to day you—"

Bindu cut her short and said, "Yes, Thakurji, do up Didi's hair to day—I have never seen it done up since I came here" She smiled a little and disappeared

About five or six days afterwards, one morning, the old family barber was descending the stairs after giving Jadab his shave, when Amulya came and stopped him

He asked the barber, "Kailashday can you cut my hair like Narendra has his cut?"

The barber was surprised He asked 'What is that like?'

Amulya pointed out various parts of his head and said, "See, you have to leave three-fourths and cut away one-fourth here, three-eighths and five eighths here, one eighth and seven eighths here and here, close to the neck, cut it as short as possible Can you do it?"

The barber laughed and said, "no, dada, I don't think even my father could do it."

Amulya wouldn't give up He encouraged the barber and said, "It is nothing very difficult—Three-fourths here and three-eighths at this place"

The barber sought a new avenue of retreat He said, "What day is to day? I cannot cut your hair unless Chhotoma gives permission, you know"

Amulya said, "All right, wait, I shall go and enquire Give me your umbrella, otherwise you will run away" He captured the umbrella forcibly and ran away Entering the room like a cyclone he said, "Chhotoma, do come at once!"

Bindu was about to sit for her Anhik* after her bath She cried, "Don't touch me I don't, I am doing my Anhik"

"Oh, do your Anhik later on, come outside and order him to cut my hair, he won't do so otherwise He is waiting"

Bindu was rather surprised It has always been a fight to have Amulya's hair cut Why was he so eager to have it cut to-day? As soon as she came out the barber said, "I have been set a very difficult task mother, I must cut his hair like that of Narenbaba and there are ever so many rupees, annas and pies in the calculation' I don't think I could do it"

Amulya said 'Oh yes, you could All right, just wait, I shall call Narendra." He could not find Naren, for the latter was out Amulya came back after searching the whole house for Naren and said 'He is not in, however' that does not matter, Chhotoma, just instruct him, will you? About three-fourths here, three eighths here and one eighth here But cut it very short at this place"

Bindu was amused at his eagerness She protested, "But I have got my Anhik to do!"

* A Yaksha is a subject of *Kubera* the god of wealth Misers are superstitiously believed to become yakshas and guard over their hidden treasures after their death

† In Bengal it is the custom to address menials who are old and have served long as Dada' (elder brother) or as Khuro' (uncle) or something else. This ancient and truly democratic system has received a set back through contact with the West.

* Religious duties which are to be performed morning, afternoon and evening

† One has to observe purity of body and clothing during Anhik One must not be even touched by any body with impure garments on at such times

Do your Anuk afterwards, or I will touch you"

Bindu had to give way.

The barber began his work Bindu signed to him and he gave Amulya a good even crop Amulya felt his head all over with his hand and said, "That is all right" Then he jumped up and disappeared

The barber took up his umbrella which had been restored to him and opined, "But mother, it will be difficult for me to enter this house to-morrow"

The Brahmin woman had prepared his meal and was looking for him every where. Amulya heard, while measuring out the milk in the kitchen, Amulya shouting about in quest of his uncle's hair brush. A little later he rushed into the kitchen weeping, rested himself against Bindu's back and cried 'It's all wrong! He has spoilt every thing Chhotoma, I shall kill him when he comes to-morrow' Bindu could no longer suppress her mirth Amulya left her and cried in disappointment, "Are you blind? Can't you see?"

Hearing the noise Annapurna entered the kitchen, heard the case through and then said, "But what does it matter he will cut your hair again to-morrow and put things right"

Amulya became even more angry and cried, "Where will he get the three-fourths here? Where is the hair for it?" Annapurna attempted to pacify him by saying 'Oh, it may not be three-fourths, but it will be half or somewhat more at any rate'

"Rubbish! Is it the fashion to keep only half or five eighths here? Ask Narendra, he will insist on having three-fourths" Amulya could not even eat his food properly that day He stirred and scattered some of the rice, then went away

Annapurna asked Bindu "Since when has your son developed a taste for hair dressing?"

Bindu smiled, but the next moment she became dead serious and said with a sigh, "Did it is something negligible and paltry but I am frightened to death, for all things have a small beginning" Annapurna too was infected by her fear and could say nothing

The Vargapuja festival came on In the other part of the village, the Zemindar house was preparing for it on a lavish scale. For about a couple of days Naren lost himself there. On the night of the *Saptami** Amulya

came * and said, "Chhotoma, they are having a *atra*, aren't you coming?"

Chhotoma said "Having it now? You mean they are going to have it to-morrow"

Amulya informed her, "Narendra told me, it will begin at 3 in the morning"

"You don't mean to say that you will pass the whole night there out in the cold? That cannot be allowed Go with your uncle to-morrow morning, you will get a good place" Amulya was on the verge of tears and said, "No send me now Uncle may not go or may go very late"

Bindu said, "All right, go to bed now. I shall send you with a servant at 3 or 4 in the morning"

Amulya was angry and lay on the bed with his face to the wall.

Bindu tried to drag him closer to her but he threw off her hands and remained stiffly aloof After this everybody had probably fallen asleep for some time—the sound of the big clock outside striking one—two—three—four woke up Amulya all of a sudden He counted the strokes jumped up, shook Bindu violently and cried, 'Get up Chhotoma quick, get up, it is past four' The clock went on striking, five—six—seven—eight—Amulya burst into tears and said, "It is past eight now, when shall I go there?" The clock was still striking nine—ten—eleven—twelve Then it stopped Amulya understood his mistake and lay quietly in one corner being thoroughly put out of countenance. Madhab used to sleep in another bed at the other end of the room, the noise woke up also him

He laughed aloud at Amulya's discomfiture and asked, "Amulya what has happened?" Amulya remained silent in shame. Bindu, who was highly amused, said, 'Oh, the way he shook me out of my sleep! People don't behave that way even if a house was on fire.'

Amulya's silence roused pity in her heart and she said, "All right, go now, but don't you quarrel with anybody"

Then she called Bhairab who went out with a lamp as Amulya's escort. The next day Amulya came back at about ten in the morning, quite happy after attending the performance to the hush Seeing his uncle he asked, "Well, why didn't you come?"

Bindu asked him, 'What was the show like?' "Very nice, chhotoma Uncle, do you

* *Saptami* the first day of the Pujas which last for four days.

know they are having a *Khemta** dance this evening. Two of the dancers have arrived from Calcutta, Narendra has seen them, they are, just like Chhotoma—very beautiful—they will dance. I have also told father.”

“You have done very well” said Madhab and laughed heartily at this naive comparison of Bindu and the nautch girls.

Bindu's face went red with indignation. She said, “Just listen to the sayings of your accomplished nephew! (meaning Naren) she turned to Amulya. You shall not go there again—wretched swine. Who said they were like me, Naren?”

Amulya said in a frightened voice, “Yes, he has seen them.”

“Where is Naren? All right, let him come home!”

Madhab suppressed his mirth with great difficulty and said, “Have you gone mad? Dada has heard the story, so cool off and don't make a row.” Bindu had therefore to swallow her anger and burn within herself.

Towards evening Amulya went to Annapurna and entreated her, “Didi, They are having a dancing show at the Puja house may I go there? I shall get back in no time.”

Annapurna was busy, she said, Go and ask your mother.”

Amulya persisted, “No didi, I shall come back very soon, do let me go.”

Annapurna said No, no, she is one with a temper, you had better go and get her permission.”

Amulya began to cry, pulled her this way and that way by the sari in order to drive home his appeal—“No don't tell Chhotoma, I shall go with Narendra—I shall come back in no time.”

Annapurna said “If you go with Naren—” Before she could finish her words Amulya dashed out.

About an hour later she heard Bindu searching for Amulya. She kept quiet. But when the search was beginning to assume serious proportions, she came out and said, “There is some sort of a dance going on, he has gone there with Naren—he will come back soon. There is nothing to be anxious about.”

Bindu came near her and asked, “Who gave him permission to go, you?”

Annapurna knew that if Bindu came to

learn that Amulya had gone without taking permission, there would be trouble, she told a white lie in fear. “He will come back soon.” She said.

Bindu went away her face dark with anger. A little later, Amulya came back and heard that he was sent for by his Chhotoma. He dared not respond to this call and went and lay on a corner of his father's bed.

Jadab had his spectacles on and was reading the *Bhagavad* in the light of an earthen vegetable oil lamp. He looked up and asked, “Well, Amulya?”

Amulya did not speak.

Kadam came and said “Come, Chhotoma is calling you.”

Amulya came nearer to his father and whined, “You come with me, father.”

Jadab was amazed “I come with you! What has happened Kadam?”

Kadam explained the situation.

Jadab knew that this would lead to a quarrel. One has forbidden, the other has permitted, so he went with Amulya to Chhotoma's room and addressed her from outside, “Pardon him this once, he is promising not to do so again.” That night when the two sisters-in-law were having their meal, Bindu said, “I am not angry with you didi, but it will not be possible for me to stay here any longer—Amulya would go absolutely wrong in that case. It might have been different if I had not expressly forbidden him to go, but, I have been wondering since that time, how could he dare to go out in spite of what I told him. Then, see, how wicked he has become. He did not come to me, he went to you—coming home as soon as he heard that I wanted him, he went straight to Barathakur and brought him over to plead for him. No, didi, such things were unknown till now and I would much rather go and live in a rented house in Calcutta than see this only child go to the dogs and make me weep for the rest of my life.”

Annapurna was upset and said, “But if you go away, how shall I live alone?”

Bindu kept silent for a little while and said, “That you know best. I have told you what my intentions are, that Naren is an extremely bad boy.”

“Why, what has Naren done? And if

* Popular dance of which the rhythm is light and easy,

*One of the sacred books of the Hindus,

they had been brothers, what would you have done in that case?"

Bindu said, "In that case I would have him tied up by servants, flogged with *Bichhuti* * and driven out of the house. Moreover, I don't count in practice—didi, let them go away."

Annapurna was inwardly displeased. She said, "It is not for me to keep them or drive them away. Go and ask him who has brought them here—don't find fault with me."

"How can I go and tell such things to Barathakur?" "Tell it in the same way as you tell him all sorts of things," Bindu pushed away her plate of rice and said, "Don't try to hoodwink me, didi, I am now about twentyseven or twentyeight, the affair is not one which concerns the servants of the house but is one in which relations come in—while you are alive, if I went to talk over things like this with Barathakur wouldn't he be angry?"

Annapurna said, "Of course, he would be angry, but if I told him such things he would never look at my face again. Whatever we might be, we are outsiders, and they are brother and sister—why can't you see that? Moreover, I am an old woman, if I pranced about with such talk wouldn't people call me mad?"

Bindu pushed her plate farther away and remained stiffly silent.

Annapurna knew that she kept quiet only in fear of her elder brother-in-law. She questioned, "Why are you sitting with folded arms—what sin has the plate of rice

the door and take in your son. Even my father * couldn't stand such wickedness as his."

As soon as Bindu opened the door she came in with Amulya and said, "I have seen lots of pigs in my time, but never one to beat this one. It is now nearly two and I have not been able to get a wink of sleep—now he says he is hungry, now he complains about mosquitoes, now he wants a drink of water, now I must fan him—no, Chhotobou, I have to work the whole day, I couldn't live if I didn't get a little sleep at night."

Bindu smiled and put out a hand to Amulya who at once crawled into her bosom and fell fast asleep within a minute. Madhab laughed at her from the other end of the room, "Well, Bouthan, has your desire been fulfilled now?"

Annapurna said, "It was not my desire, brother, he himself got into my bed to escape his mother's wrath. But I have no doubt been given a lesson! And what shameful words, Thakurpo—he told me it made him feel shy to sleep with me in the same bed!"

All the three of them laughed out.

Annapurna said, "No more now, let me go and get some sleep." She then went away.

About ten days later, Bindu's parents, who were going on a pilgrimage, sent a *palka*† for Bindu in order to have her with them for a time before they started. Bindu was, without Amulya's cognizance, preparing to go over to her parents for two or three days, when suddenly Amulya appeared there.

her mouth to hide her smiles and went out.

Bindu held back her smiles and said, 'Must we all wait patiently for the day when your bride will come and put on ornaments and go without any ourselves in the mean time? Go to the school!'

Amulya did not pay heed to what she said. He persisted in his enquiry, 'Why is didi laughing like that? I am not going to school any more—you must be going out somewhere.'

Bindu said, 'Well, what if I am, must I take your permission before so doing?'

'I too shall come with you.' So saying Amulya went out with his books.

Annapurna entered the room and opined, 'Don't you think he has gone to school? It is not so easy as all that. But, isn't he cute? He asks why you have put on alta and ornaments.' In my opinion, you would do better to take him with you, or when he comes back he will kick up no end of a row."

Bindu said, "Do you think he has gone to school? Never. He is hiding somewhere and will appear at the right moment." It turned out to be so. He was hiding and when Bindu was taking leave of her elder sister-in-law, by taking the dust of her feet, Amulya suddenly appeared and stood holding on to Bindu's dress. Both the sisters-in-law laughed out.

Annapurna said "Don't beat or scold him, now when you are going out. Better take him with you."

Bindu said, "(Well supposing I did take him with me, but, even then, isn't it a bit too much that I should not be able to move out a step anywhere?)"

Annapurna answered, 'That is how you have brought him up, haven't you? Amulya, why not stay with me for a couple of days?'

Amulya coolly refused her offer, "Oh, no, I couldn't stay with you." Then he went and got into the *palak* before anyone else.

(to be continued)

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words—Editor The Modern Review.]

'League of Nations Bound to Maintain Status Quo'

Re a note under the above caption which appeared in the March issue of *The Modern Review* at page 379 might I be permitted to make the following observations with respect to the duty of the League to maintain the *status quo* of India as it is the British Government.

Article 10 of the League covenant says 'the members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all the members of the League' (italics are mine). While interpreting this article we cannot leave out of consideration the words 'as against external aggression.' Thus my interpretation is that the League is bound to respect and preserve the territorial integrity and existing political independence of all members of the

League as against external aggression but it has no jurisdiction to interfere if a subject nation seeks, by internal aggression to gain further political power or complete independence.

I would unhesitatingly say that the League is not only not bound to maintain the *status quo* of subject nations or dependent states but that it must encourage the attainment of full self government by them. President Wilson's fourteenth point which was the foundation of the League's birth opened with the words a general association of Nations must be formed. "Thus the idea distinctly was that the League should be a world organisation of which as many nations as possible should be members. By Article 1 any fully self governing state, Dominion or colony can become a member. "Thus dependent, subject or subordinate states cannot become members of the League and this is as it should be because the League cannot be a free and democratic League unless all its

constituent members themselves are free and democratic. Now if the League has got to be a world organisation it must make an honest effort to see that all the states in the world become its members which can only happen when they first become free and fully self governing.

The general aims of the League as contained in the pre-amble of the covenant are

to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war by the prescription of open just and honourable relations between nations by the firm establishment of the understandings of international law as the actual rule of conduct among Governments and by the maintenance of justice in the dealings of organised peoples with one another (italics are mine.)

Though Great Britain and India are part of the British Empire yet the English Nation and the Indian Nation are two different nations and two sets of organized peoples, and it is certainly the paramount duty of the League (i) to promote international co-operation between India and Great Britain (ii) achieve international peace by the obligations not to resort to war viz the relations between India and Great Britain should not be such that one may think of resorting to war against the other (as some Indians on the Government's own showing are contemplating) (iii) prescribe open just and honourable relations between Nations (eg India and Great Britain) (iv) maintain justice in the dealings of organised peoples with one another (eg, India and Great Britain). Thus a close analysis of the pre-amble leads to one and only one conclusion and that is that it is the duty of the League to examine the relations between India and Great Britain and see that their relations with each other are open just and honourable and are based on justice and tend to promote co-operation and achieve peace with each other and other nations of the world.

Article 3 of the covenant says that the League may deal with any matter affecting the peace of the world. Under the provisions of this Article also the League can and should help India to adjust her relations with Great Britain on honourable and just lines. The League is a "League of Nations" and not a League of kingdoms, and there is no provision in the covenant which lays down that any nation whatsoever (whether) it is dependent or independent of any member of the League and (whether it is itself a member of the League or is an outsider) may not lodge a complaint with the League and the League may not go into its question in order to maintain the peace of the world and to safeguard the just rights of the complaining nation.

Whatever may be the position of India *Quae* the British Empire, India and Great Britain are both independent and equal members of the League. India does not owe its position inside the League to the good grace of Great Britain or any other country. She became its member by virtue of its signing the peace treaty and paying its quota of expenses. Articles 12 and 13 of the covenant make the members of the League promise to submit all their disputes to arbitration. I wonder who would be the position if India as a member of the League informs it of

its dispute with Great Britain as another member of the League and formally seeks the League's arbitration! India is the only dependent country which has become a member of the League. Article 1 of the covenant prevents any other subject country ever becoming a member of the League. Perhaps the League owes it to its own honour and dignity as a free and democratic institution to see that none of its constituents continue any longer in the humiliating position of a subject nation. As India cannot be turned out from the membership of the League its dependence would continue to be a matter of shame and disgrace to the League as long as India is not free.

The above is based on a purely legal and equitable interpretation of the League's covenant. I know it as well as any other man in the world that the League will not act on behalf of India to the detriment of Great Britain's power even if there was a distinct article enjoining the League to help subject nations to attain full self-government!

Jyoti Swarup Gupta

Editor's Note

In the last sentence of the criticism printed above the writer says "I know it, as well as any other man in the world, that the League will not act on behalf of India to the detriment of Great Britain's power even if there was a distinct article enjoining the League to help subject nations to attain full self-government." So whatever the purely legal and equitable interpretation of the League's covenant may be practically it comes to this that the League will be sure to maintain the *status quo*. And probably that is what I meant when in the heading of my Note in the March number I considered the League of Nations Bound to Maintain *status quo*. I cannot say now positively in what sense I used the word "bound" when I wrote the Note. But, according to Webster the word is used in following senses—

Under legal or moral restraint or obligation obliged

Constrained or compelled destined or certain—followed by the infinitive as he is bound to succeed"

It seems to me that I used the word in a sense which approximates more to the last than to the first. I nowhere said that it *was* the duty of the League to maintain the *status quo* of India *vis à vis* the British Government. And in fact my Note was concerned not merely or chiefly with the present condition of India but also with the status of all other subject peoples so that even if the critic's arguments held good with regard to India as a member of the League they would be inapplicable in the case of other subject peoples.

The writer thinks that by using the words as against external aggression in Article 12 the League has deprived itself of any jurisdiction to interfere if a subject nation seeks by internal aggression to gain further political power or complete independence.

Though I am not a lawyer this verbal loop-hole has not escaped my observation. I wrote in the February number page 267—

It may be argued that as the members of the League undertake to respect and preserve the territorial integrity of all its members against external aggression, therefore it is not bound to do anything to prevent internal rebellion, whether violent or non violent,—neither being just now within the range of practical politics—for obtaining independence. Moreover as India does not enjoy any *existing* independence Article V does not exactly apply in her case. But assuming that the interpretation we have suggested here is correct the League could at best remain a non-interfering spectator in case India made any active effort to be free as it (the League) has done in the case of Syria, India can never expect the least help or sympathy from the League in any fight for freedom.

In the new edition of Chambers Encyclopaedia Article V has been quoted in full because it has in any case become so much a centre of controversy. Discussing the meaning of Article V Lord Robert Cecil writes in Volume XXI of the twelfth edition of the Encyclopaedia Britannica p 738 —

Article V when closely examined will be found to be little more than a rather clumsy assertion that territorial or political changes ought not to be made by aggressive warfare. Such changes if required should be made under Article 19 which enables the Assembly to reconsider treaties which have become obsolete or dangerous to peace.

So according to this interpretation all aggressive warfare, external and internal is shut out. As for the reconsideration of treaties, it cannot be said that Great Britain has become the mistress of India by virtue merely of treaties. Both external and internal aggression is also excluded by the member states acceptance of obligations not to resort to war mentioned in the Preamble to the Covenant.

I need not discuss what the writer says with reference to President Wilson's 14th point, as the League is not bound legally morally politically or by the circumstance of the world to pay any attention to it.

Great Britain has not yet redeemed in a just

and generous manner the unambiguous pledges given by the East India Company by her sovereigns and by various statesmen who had anything to do with India. One need not therefore expect that the vague expression of some politically pious sentiments in the Preamble to the League's Covenant or in any Article thereof will impel the League to do anything to free any subject people. Moreover the word *organised* used in the Preamble has left a loophole of escape for diplomats, Indians and other similar subject peoples it may be contended are neither nations nor organised peoples.

It is true that the League is not prevented by any article from receiving complaint, from even subject peoples. But on the other hand there is no article which provides for the acceptance and consideration of such complaints and on that ground the League is sure to refuse to entertain any petition from subject peoples. Moreover the question of the representative character of the petitioners is sure to be raised and decided most probably against them.

It is a misreading of facts to say that India does not owe her membership of the League to the good grace of Great Britain. In fact, the Imperial British Government practically made the subordinate Government of India sign the Peace Treaty for the purpose of increasing the number of British Votes.

The mere idea of India informing the League of its dispute with Great Britain must excite laughter. The Indian delegation is Indian only in name. It is chosen by the alien and foreign subordinate British Government of India and carries out its behests. Can this subordinate Government of India instruct its nominees (forming the Indian delegation) to complain against the Imperial British Government which is its master?

I should be glad if the League ever came to have any feeling of shame or disgrace because of a subject country like India being one of its members. But I am not very hopeful of ever having any such pleasure.

March 23 1927

RAMANANDA CHATTERJEE

PROFESSOR MEGHNAD SAHA

PROFESSOR Meghnad Saha was born in 1893 in the village of Seoratali P S Kaliakur, in the district of Dacca. His father Jagannath Saha, was a small trader and had to bring up his large family with great difficulty. He had his early schooling in his native village and later since there were no schools above the primary stage at his place at the age of 10 he was sent to the village of Simulia about 6 miles from his native village, where he was housed by a charitably disposed

gentleman Dr Ananta Kumar Das, family physician to the Zemindar family of Kasimpur. From this school he passed the M. E examination in 1905 standing first in the Dacca Division and securing a scholarship.

This scholarship enabled him to proceed to the city of Dacca, and prosecute his studies at the Dacca Collegiate school. Later he was obliged to change to the K L Jubilee School from which place he passed the Calcutta University Entrance Examination of 1909, standing first in Eastern Bengal,

and first in Mathematics in the University and first in languages in Eastern Bengal. While a student in the second class he competed for the all Bengal Bible Prize Examination held by the Baptist Society, and stood first with a prize of Rs 100.

He passed his I Sc. examination from the Dacca College in 1911, standing third in the Calcutta University, and first in Mathematics and Chemistry. In 1911 he

came to Calcutta and joined the Presidency College. From the Presidency College he took his B Sc and M Sc (Applied Mathematics) degrees standing second in both cases. Mr Satyendra Nath Basu Prof of Physics in the Dacca University and author of

Bose Einstein'sche Statistik beating him both the times. At the Presidency College he had amongst his teachers Sir J C Bose, Sir P C Ray, Prof D N Mahli, and Prof C E Cullis. Though engaged in the study of Mathematics he came much under the influence of Sir P C Ray and was associated

with him in many of his philanthropic and other activities.

In 1916 he was appointed by Sir Asutosh Mukherjee a lecturer in Physics and Mixed Mathematics in the newly established University College of Science founded on the donations of the late Sir T N Palit and Sir R. B. Ghosh. While serving in this capacity he submitted a thesis for a Doctorate which was examined by a board consisting of Prof O W Richardson, of King's College, London, Prof A W Porter of the University College, and

Mr E B Cunningham. Dr Saha was a student of Einstein's theory of Relativity, even before it attained its present celebrity, and conjointly with his friend Mr S N Bose had prepared translations of his works which were afterwards published by the Calcutta University. His doctorate thesis was a result of these studies. He received his doctorate in 1919 and the same year he was awarded the Premchand Roychand

studentship on a thesis entitled 'Selective Radiation Pressure, and its Application to Problems of Astrophysics'. This thesis marks his entry into Astrophysics (or physics of heavenly bodies) to which his researches were to give a new stamp and a fresh period of activity. The P R Studentship and a Gurusprasaanna Ghosh Scholarship enabled him to proceed to Europe in 1920. He worked for sometime in the Imperial College of Science with Prof A Fowler, successor to Sir Norman Lockyer. It was at this time that he published the most famous of



Professor Meghnad Saha

his Scientific works. On the Thermal Ionisation of Gases. At the present time it is probably known to many that atoms are not the ultimate constituents of matter but they can be further broken up into parts which are atoms of negative electricity (electrons) and a remainder which is positively charged. Dr Saha was the first to point out that this breaking up of atoms could be accomplished by mere heat, and he gave a detailed description of the way in which this 'splitting up of atoms', or 'ionisation', as it is called, can

bo detected His theory gave a clear and precise explanation of the facts accumulated by Sir Norman Lockyer and Prof Pickering of the Harvard University observatory, who examined the spectra of two hundred thousand stars, and classified them into a number of well defined groups. A popular account of Dr Saha's work appeared in the *Modern Review* of October, 1922, from the pen of Sir P C Ray

In 1921, Dr Saha went to Berlin to work at the laboratory of Prof W Nernst of Berlin on the experimental verification of his theory. While engaged at work in Berlin he received an invitation from Prof Sommerfeld of Munich to address the physicists there on his works. This was done in May, and the lecture was published in the *Zeitschrift für Physik*, vol 6. About this time, Sir Ashutosh Mukherjee created for him a chair in Physics on the donations of the Rajah of Khaura, and recalled him to Calcutta.

The Calcutta University was then passing through a very critical stage. The Government of Lord Lytton and the University under Sir Ashutosh were fighting like Kilkenny cats, and the scholars were allowed to starve or vegetate. Dr Saha remained at Calcutta trying in vain to get a laboratory where he could work further on the experimental verification of his theory. At last, through the efforts of his friend Dr N R Dhar he received an appointment at Allahabad as Professor of Physics, and left Calcutta in October 1923, to join his new appointment. While he was at Calcutta, the memorable North Bengal Floods occurred, and the Calcutta people spontaneously combined to form the Bengal Relief Committee with Sir P C Ray as President. At Sir P C Ray's request, he took charge of the publicity department of the Relief Committee, and did his work with enthusiasm and thoroughness.

Prof Saha has been at Allahabad for about four years. He has given his labour and attention whole heartedly to the improvement of his own department, to the reorganisation of studies, and to the initiation of research work. He has since been elected a life member of the Astronomical Society of France, and is a Foundation Fellow of the Institute of Physics in London. Alone or with his colleagues and students, he has

been publishing papers of great value and wide interest. His new theory of "the Structure of the Atom" has not yet seen the light of day, and is expected to be an important contribution to physics.

In the meantime, his 'ionisation theory' has been gaining new adherents and new workers. The first and foremost is Prof. Henry Norris Russell, Prof of Astronomy in the Princeton University, U. S. A. With the resources of American observatories at his disposal Prof Russell verified many of Saha's predictions, and carried out an important extension of Saha's theory. Following Russell, two brilliant Cambridge graduates, R H Fowler and E. A. Milne, carried the theory still further mathematically, and pointed out fresh fields of application. Milne in particular took up Saha's theory of Selective Radiation Pressure, at the point where he left it, and put it on a sure physical basis. For these works, Fowler was admitted to the Royal Society in 1925 and Milne in 1926. So that if Prof Saha were an Englishman carrying on research in England, he would probably have been admitted to the Royal Society in 1924. Professor Saha was elected to preside over the Mathematics and Physics Section of the Indian Science Congress in 1926 and in his Presidential address he gave a complete survey of these works.

Prof Saha and Prof D M Bose of Calcutta have been invited to represent India at the Volta Death Centenary which will be held in Italy in September this year at Como the native town of Volta. About a hundred and thirty years ago, Volta following Galvani's obscure observations on the twitching of a frog's nerves when touched by a metal, discovered what is now known as the 'Voltaic Pile' or Voltaic Cell. His researches were responsible for ushering in the age of 'Electricity,' and Italy is celebrating the Death Centenary of her great son with great pomp, and enthusiasm. Eminent scientists have been invited from all over the civilized world, and it is in the fitness of things that Prof D M Bose and Prof. M N Saha have been chosen to represent India at this unique gathering.

BEETHOVEN, THE SPIRITUAL HERO

By ROMAIN ROILAND

THE musical genius of Beethoven is of universal renown. But what is very little known is his grand spirit. I wish to say a few words about it to my Indian friends, for I know that they would appreciate fervently the heroic and religious aspect of Beethoven's character.

Beethoven coming as he did of a poor family received an education which was not at all complete. He supplemented it by his own effort his life long studies and his burning meditations. He was never satisfied, like most of the musicians (even some of the greatest like Mozart), with a deep knowledge of his own art. Beethoven wanted to know everything. He wrote in 1809:

There is no work of thought which should be too learned for me. With the least pretension of knowing such works thoroughly I have striven from my very childhood to grasp the sense of the best and the wisest works of all ages. Shame to an artist who does not consider it his duty to push this spirit of research to the farthest point possible.

But mere study is not all merely to understand is not sufficient. One must learn to select. Beethoven has preference always for the greatest and the best. His instinct goes straight thither from the beginning. Homer, Shakespeare, Goethe the sages of Greece and Rome the poets and the thinkers of India—a veritable *Faust's vision*! I think of his correspondence with the orientalist Hammer-Purgstall in 1809 and their common plan of working on an Indian pastoral drama (on *Deiayam* vide the *Modern Review* March 1927). I remember his attraction for the religious ideas of India and for the literature of Persia. The Soliloquy of Macbeth threw Beethoven into a delirium of emotion and he conceived writing music to Macbeth unfortunately not finished*. No less a loss to

the world is his music on *Faust* which Beethoven wanted to write from 1808—a work which made him cry with enthusiasm and regret, when a friend reminded him of it in 1827. But the indifference of Goethe not to speak of his ill will with regard to Beethoven discouraged the latter. What to speak of sympathy, even a single appreciation from Goethe of the admirable music for *Egmont* was denied to Beethoven*. But



Beethoven in 1814
when he met Goethe

more generous than Goethe, Beethoven con- served his warm admiration for the Poet

lost to us, for his premature death prevented him from translating his dramas into notations.

* Apart from a certain personal coolness Goethe already aged felt a sort of instinctive antipathy for the new born romanticism whose passionate music seemed to Goethe (and he was wrong) to have a dangerous expression through Beethoven. Those crises of the soul disturbed Goethe's serenity, conquered at the cost of struggles and sacrifices. The *Olympian* as Goethe was called alone knew the dangers which he repulsed from the depth of his soul and which he wished to impress upon all those who took the risk of re-awakening the soul troubles.

* Beethoven possessed the power of concentration to an extraordinary degree. He used to carry in his memory the contents of several great compositions simultaneously. He used to construct them in spirit without producing them publicly till they satisfied him completely. That is how numerous inspired creations almost complete were

down to the last days In his conversations Beethoven expressed profound thoughts and judgments on Goethe Schiller and Klopstock

Beethoven used to read again and again his favourite books The volumes of his small library were full of marks and underlinings which all attest his warm admiration Unfortunately that library is dispersed with the exception of two volumes of Shakespeare the *Odyssey* and the *West-östlicher Divan* of Goethe A Berlin manuscript of Beethoven contains a collection of quotations which he had transcribed out of the books that he studied here also we find the *transcriptions* mixed up with Beethoven's own *reflections* and both are of equally great interest Quotations and personal thoughts seem to be of the same substance While reading we are inclined to ask if it were Homer Herder Kant Schiller or Beethoven who speaks One would feel that the same hand had been striking the notes of accord and that the whole weaves into the same texture of Harmony Being a man whose natural language was that of *sound* and not of words Beethoven sometimes used to borrow his expressions from others but he only took such expressions as were already his own One would almost swear that some of the most striking expressions are Beethoven's own language In any case what were only noble thoughts general and abstract truths with the authors cited came to be animated quivering pulsating under the pen of Beethoven who seemed to rewrite them with his heart's blood For we read them in his life and find them transfused into his blood His grand cortege of friends from ancient India from Greece or from Germany—all idealist participate in his sufferings and his heroism

From this ensemble of thought, flowing or sparkling what is the form that emerges? What picture? What statue of the soul?

To begin with we see a Herculean grandeur wrestling with Fate then a heroic renunciation which raises itself above Fate by accepting it—Hercules on the funeral pyre

The ancient writers had worked on a tragedy—Hercules on Mount Oeta which later on the Christian writers had likened to the Passion of Christ When I read Beethoven I am struck by the identity of suffering and of magnanimity It is always the same Passion the Eternal Passion of offering oneself in sacrifice to Humanity

I shall cite certain poignant pieces

extracted from the notes of Beethoven and I shall mix in the design the passages which he had transcribed from his studies and his own thoughts, so that one can see to what an extent the one and the other proceed from the same spirit

Now fate has laid hold on me (Homer) Would that I do not disappear into the dust without glory No let me accomplish first of all grand things whose echo would resound in the ears of the generations to come (Beethoven)

Wishest Thou then the laurels of victory without the dangers of battle? (Herder)

Show thy strength O fate! We are not masters of ourselves he who is determined would attain self mastery May it be so then (Beethoven)

Under the teeth of the tiger I thank thee Almighty on which I die in suffering but not in error (Herder)

Enduro! (Entsagung) Accept (Ergebung) Thus we shall gain ground even in the depth of misery and we shall render ourselves worthy of the pardon of God for our faults (Beethoven)

Vide *valere et accipere* I saw evil days and I accepted (Livy)

Only to Him to Him alone to God who knows everything that we should resign all (Beethoven)

What can I do? To be greater than Fate to love them who hate us and to seek the highest good of perfecting ourselves in creation (Zacharias Werner)

Thou canst not be a man only for thy sake Thou canst exist only for others O God give me strength to conquer myself (Beethoven)

And in conclusion I quote four lines of Zacharias Werner which Beethoven so well extracted that they seem today like the brazen inscription of the soul of Beethoven—a Christian Marcus Aurelius—a warrior sage of antiquity—

Fight for Righteousness and for his daughter the Eternal Liberty glorified by Law Submit it self to the inflexible will of Iron Fate Obey and re to once thyself

Kampf für das Recht und für des Rechtes Tochter

Die durchs Gesetz verklaarte ewige Freiheit
Freiheit in den ungebundenen Willen
Des eisernen geschicks gehorsam und

Entsagung

The most penetrating spirits amongst the contemporaries of Beethoven—men who had approached him with understanding which gives sympathy—had found in him the grand drama of Sacrifice and their hearts were pressed with a sort of religious emotion The poet Reclam the musicologist Rochlitz the organist Freudenberg have almost the same expressions in depicting Beethoven the patient man of suffering—who had brought to millions of souls the joy the pure spiritual joy—the man who in order to give his

best to the world was obliged to be deeply wounded and tortured and who although lonely had united in the embrace of his *Hymn to Joy* all men all brothers

To a noble friend—a woman suffering like him to Countess Erdody Beethoven wrote in imperishable words which had become the motto of all heroic souls —

We finite beings are endowed with infinite spirit we are born only for suffering and for joy, and we may almost say that those who are chosen by Fate receive Joy through Suffering

He was while alive as he is to day the great consoler for us He is for all



Countess Theresa Brunswick
Beethoven's Immortal Beloved

ages the most noble tonic in European music with the vigorous Haendel but the latter health incarnate, turns his eyes away from suffering or screens it with his dazzling brilliance Beethoven opens his arms to all sufferings and leads them to Joy

The benefaction of his music does not rest only on his large and profound humanity comparable only to that of Shakespeare*

* The great composer Schubert while young used to see Beethoven often worn with age lost in his dreams Without daring to discuss with Beethoven Schubert said to one of his friends To compare Mozart with Beethoven is like comparing Schiller with Shakespeare Schiller is already understood Shakespeare far from being so for a long time still

who shares the bread of daily life with all To those who know how to listen to Beethoven his music seems to be a religious light, a revelation of the Infinite of that *Double Infinite*, that which is enveloping us and that which is within us Beethoven passes through our hearts that ecstasy in which J. J. Andreas Stumpf (1823) found Beethoven sitting on a grassy sward in a valley near Vienna contemplating the starry heavens—that ecstasy which Beethoven made to shine with the palpitation of the stars, in the sublime *Adagio* of one of his Quatrets, (in E flat opus 59, dedicated to Count Rasumoffsky)

My Spirit, said Beethoven to Stumpf mounts up to the Prime Source (Urquelle) from which flows inexhaustibly the stream of the whole creation The things that would penetrate the heart must come from on high otherwise we have only notes, bodies without soul mere mud The human spirit should build out of the earth where the divine spark had been sent banished as it were for a time and like the field sown by the peasant the human spirit should blossom and fructify thus enriched and multiplied it should go back to the Source from which it had emerged

Thus the genius of Beethoven appears as a perennial stream of Life which flows from the Urquelle the Prime Source, and with thousands of human streams mingling with one another goes back to the original spring Thus the great musical genius is the mediator between the human and the divine and he is fully conscious about the magic character of the Art of which he is the Sovereign

Music said Beethoven is the nonmaterial entrance into a world that is the highest in our knowledge it is a world which envelops mankind and yet it cannot grasp that world fully Music is the revelation which is higher than all philosophy all wisdom It is the Sacred Wine that exalts the soul up to the region of New Birth unto a New Childhood and I am the Bacchus who presses that magnificent wine for human beings—wine that makes them God intoxicated God is nearer than anybody else to me in my Art He who would understand once only my music shall be free from misery in which the others are engulfed' (Conversation with Bettina Brentano 1810)

These are words of illumination We who have verified on ourselves their efficacy we

can bear witness to their prophetic value Two women of his age measured the comprehensiveness of the words, through their intuition of love and of genius Bettina Brentano was so fascinated as to dare writing to Goethe "None has any doubt on the matter, but I declare that Beethoven marches long in advance of the thoughts of the whole humanity and I have doubt as to whether we shall ever be able to capture his thoughts fully" (1810)

Theresa of Brunswick, "*The Immortal Beloved*"* old and lovely, long after the death of him who loved her, wrote in her diary

* Beethoven used that name in a letter which had been discovered amongst his intimate papers after his death and which were supposed to have been addressed to the Hungarian Countess Theresa of Brunswick. Although certain doubts subsist still on that identification, it is no less certain that

"Beethoven had outpassed his age as well as ours His epoch did not understand him A Christ, without comparison"*

ROMAIN ROLLAND

Translated from the original French

By Dr KALI DAS NAO

profound affection united Beethoven with the Brunsviks He dedicated to Theresa the lovely Sonata for piano (opus 78) and to her brother Franz the famous *Appassionata* (opus 57) Theresa never married and after the death of Beethoven she consecrated her life to the service of the poor She was the first to found in Europe a foundling hospital

* Theresa, profoundly Christian in spirit, wished to say in this phrase (written in French in the original text) that she is not permitted to compare Beethoven with Christ, but that maintaining all proportion Beethoven was a Christ.

R.R.

INDIAN PERIODICALS

Opium and Government Excise Policy

In *Welfare* Mr C F Andrews has concluded his series of informing and outspoken articles on the Government's opium policy In his last article he says —

A word of praise must be given for much of the contents of the Government of India's own letter to the Provinces, when it turns aside from perversely and stupidly recommending the Royal Commission on Opium of 1893 and faces the hard facts of the excessive consumption in India at the present time over large areas Sections 4 and 5 in the Letter which I shall quote in full leave very little to be desired, as a bold and frank statement of the evils of opium addiction existing without any serious control in India.

The following is the text of sections 4 and 5 of the Letter —

Section 4 While there are large areas in India where the consumption of opium per head of the population is considerably lower than the standard of legitimate consumption laid down by the League of Nations which is 600 milligrammes per head per annum (equivalent to a little over 6 seers per 10,000 of the population per annum) the consumption in different parts of India, and in different areas in one and the same province, shows very large variations, and there are places where the consumption per head very largely exceeds the League's standard

Section 5. As examples I am to mention the following —

1 The whole of Burma, where of course smoking is rife—both among the Chinese and among the older Burmans, consumption is as high as 15 to 20 times the standard of the League of Nations in districts full of Chinese like Rangoon, Tavoy, Merga and about 5 times that standard in the whole of Burma on the average

2 The Brahmaputra Valley in Assam where there is both smoking and eating consumption is as high as 30 times the League of Nations' standard in the Frontier Districts, and average 8 to 9 times the League's standard for the whole of Assam

3 Orissa and Midnapore. Consumption is about three times the League's standard

4 The Northern Circars of Madras Consumption is about four times the League's standard (but ten times the standard in one district).

5 Sind—where consumption is about six times the League's standard

6. Central Provinces and Berar Consumption is about three times the League's standard on the average and five times in Berar

7 The districts peopled by the Sikhs Consumption is about four times the standard on the average, and in some districts 8 to 13 times the standard

8. Areas adjoining Rajputana e.g., the northern districts of Bombay where the consumption is about 6 to 8 times the League's standard.

9 Big industrial centres like Calcutta (7 times), Bombay (7 times), Cawnpore (3 times), Lucknow (3 times), Madras (4 times), Ahmedabad (7 times) etc., and

10 A few places in the Deccan like Poona, Ahmednagar (4 to 6 times the standard)

11 Isolated places like the Nilgiris (over 3 times) and Benares (over 5 times the standard.)

It seems clear that in places where the consumption is so high there is a likelihood of abuse and it appears to the Government of India that it would be well to consider whether any special measures are necessary and practicable to reduce the consumption and prevent abuse in such areas. In Assam and Burma, of course, special measures of restriction have already been taken and there it would only be necessary to consider whether anything further can be done either in the province as a whole or in particular parts of it.

If the very frequent assertion not only of the Government of India, but of the local Governments in this matter were entirely genuine beyond even the point of self-deception and they were unmistakably anxious to reduce consumption even at the sacrifice of revenue, then there are two very easy methods of testing their absolute sincerity —

(1) Let the staff employed for detection of opium smuggling be appreciably increased out of the revenue gained from the Government sale of opium.

(2) In the black spots let the opium offered for sale at the licensed opium shops be rationed down year by year and a registration of names of purchasers open to public inspection be made compulsory. The fall in opium consumption would at once be found to be large—much larger indeed than any reduction obtained by increasing the price of opium. The amount purchasable at one time by one customer on one day should be reduced at the same time wherever it is still as high as 3 tolas.

Obstacles to Indian Social Unity

Mr Jyoti Swarup Gupta points out in *Welfare* some of the obstacles in the way of Indian social unity and makes suggestions whereby they may be overcome. The things which he has in mind will be understood from the following sentences —

1 It was an evil and inauspicious day when denominational schools, colleges, hostels and Universities were started in the country. They became the centres from which the Hindus and Muslims began to look upon themselves as separate entities.

2 Very often we are distinguished as belonging to different communities and different parts of India by our dress. During communal riots the ruffians make their dastardly attacks on members of the other religion simply because they recognise them as belonging to a different religion by their dress. Dress is responsible for the growth of communalism and provincialism. Hence it is absolutely necessary to have a common national dress.

3 When we meet different people we have to use different forms of salutations and greetings and these create confusion and, sometimes also a little unpleasantness or awkwardness.

4 We have got a bewildering number of

nomenclatures viz. Babu, Lala, Shrivast, Pandit, Seth, Munshi, Moulvi, Syed, Mirza, Mr. etc. by which to address different men. It is very confusing and troublesome to remember these fine distinctions and then some people have a fancy for a certain prefix and they do not like being addressed in any other way.

5 We should select a suitable day—preferably some full moon-day in spring or autumn—and celebrate it every year as a national festival in which all Indians irrespective of all caste or communal considerations should partake.

6 We should also have a national flag and motto to constantly remind us of our nationalism.

7 If possible we must have a national park in all important places. It must have Hindu and Jain temples, Sikh Thakurdwara, Muslim mosque, Christian church, Parsi fire temples and Jewish synagogue.

Wanted An A Nation

Prof Diwan Chand Sharma rightly observes in *Welfare* —

We are not an A nation nor are we a B nation. We are a C3 nation, a nation which consists of men whose health is very poor, whose vitality is very low, whose energy is extremely limited, whose capacity for work is meagre and whose joy in the mere fact of living is non-existent. How can we think ourselves to be otherwise when the average expectation of life of an Indian is only 22 years when most of the infants that are born are never born with a long lease of life and when for our womenfolk the duties of motherhood mean a life-and-death struggle.

As an example of what may be achieved by combined individual and national efforts which he advocates for India, he instances the case of England.

In England the slogan is—better health for every body. There is a progressive decrease in the general rate of mortality there every year. The President of the British Medical Association said in his presidential address this year that the rate of mortality in England had fallen by nearly one half in the last fifty years and that a large percentage of humanity can now outrange the palmists three score years and ten. Sir George Newman, Chief Medical Officer of the Ministry of Health, gave it out sometime back that the English people had put at least a dozen years on to the average life. Where two adults died before only one infant dies now. In England they have routed the great pestilence and won victories over diseases which are more splendid than the victories of Waterloo and Trafalgar. The Black Death killed half the population of England in the fourteenth century but the Black Death no longer constitutes a menace to the life of the English people. Plague used to make London like a deserted house in the sixteenth century and small pox used to claim tens of thousands of inhabitants as its victims but these scourges of mankind are now conquered. So have diseases like leprosy, typhoid and diphtheria disappeared and ceased to impose very heavy toll

on the lives of old and young. Of course England still suffers from tuberculosis, cancer and rheumatism but men are trying their level best that the English people should be rid of these pests of mankind also.

Veneration for Ancestors

We read in the *Light of the East* —

Every great nation whether of the past or the present, has, or has had when it was a great nation, the deepest veneration for the memory of its ancestors. The most ancient documents of India's civilisation already speak of honours rendered to the fathers similar if not equal to the worship rendered to the gods. The same ancestor worship characterised the ancient civilisations of China, Japan, Egypt, Rome and Greece.

One can truly say that attachment to the ancestors and a vivid remembrance of their deeds is one of the most essential features of civilisation.

Mankind therefore only rises above the savage state into which it ever tends to relapse, owing to the efforts of several generations. If we are civilised today we owe it as much to our ancestors as to ourselves. On the other hand as witnessed by several countries of the West to-day civilisation goes down with worship of tradition and of those that handed it over to us. All the immorality or amorality preached openly by European and American newspapers their tales of divorces their nude pictures, the materialism blatant in their pages go hand in hand with the forgetfulness or even scorn of the Medieval or the Mid Victorian. Thus in olden times Roman virtue sank apace with the respect for the *mos majorum* the rule laid down by the ancients.

We owe them life and with life not only the enjoyment of civilisation but also every other gift. Rightly do the Ten Commandments place immediately after our duty to worship the one true God to serve him and to honour His name the great commandment which also is equal to the first — Thou shalt honour thy father and mother. And history confirms their promise that thou mayest live long for these nations alone have lived long who loved their fathers and mothers and — for their sake — loved their race and tried to keep it alive.

Nor do we only love our ancestors. We preserve as sacred treasures the memories of their heroic and holy deeds.

The Three Jewels of Jainism

The *Jaina Gazette* observes —

The Three Jewels of the Jaina faith are *Samyak Darsana* right intuition or faith, *Samyak Gyaana* right knowledge and *Samyak Charitra* right conduct. A combined acquisition of these three leads to Nirvana, the ultimate goal of a true Jaina's spiritual life.

An old Jaina work defines *Samyak Darsana* as *Sradhana*, i.e. intuitive faith in the *Tattvarthas* i.e. in the true significance of the nature of things. It

means a full belief in the reality that underlies all phenomena of nature. This is gained when one realizes the true importance of the seven *Tattvas* as enumerated by the Jains. These are Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha or Nirvana.

Samyak Gyaana is right knowledge of the ultimate reality of things. It comes as a flash of intuition by leading an intensely pure and ascetic life or by a study of Jainism both with regard to its origin and its contents.

The third jewel *Samyak Charitra*, is right conduct, both for house-holders and ascetics. The rules for laymen are designed to prepare them for following the harder discipline of Yatis or Monks in course of time.

India's Greatness

The editor of the *Young Theosophist* writes —

In the Course of his address to the graduates of the Calcutta University at its Convocation Prof. Jadunath Sarkar the Vice-Chancellor enunciated a proposition that the chief belief that a certain caste was the eldest son of the Creator or that a particular race was the chosen seed of the Lord or that particular country was destined by Providence to lord it over all others was opposed to scientific truth contrary to the teaching of history, and fatal to the world's peace and progress. In maintaining this, the learned Vice-Chancellor emphasised that no nation could be great unless it realised that the supreme value of the community of life and thought rested in the transcending of the barriers of caste and creed the privileges of birth and communal peculiarities. We associate ourselves wholeheartedly with these sentiments of the Vice-Chancellor and earnestly appeal to our readers to make India great by acting in a spirit of brotherhood with all fellow beings irrespective of caste or creed. That will indeed make the task of the Lord easier in establishing peace in this country as against the present strifes between the various sections of the Community.

Indian Revolutionaries

"Politician" opines in *The Volunteer* —

The existence of the revolutionary party may have its influence over the government as well as on the other parties that preach peace or peaceful war. It may remind the country of the depth of the wound and register the intensity of the pain felt. It may warn the government that all is not well. It may be one of the signs and symptoms of existing injustice of a deep national sore. With all that one wishes that the revolutionary had never existed and had used his gifts to shine in other ways and in other paths of life.

But whether we will it or not, whether he is a desirable or an undesirable the revolutionary has been a fixture in the struggle for freedom.

cannot commend either his negative ideal or his methods. But I know that the country and the government have to bear him since he would not be wiped out unless his temper his point of view were changed. Let no government can neglect the fact when some of the best brains coming from some of the highest families set about subverting it by all possible means. Nor can the leaders of the people neglect such a movement since such noble youths engaged in revolutionary activities are the best material for turning out the most devoted servants of the land in other fields.

I think that it is waste of blood and endeavour for the revolutionary to act as he does. With such an intense patriotism with such an instinct for the service of his countrymen with such a zeal for reform it were better to try to free his country by other means. To be ready to die for one's country is no doubt a great thing but it is greater still to live for it—to live a life of constant service and sacrifice. How profitable would it be if the conflagratory fire of the revolutionary that seeks to consume the foreigner were to transmute itself into the steady and silent flame of fervent service to his countrymen.

Hand spinning as a Supplementary Industry

Mr C Rajagopalachari writes in the *Mysore Economic Journal*

The Royal Commission is among other things in search of a supplementary occupation to fill the idle hours of our agricultural population. Actual experiments have proved beyond doubt, the validity of the claims made on behalf of the Charkha in this respect. There can be no satisfactory solution of the problem of rural poverty in India other than the removal of the drink temptation and the revival of hand spinning.

Hand spinning is the only supplementary industry that can be taken up by the large agricultural population in the dry areas of this province. Other industries that may be suggested can be taken up only to a very limited extent in particular localities. Most of them are not feasible for want of a sufficient market for the products in the neighbourhood. Again they are not suitable by reason of want of the necessary skill opportunity for special training education aptitude and initial outlay. Hand spinning is the only occupation that can fill the spare hours of the rural population if we take into account the limited skill and knowledge of the people and the necessary conditions of any spare time occupation namely that it should be simple, easily learnt and capable of being taken up and put aside any time so that it may not interfere with the main occupation.

That hand spinning with its poor return has appealed to the economic sense of the rural labourer is evident from the rapid and spontaneous development in every dry rural area where a management has been started with efficient

The Man-eating Microbe

After mentioning the bacilli of dysentery, diphtheria and tuberculosis and the germs of the two venereal diseases and describing their ravages Mr Thurman B Rice observes in the *Oriental Watchman and Herald of Health*—

These and other death dealing microbes are responsible for more deaths in a day than all those caused by wild beasts in the entire history of our country. We have heard it said that certain persons with reputations for being fighters could whip their weight of wildcats. We should like to see the man who could whip one ten thousandth of his weight of tubercle bacilli. Strong men not infrequently die of a pin scratch, because it opens the door for the man eating microbe.

It is true that these germs are very small but they are deadly for all that. What families Mrs. Microbe does have! She makes the old woman who lived in a shoe look like a rank amateur. A baby microbe under favourable conditions is mature in about ten minutes of age. It is a parent at half an hour and at the end of an hour is a grandparent. Its progeny after twenty four hours, if it should continue to reproduce itself at the rate of one division each half hour and under favourable conditions many bacteria can beat that, will be about 17 000 000 000 of other man eating microbes, each a fighter and each a chip off the old block.

Though a single germ is small the sum of its potential progeny after three or four days of multiplication makes a mass larger than a lion, an elephant, or any prehistoric monster. It would be a comparatively simple and easy matter to start with one germ of certain kinds and after two days of cultivation have enough to kill the entire population of large cities.

Mathematics as Fine Art

Dr R. Vaidyanathaswamy M.A., Ph.D., D.Sc. contributes to the *Benares Hindu University Magazine* a thoughtful, well written and suggestive article on 'Mathematics as Fine Art.' We give below two paragraphs from it.

Art divides itself into two schools according to the amount of Suppression we demand or are prepared to sanction—the classical and the Romantic. The dominant note of classic Art is its Restraint. It discards the lower emotional levels pertaining to the personal life and easily achieves sublimity. It is pitched too high to be impressionable to the traces of the author's personality. What for instance can we learn of Valmiki from the Ramayana? The classic Art constitutes therefore the most effective screen for the sensitive soul of the Artist that Aesthetic Concealment may require.

Mathematics as Fine Art is of the classic type. She is not the Venus but the Pallas Athens of austere brow her harmonies are not of the physical ear but belong to a subtler sense. The discipline

she demands is the transmutation of emotion into the intellectual plane for she dwells on the heights with the Cosmic Deities rapt in the unfolding Rhythm of Form

Buddha Day Celebration in India

We are glad to read in the first number of *Buddhist India* —

The dawn of the two thousand four hundred and seventieth year of the Buddha Era which was initiated by Asoka the Buddhist Emperor of India marks a new spirit on part of both Buddhists from Ceylon Burma, Chittazong Nepal and among Mysore, Bombay and Hindus of different provinces of India. Four decades back the vast majority of the Indians had almost forgotten all about Lord Buddha and His Message of Unity, Universal Love and Brotherhood and the spread of ancient Buddhist culture and literature in the East and the West formed the monopoly of oriental scholars of Europe and America. With the advent of a few Buddhist organisations into India the growing interest taken by broad minded Hindus of India, and the zealous attempts of Buddhists to restore the historic position of Buddhism as a religion of India the New Year of 240 forms a landmark in the history of Buddhism in Modern India. Indians who professed different systems of religion in India, leaders scholars and people have come forward to commemorate the Buddha Day in the land of Buddha, or Buddhas. Until the advent of the Moslems into India, the Indians professed Buddhism. They were the scholars the missionaries, the artists and what not, who unfurled the sacred banner of Dharma not only in India but to the overseas lands—to China, Korea, Tibet, Burma, Ceylon Siam etc. Ashvaghosha, Nagarjuna, Asanga, Vasubandhu, Dharmapala, Santaraksita were all Indians and it is therefore not strange that they should as of yore take lively interest in the furtherance of the Indian yet universal religion in the exploration of the vast Sanskrit and Pali literatures, as well as those now in the different languages of Asia, of art and architectural remains which originated with the advent of Buddhism. It is therefore quite in the fitness of things that the Hindus should participate in the Buddha Day celebration nay organise it in holy centres where there was none before

Enrichment of Indian Literature

Mr J N C Ganguli writes in the *Young Men of India* —

In order to enrich Indian literature prose ought to be used profusely since even now song literature has a disproportionate place in the publications here and there. Since the days of Ram Mohan Roy the importance of prose was fully realised as opposed to the Sanskrit fashion of having even chemistry and medicine in verse. Thus more critical essays have to be produced in literature and prose translations ought to be made of the master minds of the world Mere names

can never inspire a nation—for this, the thoughts of the giant intellects have to be imported from all parts of the world. This is true of Western countries otherwise there is no explanation for the great demand for the translations of foreign classics in every country in Europe. This will be possible in India when the vernaculars are used more widely not only in the universities and law courts but in all the higher walks of life. It will be right to say that the great works of Western philosophers have no mention in our vernaculars nor those of the poets and artists. Such cultural neglect is becoming day after day really culpable.

Science, which is the basis of modern life and civilisation will not be at all found in the vernaculars, except perhaps as a few juvenile readers. Apart from its many branches the elementary formulation of the more common ones has not as yet taken place. Science Primers for schools and colleges have not even the proper vernacular glossary of terms since such words cannot be found. Although such attempts are being made in certain quarters e.g. the Calcutta Sahitya Parishat the result has been very meagre and therefore nugatory. Sanskrit philosophical terms are not understood today because of the poverty of the Sanskrit vernacular dialects. Word coming is admitted to be one of the best avenues for the assimilation and importation of thought and here the vernaculars fail because of the want of thought units. There is not a single vernacular book in higher mathematics whether Indian or Western and it is an instance of a subject native to the soil. The same holds good roughly with regard to medicine chemistry astronomy etc.

The country is apparently keen on politics but if the question is raised. How many solid books on politics and sociology are available in the vernaculars? the answer will be a direct negative. It is because there is no systematic political and social thinking language following thought in all ages. Western political social theories ought certainly to be known in India more generally together with what there is in ancient Indian thought itself. Economics is in a similar plight.

Shock Tactics in Social Reform

Mr M. Madhava Rau observes in the *Canara High School Magazine* —

In all important stages of the World's progress leaders of Society have been divided into two groups one advocating what would in military language be called a massed frontal attack on social abuse and the other advocating social reform on the lines of east resistance.

He does not favour the latter method as the following paragraphs will show —

Society may be often likened to the blindman in the American ship (we believe it was the Lusitania) which was torpedoed by German submarines. All the best doctors had tried to restore his sight but had failed. The shock given by the torpedoes led to wailing and weeping and wringing of hands. Food mothers went crazy with anxiety for their offspring. But the shock instantaneously removed the thick film before the blind man's eyes and completely restored his sight. Nations

frequently go purlind to their social ills, and it is only a great shock that can open their eyes. It was the Muslim riots of 1923 that opened the eyes of the Pandits of Multan to the necessity of reclamation to Hinduism and made them take back into their community a Brahmin Lady who had embraced the Muhammadan faith. The shock thus comes sometimes from without but sometimes it has rendered from within.

No fortress is impregnable to devoted troops. Port Arthur was deemed impregnable but fell in a few months before the heroic assaults of General Nogis troops. The sacrifices of the Japanese were great, but not disproportionate to the momentous result. Long rooted customs seem unconquerable they cannot be starved out like fortresses. The human mind quails at the idea of frontal assaults.

Weak generals devise flank attacks which are dispersed before they are well on the way. The selfishness of vested interests is ever on the alert, to repel inroads from whatever direction. An able and intrepid general arises who deems a sustained frontal assault to be the cheapest in the long run. The very magnitude of the task the forlornness of the hope awakens the necessary *elan* among the young which spreads by moral contagion and the invincible citadel is carried in a few rushes. It is thus that in history invincible customs have fallen and not by feeble tactics which are honoured by the name of Reform on the lines of least resistance.

Religion and Politics

Pandit Chamupati M A tells us in *The Vedic Magazine* —

In all countries that are today self governing the struggle for religious liberty has proceeded hand in hand with the struggle for political freedom. In England Reformation and Renaissance were two mutually convertible terms. In India history political upheavals have been ushered in invariably by successful campaigns for religious reform. Political subjection is an outward symptom the root of the disease is in the internal working of the social organism. The outlook of the community has to be broadened from within so that every part of it is given its due place in the social hierarchy. Only a novice in politics would hope to achieve Swarajya for India without giving to the depressed classes the fundamental right to make equal progress with the rest of the Nation. The plight of the widow and of the early married girl pushed into the meshes of wedlock in order either to further the gross worldly interests of her father or else to satisfy some so-called religious whim of her mother is to the serious-minded politician no small barrier in the way of his battle for equality. The dominance of the priesthood which keeps the masses bound to silly superstition is a fetter from which the feet of the community must be released before they are made ready to tread on the path of liberty. Immorality is a canker which is eating into the vitals of the society. Added to evils inherent in political bondage there are malpractices and pernicious household customs for which the ignorant wilfulness of the people themselves is alone responsible.

The writer does not contend that a country has

to be made a moral and social Utopia, before it is fit to fight for its political rights. No politically free country is free from moral and social evils. What is contended in this article is that because of the lower political status from which a subject community has yet to rise, special moral stamina is required of its members to cope with the exigencies of the unequal struggle, it is going to put up. In free countries politicians even of dubious moral purity may hold the helm of affairs in subject nations spotless moral character is the foremost qualification of leaders. What force is there to purge the nation of its moral and social iniquities, if not religion?

Madras Goes Ahead

We read in *Stri Dharma* —

The first province in India to enfranchise women to its Legislature the first in which a woman was nominated (the first also along with the Punjab for a woman to have contested a seat in open election) to it. Madras has the honor also of being first in having unanimously elected a woman as the Deputy President of the Legislative Council. While congratulating Srimati Muthulakshmi Ammal M L C on the great honour that has been done to her we congratulate the other members of the Legislative Council on their chivalry in having bestowed it upon her.

In his opening address to the Madras Council, the Governor gave out certain interesting facts about the polling by women at the recent elections. Of the 116,536 women voters in the Presidency there were about 106,274 registered voters in contested constituencies, and 19.3 per cent went to the polls. In the previous elections in 1923 out of 82,367 registered voters, 9,361 or 11.36 per cent went to the polls. With proper facilities at the polling booths for lady volunteers to guide their sisters how to exercise their franchise and perhaps also a lady polling officer we are sure the percentage will show a still more considerable increase. We are also happy to note that the Madras University has five lady members on its Senate—Miss Serena E J Zacharias B A L T elected by the registered graduates. Miss A. C. Kousalya, B A L T by the Academic Council and Miss Lowe M A M Sc. Mrs Paul Appaswami B A M Sc Mrs R Lakshmi pati B A nominated by the Chancellor.

But Others Left Behind

The rejoicing of Madras at this honour to its womanhood is however very much tempered by the disappointment at the unjust treatment which the sister provinces have received at the hands of their respective Governments sadly lacking in imagination. No other Legislature in India except Madras has women members.

Child Marriages Forbidden in China

The same magazine notes that

The Governor of Shantung has forbidden early marriages and has issued a circular to all the magistrates in the province to that effect. No boy

under the age of 18 shall be allowed to marry and no girl shall be allowed to marry under the age of 16 And the Chinese knomintang Congress adopted resolutions in favour of equal political economic, and education rights between men and women

Progress of Women in Turkey

We read in the same magazine —

Bedrie Hanoum has been appointed to the most important Government position yet granted a woman by the Turkish Republic, namely Head of the Bureau of Hygiene.

Indian States and Women's Rights

According to *Sri Dharma* —

The Indian States are peculiarly fortunate in being able to effect reforms in social and other conditions, unhampered by the neutral attitude of the Government, as they are in British India. In Baroda, a Committee has been appointed to enquire into the working of the law preventing child marriage, which has been in force for the last 20 years and recommend how to make it more effective. The Ruler of Bharatpur in a recent Proclamation has forbidden early marriage in his State. In Travancore and Cochin women can vote for and sit in the Legislative Councils and they actually do so. In Travancore, a lady is a member of the Government. In Mysore, recently the proposal to give women the right for voting and membership of the Representative Assembly and the Legislative Council was adopted by a majority after "a full dress debate" for over two hours. The measure received support from unexpected quarters, in spite of the opposition of the usual kind. It is expected in all quarters that Smt. Parvathi Ammal Chandrasekarsai will soon be nominated to the Council and we can assure the State that she will be an acquisition to it. Mysore has in the meanwhile nominated her to the District Board of Bangalore. Mrs. Madurabai Udegavkar (Lady Surgeon) to the Kadur District Board and Mrs. Mandvan BA and Mrs. Lewis (Lady Surgeon) to the Kolar District Board.

'Yoga Mimansa

Yoga Mimansa may be roughly described as a quarterly journal devoted to an exposition with illustrations of the general principles underlying the Yogic poses, their physical culture and therapeutical value, their claims in the field of psychophysiology, etc. Physical culturists, medical men, experimental psychologists and those who are classed as general readers should find the periodical interesting and instructive.

Tiru Pan Alwar

The Indian Educator has been giving short accounts of the saints known in South India as *Alwars*. The following extract relates to Tiru Pan Alwar.

It is folly, sings Kabir, to ask of a Saint what his caste is for the quest for God and manifestation of Divine grace have been witnessed in all grades of human society without distinction of high and low. Tiru Pan Alwar is the Vaisnava counter part of the Saiva Nandanar. Though born of the lowest caste Tiru Pan Alwar has been recorded one of the highest places among the Vaisnava saints.

There is a short poem of 10 stanzas which forms Tiru Pan Alwar's contribution to the *Nalayira Prabandam* and the following lines are rendered from that poem.

The heavy karmic load of my past lives that bound
Me to the earth removed He and made
Not that alone He entered me and did in me reside
I know not what great tapas I performed to deserve this boon
It is the gracious Heart alone of Ranganatha
Where marcy's self eternally resides
That made my humble soul His serf

Need of Higher Education of Girls

We read in the *Social Service Quarterly*

The state of civilization which any particular nation has reached can be gauged from the conditions in which the educational work of the nation is carried on. If the State spends a goodly portion of its revenues on educational activities if a large number of brilliant young persons have devoted their lives to the sacred but humble work of training young boys and girls of their countries into excellent citizens if the merchant princes in large business centres vie with one another in endowing educational institutions with their munificent donations if even the poorest of men deny themselves the comforts of life for the future of their promising children one may take it for granted that the nation with all its grievances and drawbacks is sure to rise to a high level of prosperity and eminence. It is needless to comment on the conditions which prevail in India but I intend touching only one phase of the problem of education and that is of the higher education of women. How necessary the spread of higher education is in India today can be found from the scarcity of women teachers, women doctors and women social workers in certain spheres where women alone can do real effective work. In western countries women form a large proportion of primary and secondary school teachers in boys as well as girls schools. On account of their zeal and devotion they have improved the quality of work and the value of their systematic training is highly assessed. In the sphere of social work we find that we have very few

really capable workers who can be safely entrusted with activities like those of vigilance associations or rescue work. In short, as the needs of society become highly complex it is very difficult to meet the demand for capable workers unless we adjust our educational system to our present requirements.

Economic Consequences of the Calcutta Riots

Mr Samarendranath Guba tells the reader in *Labour*

The riots have done incalculable mischief to the Marwari community of Calcutta. The grasp of these businessmen from the north over the commercial, industrial and economic life of the province is as complete as things can possibly be. This community in particular was the target of the Mahomedan hooligans from the upcountries and being by nature the most timid and harmless of men they had no other alternative but to close down all business and keep themselves carefully guarded within their houses. Burrabazar, the lushest part of the city therefore looked dull and deserted and in the absence of any business for about a month the marwari business men lost lacs and lacs of rupees if not crores.

But the financial loss to this community had its repercussions on other classes of workers who are so intimately connected with them. The carters, the coolies and other labourers who generally can save nothing to fall back upon in times of emergency were hard hit owing to the suspension of business at Burrabazar and some of them had to live on scanty diet for several days. A socio-political upheaval of such intensity always brings misery in its train but of all classes of people the worst sufferers are the day labourers at whom it deals the most stunning blows.

But even the European merchants and manufacturers in Calcutta were not immune from some amount of financial loss which fell to the lot of the Marwaris. Their manufacture and import goods to this country and it is by the agencies of the Marwari and merchants and banias that they find a ready market in the country. The conclusion becomes irresistible that the European merchants must have suffered heavily owing to the Hindu Muslim fanaticism in Calcutta. This should be an eye-opener to the bureaucracy that it is in the interest of their own nationals that all communal riots in the country should be suppressed with an iron hand and suppressed as speedily as possible.

are other valid reasons why second hand books appeal to me so much. The new book 'which you buy from the first hand bookseller' (I wish to be excused for calling him so) comes to you fresh without any living associations. From the printer to the bookseller there is no human being who has taken an intelligent interest in the particular copy which you purchase. You find that the copies that are issued from the press are all exactly alike. There is no individuality about any one of them. The second hand book on the contrary has the personal human touch about it (alas it often proves to be a very rough and dirty touch!) while reading it (or for the matter of that any volume of a popular novel from a circulating library which is much in demand) you come in contact with a thousand thumbs that have turned over its pages. As you proceed with it, you begin to take delight in constructing for yourself from internal evidences—the passages they have marked—the notes they have scribbled even the very odour they have imparted to it, and the general manner in which they have handled it—the true personality of the previous owner or reader (for the two are not always identical)—his age, education, nature, tastes and inclinations. His habits, the inevitable cups of tea having left indelible disc-marks on the cover and the cigarette ashes lying between the leaves at various places of rest. But above all you discover at once the industrious book worm who has greedily devoured the whole volume from cover to cover as also the flitting dilettante who has gone only half way and has abandoned his further pursuit. Thus through the second hand book you smell the breath of many more beings besides that of the author.

Chinese Nationalist Spirit

The editor of the *National Christian Council Review* holds that

It is impossible for us in India to remain uninterested and unmoved while China is in convulsion. Now especially when Indian troops are landing on Chinese soil we have a right to know what they are there for and whether it is intended that they be used to intimidate or coerce in any way a kindred people rightly struggling to be free. Mahatma Gandhi describes the purpose with which these troops are sent as in reality to aid in suppressing China's bid for freedom and ostensibly to protect 'foreigners'. We cannot believe that this is so for to believe it would be to abandon all faith in the veracity of British statesmen of whatever party. At the same time it is well that we should endeavour to obtain as much reliable information as possible as to the character of this powerful upsurge of a nationalist spirit in China and as to its relation to the Christian movement in that land.

Roads and Civilization

In the opinion of *Indian and Eastern Motors*

The history of Civilization may well be called the history of roads and highways. Communi-

cation has always been a most essential requirement of any established community. Where people are numerous and their very numbers demand roads for the unity and coherence which is essential to their preservation.

In the earliest civilizations of which we have record roads have played a vital part in the growth and preservation of nations. Natural highways in Asia and Europe have been utilized time and again in the great migrations which have changed and rechanneled the political maps of the two continents innumerable times. Many of them have been trodden by so many millions of feet that they have become well defined highways, dating back beyond the time known to man at present. The famous Hyster Pass in India used by countless hordes which flowed into India's fertile plains from Northern Asia is one of the oldest of these natural highways. But the earliest roads constructed by any nation, so far as is known at present existed in Ancient Egypt.

The same periodical states —

No discussion of the history of roads would be complete without mentioning the names of Telford and MacAdam. The incredible condition of roads in England in the 18th century was due to the law compelling each parish to maintain its own roads. Later the establishment of turnpike trusts and toll systems for maintaining the roads effected very little improvement owing to the ignorance and incompetence of those in charge. Telford worked out a pitch foundation for roads which proved to be fairly satisfactory and MacAdam introduced the idea of keeping sub-soils dry and firm by a water proof road covering and adequate drainage. MacAdam's methods have been the most lasting and have had a great effect upon road building everywhere even to the present day.

The Calcutta All India Olympic Sports

We gather from Mr A G Noehren's article in the *Young Men of India* on the Calcutta All India Olympic Sports

That the activities of the Indian Olympic Association during the past triennium have infused life and enthusiasm into Indian track and field sports all over the country must have been evident to the crowds who witnessed the final Olympic trials at the beautiful Eden Gardens, Calcutta, on the 5th February. Over a hundred picked athletes and swimmers all of them specially selected as the best in their class as a result of provincial Olympic meetings conducted all over the Indian Empire journeyed to Calcutta from such distant points as Travancore, Bombay and Lahore to try for a place on the team that is to represent India at the IX Olympiad.

This goodly company of men comes of Hindus of all castes, including Brahmans, Muhammadans, Parsees, Anglo-Indians and Europeans, were so imbued with the spirit of sportsmanship that racial and religious differences were entirely submerged and the gathering took on the character of a happy family.

The five-mile event was won by D V Chavan of Karachi. In swimming D D Mochi of Bengal won both the quarter and the mile. Abdul Hamid of the Punjab won in the 10 yard high hurdles contest. The half mile was won by Murphy of Madras. The mile was won by Venkataramanswamy of Mysore. And so on.

The inter provincial mixed relay was the most thrilling race of the meeting, and the success of the Bengal team, which won by a narrow margin over Madras was due only to the superiority of their sprinters. The outcome of the whole inter provincial contest depended on this last event, for had Bengal lost, the Punjab would at least have tied for first place.

It was decided not to enter an Indian team for the Far Eastern Championship Games this year because of the ominous political situation in China. The following gentlemen were then provisionally chosen to represent the Indian Empire at the Amsterdam Olympiad in 1928: Halli Burns, Murphy, Abdul Hamid, Gholam Murtaza and Venkataramanswamy. Two additional reserves were put on the list, tentatively viz Chavan and Mochi, the swimmer. A subsidiary elimination test will be conducted in Lahore early in 1928 at which these athletes will be required to meet any challengers developed in the course of the year before their ultimate selection is ratified.

The Indian Olympic Association is now in a satisfactory financial condition with over Rs. 10,000 on fixed deposit to her credit, and a fairly strong organisation representative of all the best sporting element in the country. The Indian movement believes that the development of star athletes should always remain secondary to the greater Olympic ideal of promoting mass play and recreation among the youth of India. The YMCA, too, has always consistently maintained this point of view believing that character initiative and manliness can only be developed on a strong physical foundation. The All India meetings bring the diverse races of India together on the friendly field of sport, and it is the hope of all friends of the Indian Olympic movement that these periodic meetings will bring about that spirit of loyalty and cohesion between communities, on which the integrity and progress of the country depend.

The Greater India Society

Prabuddha Bharat looks upon the establishment of this society as one of the happiest events of recent days.

To know oneself is to be strong. The proverb knowledge is power is never truer than in our case. To become conscious of a glorious heritage is to be filled with large hopes and indomitable power. We cannot therefore too highly estimate the value of such a venture as the foundation of this Society from the national point of view.

From the scholastic standpoint also we are sure it has a great usefulness and a bright future. Many of those who are associated with the Society

are well known for their profound scholarship and enjoy international reputation. If they take to their work with earnestness as we hope they will do, the achievements of the Society are bound to be very fruitful in the advancement of historical knowledge and the Society may one day become a great centre of the study of Indology.

St Francis of Assisi

Sriampore College Magazine observes in the course of a character sketch of St. Francis of Assisi that

Francis looked upon the world of Nature around with a sense of kinship far above what was commonly felt in his day. The objects of the outer world were to his eye not merely the works of God's creative hand but in themselves the expression of His eternal love and the channels by which it might reach and attract the heart and mind of man. Coming from the essential life and love of the Most High and intended to enrich and beautify the souls of His creatures, the orbs of heaven, the elemental forces of the world and even the experience of men in the midst of earthly existence might be regarded as in a real sense the fellow-offspring of every true child of God.

It is this sense of the intimate union and communion with Nature into which the human soul may enter that constitutes the charm of Francis' *Canticle of the Sun*. In this respect, it rises higher than the Hebrew Psalm 148 on which it is based.

there is a good deal of truth in the argument often advanced that in relation to the Government of India there is room only for two parties—the party of the Government, always in power and the party of the people or the non-official party.

In the Provincial Governments on the other hand so far as the Transferred Subjects are concerned the party system can work well under normal conditions.

Value of Indian Lives

The Telegraph Review exclaims —

HUMAN LIVES AND THEIR VALUE

Poor Sheikh Mahmood a Telegraph Peon died at the hands of the rowdies during the last communal riot in Calcutta—and the benevolent Government has given a generous dole about Rs 40/ to his family! Apparently human lives in the Post and Telegraph Department are estimated at a less value than that of a fox terrier whose master was sometime ago compensated by the court of a moss-fossil station by more than Rs 100/. We have heard from reliable sources that the same charitable dole is extended to Postal officers and clerks as well. A sub-postmaster at one of the moss-fossil stations in Assam was done with fever, and wanted relief at the earliest opportunity. That opportunity did not come till the officer sacrificed his life in the discharge of his responsible duties and it is said that his family received compensation to the extent of about Rs 100. Such is the value of our lives under the benevolent Post and Telegraph Department! It is a most amazing surprise that no effective calculation is made of the loss suffered by the relatives on the death of the earning member and the helpless position in which they are placed.

who have made a name in other fields of art, as a means of æsthetic expression.

This Communal' Strife !"

In the same magazine Mr. Ashoke Chatterjee tells the reader :—

Whenever some Indians fight and murder one another and are at the same time found to be fighting as a Hindu crowd against a Mahomedan crowd, we give the whole affair the name of a 'Communal' strife and feel satisfied that we have explained everything in the way of causes and motives connected with such outbursts of passion and pugnacity. People outside India, when they read of these Communal' disturbances understand that there are two strong communities in India, one Hindu, the other Mahomedan, and that they cannot help fighting one another occasionally as their interests and ideals are mutually opposed.

But is there a Hindu Community in India? And is there one Mahomedan?

By a community we should understand a group of men who live together, have common ideals work for mutual benefit and attempt to move forward along the path of progress unitedly and in the spirit of co-operation, fellowship and enlightened self-abnegation. Thus we may speak of the Quaker Community, the Society of Friends, than whom one can scarcely find a better example for illustrating the true meaning of community life and positive communalism. 'Watching over one another for good' is the soul of Quakerism. If one Quaker fails to pay his just debts or go in any other way against the ethical principles of the community, the others try to reclaim him by admonition or help.

Looking at ourselves both Hindus and Mahomedans, we cannot say that we are very much of a community except in so far as we get ourselves stabbed in the back by a member of the opposing community (Hindu by Mahomedan and vice versa) during a period of 'Communal' tension. We say this because we find that in practically every field where we could look for manifestations of the community spirit we find a tragic barrenness in India.

First of all there can be no true community life among masters and slaves. Where some members of a group are denied their just and elementary rights there can be no question of building up a community. Be we Hindus or Mahomedans, we keep down half of those who form our community—the Women. This great injustice and drawback heads a long list of shortcomings that stand in the way of our attainment of the ideals of positive and true communalism.

Do we care for our poor and our aged?

Do we arrange for the education of our young?

Can we claim to be succouring those Hindus and Mahomedans who are stricken by leprosy, deformity or any other of the countless chronic and acute scourges that have made India their favourite hunting ground?

Where are our communal efforts to make ourselves more honest, brave and pure and less cowardly, sneaking and dishonest?

Are we practising mutual help and co-operation

in any considerable scale anywhere to place our individual and social economy on a stabler and more solid basis? 'No.'

The Problem of the Future of the Indian States

Mr C Vijayaraghavachariar, president of the Nagpur (1920) Session of the Indian National Congress, discusses in the *Hindustan Review* the problem of the future of the Indian States. His article contains much curious and instructive information. For instance

Of the 562 Indian States, only ten have an annual gross revenue of a crore and more, the highest being the revenue of about six crores which Hyderabad has. There are 53 States which have a revenue of 10 lakhs and over up to 100 lakhs. There are 127 States with 1 lakh and above up to 10 lakhs. The remaining 372 States have all revenues below one lakh. Of these so many as 137 States have a gross annual revenue of less than Rs. 10,000 while no less than 40 States have an income of less than Rs. 1,000 a year. Two of the 'Ruling Princes' deserve special mention. Rajah Naik Gangaram Anuksh, Naik of Vadhyawan has a gross revenue of Rs. 100 a year and his 'subjects' number 51, compressed within an area of five square miles. Rajah Ravji of Bubari has an income of Rs. 90 a year and his 'subjects' number 32 inhabiting a tract of 1½ square miles. It would be a most marvellous study to know under what circumstances such States were constituted. In the meanwhile we may venture to compare a vast group of such States, at least, those with the gross annual revenue below Rs. 1,000, to children's toy puppet representing animate Rajas and Ranis.

The writer thinks that we shall have to give up the slogan that our political freedom is best attained with the whole country for our Dominion. His reasons are stated below.

If we would take India to mean what was intended by nature to be a physical geographical unit surrounded by the seas and the Himalayas and designate her 'India Irredenta' in analogy to Italy on the eve of her political unification, then Statutory India and India Irredenta are by no means exactly the same. British India on the one hand includes Burma and Aden and does not include Ceylon the half of India while the Indian States necessarily exclude Bhutan and Nepal and there are the French and Portuguese possessions in India. If then the makers of Modern India would, for political unification, have their country as God made it and gave it to them then they should exclude Burma and Aden which would be easy enough and include not only Ceylon which may be practicable but also French and Portuguese India as well as Nepal and Bhutan which is impossible unless we go to war and conquer. Thus we shall have to give up the slogan that our political freedom is best attained with the whole

country for our Dominion. If then we have, of necessity, to confine ourselves to a geographically and ethnologically imperfect India for our political and economic freedom it is absolutely necessary for us to think of mending and ending the Indian States as part of our programme for achieving our own salvation? We are decidedly of opinion that it is not. Nay more. Not only is it constitutionally impossible but also the very attempt would be injudicious on our part. On the one hand the declared policy of the Suzerain has ever since the Mutiny been one of once an Indian State always an Indian State." Therefore the Dominion Home Rule of British India may not interfere with this recognised and long established imperial policy

Nirvana

The Rev Mahinda, an English Buddhist, writes in the *Mahabodhi* —

Nirvana, far from being annihilation is a very real and tremendous experience, the greatest indeed that any being may find. It is the awakening from the evil dream of life with its sordid lusts, hatreds and ignorance. It is the manifestation of man's final and supreme victory—the conquest of self! It is the profound comprehension of the conditioned nature of all existence—its transiency, its suffering, its soullessness. It is the realisation of freedom, freedom from the triple bondage of lust, hatred and ignorance. When man has found this inward peace, freedom and serenity, he no longer looks to any heaven for happiness. Released by wisdom from desire, supreme amongst god and man, he looks upon the very gods in heaven with sympathy and compassion even as grown man looks upon children transported with trifles. Clinging to nothing whatsoever in all the world, he does not fear or tremble. Unfearing, untrembling, he attains to his own deliverance and he knows. Rebirth is ended. Lived out is the holy life done all that was to be done for me this world is no more!

"This brothers," says the Buddha, is the highest, this is the holiest wisdom namely to know that all suffering has vanished away. He has found the true deliverance that lies beyond the reach of any change. And the Saint whose peace is no more disturbed by anything whatsoever in all the world the pure one, the sorrowless, the freed from craving, he has crossed the Ocean of Birth and Decay. Steadfast is his mind, gained is deliverance. For he has surmounted the lust of the world."

The Struggle of Hindus

In the *Hindus' Cause*, it is said of the struggles of peoples —

There are two phases of a struggle. Defensive and offensive. Hindus have ever been on the defensive, either because their Dharma teaches them so or because they are incapable of going beyond defence. Defensive means stop and stand. Off-

sive means 'marching on and it means go on and win'. Other nations and communities are to go on and win—We are to stand. It implies we can never progress. It denies marching on probing in new discoveries and new fields. But can we march on? Marching is always as a body. With two crores of widows whom we are bent always to leave and shun, we can never march on.

So with a number of dissatisfied widows which fail to organise the Hindu nation, which is a cause of its daily decrease which tells upon its potentiality, who unnecessarily consumes up the provisions of the garrison who may run away at any critical moment to the enemy and divulge the secrets of the garrison whose existence is not conducive to the morality of soldiers and who are great check to marching on the Hindu stronghold may explode at any moment to yield to enemy.

This is a picture of our struggle in India.

We are not to play to dream to drift,
We have hard work to do and loads to lift,
Shun not the struggle, tis God's Gift."

Poultry Farming as a Profession

Mrs. A. K. Fawkes, poultry expert to the U. P. Government, observes in the *Fedara tion Gazette*

In a large number of middle class families in India today there are many young men who are unable to find employment owing to the overcrowded state of most of the so-called professions.

The desire of most young men is to secure some post or other which will bring him a comfortable home and the means to support himself and possibly a wife and family.

To try and do this on a very slender income in the unhealthy surroundings of a big town or city is not worth the struggle.

I would suggest that such a man should turn his attention to a country pursuit more especially, if he has a love for country life, animals and simple pleasures.

Common sense and a small capital

He may not amass wealth but he will lay up a store of good health for himself and his family and many happy experiences and memories.

The great advantage of choosing poultry farming as a profession is the fact that it can be started on a small capital and that although there is plenty of scope for brain work and business methods one need not have taken a University degree to succeed if he has ordinary common sense and is of a persevering nature.

She then roughly sketches out her plans for the career of a would-be poultry-farmer

Necessity of Prayer

The annual number of the *Byemah High School Magazine* Mr. Salahud Dean Hajee Ismail writes —

If the development and the steady growth of the body demands attention at particular times of

the day, there is no reason why the needs of the soul should not be ministered to in a similar manner. And it certainly does not stand to reason that the satisfying of these needs should be limited to once in seven days. Such a process, if persisted in continually must bring about ultimate deterioration. There comes in then the absolute necessity of daily prayer.

We possess the religious instinct, which helps to raise a certain side of our human nature. Man is a worshipping animal. He adores beauty and loves the sublime; he bows down before the Supreme Power. But his doing so must help his own growth in some way and that way consists in winning for himself that which inspires him to worship the object of his adoration. Lacking power ourselves we bow down to One who possesses it. We pray then in response to our religious instinct which is inborn innate in us.

Value of Local and Family History

Mr H. D. Griswold tells us in the well got up 25th anniversary number of the *Forman Christian College Magazine* —

There are a multitude of interesting customs, queer sects (some of them secret), strange books and stranger people, all waiting to be written up. If such work is done in a right manner with accuracy and simplicity it is often of permanent value.

The true work of an historical society is not the rehashing of old matter but the investigation of things that enlarge the boundaries of knowledge.

Then consider the second line of research, namely family history. Here a limitless and virgin field is open. Let a Hindu student trace his ancestry back by names and dates (Births, Marriages and Deaths) just as far as he can, distinguishing carefully between definite facts on the one hand and conjectures and traditions on the other. The names both of his male and female ancestors should be given, names of the various *gotras* that have intermarried, forms of religion, professions, occupations of the members, University degrees or other honours, etc. etc. Information bearing on the caste or community should be carefully given. Family history should be studied, both as an illustration and as an integral part of general history and sociology. Muhammadan, Sikh, Parsee, Christian students should follow a similar plan. A multitude of questions might receive illumination in this way. In the emphasis these days on historical and genealogical studies the truth of Pope's saying is recognized that 'The proper study of mankind is man'.

The First Modern Indian Dissector

Among other interesting reading matter, the newly started *Medical College Magazine* of Calcutta gives some details of the life and work of Pandit Madhusudan Gupta, who was in modern times the first Indian to dissect a dead human body, as narrated below.

On the 10th January, 1836 "at the appointed

hour with scalpel in hand he followed Dr Good eve into the godown where the dead body lay ready. The other students deeply interested in what was going forward but strangely agitated with mingled feelings of curiosity and alarm, crowded after him but durst not enter the building where this fearful deed was to be perpetrated; they clustered round the door, they peeped through the planks, resolved at least to have ocular proof of its accomplishment. And when Madhusudan's knife held with a strong and steady hand made a long and deep incision into the breast the onlookers drew a long gasping breath like men relieved from the weight of some intolerable suspense.

Thus was the barrier which ignorance and superstition had for ages opposed to the acquirement of a correct knowledge of the wonderful mechanism of the human frame broken down by this courageous man, and a way opened for his countrymen to the acquirement of one of the noblest sciences which can occupy the human intellect.

In commemoration of this courageous deed on the part of Madhusudan Honble J. E. Drinkwater Bethune caused a portrait of the pandit to be painted by Mrs. Belonoe at his own expense and had it hung up in the Anatomy Lecture Theatre of the College where it is still carefully preserved.

The writer of this article has been told that the claim of Madhusudan to be the First Hindu Human Anatomist has been doubted in certain quarters. For the benefit of these people the following quotations from authoritative sources are given.

On the 10th January 1836 the Pandit Madhusudan Goopta, a Hindoo of the Boudo caste who had held the post of Medical teacher in the abolished class at the Sanskrit College and who was well acquainted with Sanskrit Medical literature, practised with his own hand the dissection of a human body.

A few courageous pupils led by the example of one whose conduct on that and many other occasions cannot be too highly appreciated—our respected Pandit, Madhusudan Goopta secretly and in an outhouse of the building, ventured under my superintendence with their own hands to dissect a body.

Major General Hehir wrote to the *Times* as follows in the Mail week. Western medicine is still young in India. Only a few generations ago Hindus would not touch a dead body in the dissecting and post-mortem rooms. I have personally had many conversations in Calcutta with that fine old man the late Pandit Madhusudan Gupta, who in 1835 was the first Indian to dissect the human body to teach Anatomy.

* J. E. D. Bethunes speech as quoted by N. M. Kumar in Indian Lancet 1896.

† W. C. B. Eatwell M.D. Principal of Medical College of Bengal on 'The rise and progress of rational medical education' 1890.

‡ Dr H. H. Goodeve's General Introductory Lecture addressed to the students of Calcutta Medical College 1848.

§ Article under the heading 'Need of Western men' published in the Statesman of the 9th January, 1920.

We hope the magazine will publish a portrait of the Pandit in its next issue

Rural Labourers in Bengal

In the *Calcutta Review* Mr Nalinaksha Sanyal dwells on an aspect of the agrarian revolution in Bengal and comes to the tentative conclusion that

The difficulties of labour have reacted in a very unfortunate manner on the different classes in rural society and it appears at times as though the labourers, who are on the upper hand are exploiting the land-owning classes and taking revenge for the

exploitation of labour in the industries. This state of things cannot make for a healthy reconstruction of the villages. Those young men that are now being asked to go back to the villages must be warned as to the necessity of working on the plough with their own hand and they must have the necessary physical and mental equipments for the work otherwise their distress will know no bounds and they will come back in a few years to their old services and will again swell the ranks of the unemployed more dejected and broken down.

At the same time a scheme for sanitary improvement and mass education must be actively taken in hand to give steadiness to the improvements in the condition of rural labour. And above all a systematic endeavour should be made to reconstruct our broken up social edifice and to consolidate the disintegrating forces of our agrarian life.

FOREIGN PERIODICALS

Great Britain's Fitness for Self rule

Britishers assert with reference to India that among other qualifications for self rule which she must acquire is perfect religious toleration and equal treatment of all religious sects forgetting that their own country and many other independent countries did not possess this qualification during centuries of political independence. And theoretically even up to the commencement of the present year religious toleration did not exist in Great Britain as the following paragraph quoted from *The Living Age* will show —

Among the obsolete Acts repealed by the Roman Catholic Relief Bill which has just become a law in Great Britain are statutes dating back to 1549 forbidding books of Roman Catholic ritual ever to be kept in this realm. Catholic burial is legalized for the first time in four centuries, monastic organizations may legally receive gifts and requests and a priest who performs Mass or wears the habit of his order elsewhere than in the usual place of worship is no longer subject to a fine of fifty pounds. Naturally these ancient laws have not been enforced for a considerable period and their removal from the statute books is mainly a matter of form.

mann they probably anticipated considerable joking about the matter. Since M Briand has been honored with the order of the olive branch by both the Vatican and the Nobel committee the irreverent Paris press professes to regard him as the next candidate for canonization after Jeanne d'Arc. Some serious criticism upon the award to Mr Austen Chamberlain appeared in the English papers. We might expect the *Radical New Leader* to exclaim: Could irony go further than to present the prize to the Foreign Secretary of a Government which substitutes the Locarno Pact for the Protocol refuses to sign the potential clause for universal arbitration protests against the inquiries of the Mandates Commission makes an ally of Mussolini, proceeds with the Singapore dock denies Egypt independence and India self government and takes pride in the fact that it rules the seas and declines to surrender the right of blockade? It is rather more surprising to find the *Saturday Review* which is a champion of the present Government, although it reserves wide latitude of independent criticism qualifying its approval of the award by the remark that Mr Chamberlain appears to have forgotten that it was the pressure of public opinion which compelled him to abandon his own dangerous plan for a Franco-British alliance in favor of the Locarno scheme and adding that there is some color to the fear that he is trying to build up a sort of Supreme Council of the four European Great Powers which shall do in secret all the work that should be done by the League Council in public.

Winners of the Nobel Peace Prize

The same journal observes —

When the Nobel jury awarded peace prizes to Messrs. Dawes Chamberlain Briand and Stres-

The Awakening of the Orient

In the opinion of Deputy Mahmoud Bey, as expressed in *L'Echo de Turquie* The Asiatic world is on the move. Many

significant events some brusque and brutal others gradual and gentle, impress this truth upon us.

Why have the peoples of the Orient so long endured the sufferings that have been their lot? Why have they bent their necks patiently under the yoke of tyrannical monarchs, chieftains, and foreigners? It is because modern civilization with its inexorable demands has paralyzed them both physically and morally. That explains their spirit of resignation, which has benumbed their will and robbed them of defense. This passivity this apathy is due to the fact that the Oriental nations have believed for generations that their predestined fate was slavery and subjection. They have never realized that they like other men were entitled to a place in the sun that they had the right to enjoy a full free life.

Consequently the awakening of Turkey is the most striking thing that has occurred among the Eastern nations. Her revolution shines like a beacon light over the rest of Asia. It is a pillar of fire, a guiding torch to our racial and religious brethren wherever they dwell.

We feel that the logical series of deliberate reforms which we have put into effect should enable foreigners to make reasonable and hopeful deductions regarding our aims and prospects. A new flame burns brightly in the soul of the East. It is love of independence of political and social freedom. To-day the number of purchasable men among us is negligible compared with those who guard jealously their private and national honor. No longer can we be beguiled by beautiful but empty promises or forced to bow before the threats of strangers. Henceforth the Orient thinks for itself. It has definite ideals and men capable of pressing steadily toward them. Physical force cannot subdue the power of thought or the love of higher things. When the men who direct the destinies of nations have fully learned this truth there will be more peace in the world.

We have just adopted the Swiss civil code, with all its provisions concerning marriage. We have thoroughly reformed our social institutions. But the world at large is unaware of our transformation.

Only two months ago I took my wife to consult an eminent physician in Germany—a man who holds a chair in a great university. After the consultation the Professor said to me *sotto voce*, is the most matter of fact way in the world. 'But of course' you still have other women in your harem.'

Germany Supreme in Commercial Aviation

According to a British correspondent of the *London Morning Post*

Germany to-day, as far as commercial aviation is concerned is mistress of the world. Her lines stretch from city to city in direct competition with the railroads and her influence extends to every adjoining country.

During the years that followed the Treaty of Versailles Germany was seriously hampered by its restrictions which forbade her to construct air planes of over a given power. This year they

were abolished once and for all, and almost overnight the great airplane factories of the country were humming with work. Germany had set out on her career of conquest in the air.

Private companies such as Junkers and Aero-Lloyd which had organized a network of light airplane services across Germany were immediately amalgamated into one monster society, the Luft Hansa. To-day this company has an influence in Germany only comparable with that of the Canadian Pacific Railway in Canada. Her machines full of passengers, winter and summer run to schedules with the regularity of the railways and the fares are exactly the same as first-class by train.

To-day in Germany it is possible to travel five hundred miles in a night by sleeper smoking cabins allow the German to continue puffing his everlasting cigar and—greatest commercial asset of all—the amazing absence of accidents or forced landings; his brought about a confidence in air travel unknown in any other part of the world.

Women's Movement in India

The *Inquirer* of London writes —

At the All India Conference of Women held in Poona last month the Maharani of Borda made an eloquent appeal to the women of India to carry on the work of overcoming social evils which (like *suttee* now abolished and other unhappy practices still in existence) impeded their progress and kept their status low. She very rightly emphasized the importance of Indian princesses being emancipated and soundly educated for this small but influential class can do an enormous amount of good (far more than we can possibly realize in England) in helping on the advancement of their sisters and making it possible to get many serious wrongs concerning them righted.

Again —

Women's Institutes exist in India and are known as Mahila Samitis. There are about a hundred of them already in Bengal and they owe their foundation to the late Mrs. G. S. Dutt whose biography by her husband with an introduction by Rabindranath Tagore has just been published. It is said that as a result of the work of these Institutes or (Samitis) Indian women are gradually leaving the purdah and entering upon social work, and at a recent meeting Mrs. Louisa Basu B. Litt, (Oxon) who presided made an earnest appeal to her hearers to work together without any caste or religious bias. Addresses were given on educational physical training, and health.

Preparations for World-Peace

We read in the *Literary Digest* —

THE RUSH TO BUILD SHIP YARDS AND NO LIMIT was set by the Washington Arms Conference in 1921 on the number of cruisers and submarines to be built by the Powers. As a result the relative strength of the Powers in these craft is as follows as given by the *New York World*

Great Britain—Cruisers, 40 built, 11 building
3 appropriated for, total 54 of 332,290 tons
Submarines, 35 built, 10 appropriated for or
building

United States—Cruisers 10 built, 2 building, 6
authorized total 18 of 155,000 tons. Submarines
56 built, 3 building

Japan—Cruisers 19 built, 6 building total 25
of 1,620 tons. Submarines 49 built, 19 building

France—Cruisers, 3 built, 6 building 1 authorized
total 10 of 80,350 tons. Submarines 22 built, 23
building or authorized

Italy—Cruisers 8 built, 2 building total, 10 of
50,784 tons. Submarines 9 built, 13 building

Sunkar A. Bisey a Hindu Inventor

East West of New York contains a
biographical sketch Sunkar A. Bisey a
Hindu inventor born at Bombay on the 29th
April, 1867. His inventions relate mostly
to type casting, details of one of which are
given below

The monotype caster has over 1500 operating
parts the Universal Caster has about 1000 parts
the Thompson caster has about 600 parts while
Bisey's new type caster has only 250 parts
Therefore not only is it the simplest, smallest
and cheapest of all but it also gives a larger
output than other machines and so the experts
named it the "Ideal Type Caster"

BISEY IDEAL TYPE CASTING CORPORATION

This Corporation was organized in New York
in 1920 to develop and market the type casting
and lead rule machine. The type caster was built
and operated to the satisfaction of experts some
time ago. The lead rule caster is partly built
and is undergoing further developments. Over
\$60,000 have already been spent on such work
during the last six years

He has half a dozen other inventions equally
meritorious as those here mentioned, but which
have remained undeveloped for want of capital.
Some of his countrymen, friends, and admirers
realizing these facts, have organized Bisey Patents
Company and are endeavoring to raise capital to
further finance his existing work, develop and
market his other inventions, and give possible
help to other Indian inventors

Editor's Note. Readers who are interested in
Mr. Bisey's work and the aims of the Bisey Patents
Company can get further information by writing
to the Bisey Patents Co. P. O. Box 288, Grand
Central Station, New York City

Regional Sociology

Professor Radhakamal Mukherjee's book
on "Regional Sociology" has been favorably
criticised in American periodicals. For
instance, *The American Journal of Sociology*
says—

The available facts rather than the theories in
it to man's relation to his environment have

been subjected to a searching analysis by the
professor of economics and sociology in Lucknow
University, India, Radhakamal Mukherjee. On the
basis of this analysis he has constructed a program
for systematic studies which he has called regional
sociology

Mukherjee's regional sociology outlines in fact,
a program of scientific studies more comprehensive
than anything else that has yet been attempted
in this field. The title suggests that the volume
is an extension of recent studies in human geogra-
phy. On the contrary the point of departure is
not geography but ecology. It is a study in other
words not of man and society as parts of the
changing landscape, but rather of the whole
complex physical environment in which human
aggregations develop a cultural life. To the studies
of plant and animal communities, arising out of
the characteristic conditions of a natural region,
the new science of regional sociology proposes to
add the study of the human community. Just as
plant formations and human communities are
determined not merely by their physical environ-
ment but by their relations to another by their
co-operation," as Mukherjee calls it—so the human
community is determined not merely by physio-
graphy and climate but by the plant and animal
communities which with it constitute the regional
complex. In other words the geographical region
and the web of life within that region has been
made the subject of a new division of the social
sciences

The relations of man to other living things—
plants, animals and microbes—are, however,
complicated by man's relations to other men. The
effect of the multiplication and extension of the
means of transportation and communication has
tended to extend vastly man's physical and social
environment and to bring about a new division of
labor among the peoples and races of the world.
Furthermore the inventions and devices of civiliza-
tion which have emancipated mankind from
immediate dependence upon the physical world
have at the same time increased man's dependence
upon other men

What Mukherjee's interesting and suggestive
volume mainly contributes to our present know-
ledge is a point of view and a frame of reference.
Briefly the point of view is this: The region
which nurtures man—his habitat—has as a result
of the cumulative effects of environment and
ecological succession become at once a natural
and a cultural entity. It is the interrelation of all
these factors—physiographic, economic, and cultural
—which reduce themselves eventually to specific
types that the new regional sociology proposes to
describe, classify and explain

Vocational Education in China

International Labour Review has a
well documented article on vocational edu-
cation in China from which we learn that

With a view to developing the commercial and
industrial resources of the country training
schools of three different grades—primary, secondary,
and advanced—were set up in China by an Imperial

Order of 1906. The Order also provided for the establishment of apprenticeship schools, of training schools for teachers of industrial subjects and of supplementary courses of study for students having left school.

In 1916 according to the Ministry of Education there were 531 vocational schools. The National Association of Vocational Education gives the total for the year 1921 as 719 and for 1922 as 1209. From 1921 to 1922 therefore there was an increase of 70 per cent and the multiplication and development of vocational schools has continued since then.

Prior to the reform the attention of private initiative had already been turned to vocational training.

In 1917 the National Association for Vocational Education was founded at Shanghai. It has thousands of members from all the provinces in China and even some in foreign countries. Although a private association it receives a subsidy from various provincial governments, and is of considerable importance.

By way of experiment the Association itself has established several vocational schools of which the oldest and best organised is the Chung Hwa vocational school at Shanghai. Trade courses are held there in iron working, wood working, button making etc. there is a practice workshop for each of these courses. In addition it has been decided to establish continuation courses and evening courses for pupils over 14 years of age who are already in employment.

Government activity in respect of vocational training for workers was first exercised in September 1921 in the initiative of the Ministry of Communications.

In view of the large number of workers (about 50,000) employed on the State Railways and their social conditions, it was considered that the level both of their moral and of their material existence might be raised by general and vocational education. With this object in view a preparatory committee was appointed as a result of its deliberations twelve schools for the general and vocational education of the workers were established along the four main lines (the Peking Hankow Peking Mukden Peking Sui Yuan and Tientsin Puknow railways) three schools being allocated to each of them. In addition a system of lectures was organised at the ten principal railway stations of each of these four lines. Central branch and itinerant libraries were provided for the workers and two reviews have been founded one of which appears weekly and the other once in ten days.

The instruction given varies according to the age of the workers. Those who are over 40 are advised to attend the Sunday lectures those aged 30 can take special courses after the day's work and for young workers instruction is provided in general and vocational subjects. The duration of the various courses is from ten to twelve hours weekly. They have been attended by more than 4,000 workers.

When Restriction Creates Liberty

Professor Henry W. Farnham (Economics) Yale University writes in the *International Student*—

The most over-worked of all slogans at present is liberty. It is so abstract that unless qualified it means nothing. To most of the early Puritans liberty meant freedom to worship God according to their consciences. To some of their descendants it means freedom to buy a cocktail. In fact there may be as many different kinds of liberty as there are possible restraints to be negated.

Now many of our legal restraints on liberty are imposed solely because they make other forms of liberty possible. Physical liberty has been promoted by compulsory vaccination laws which have nearly eliminated what was once a scourge of humanity yet are still criticized by many. Mental liberty has been promoted by compulsory education laws which have forced parents to send their children to school. Economic liberty has been promoted by labor laws which make the wage-receiver more efficient and prevent the stunting of his growth and strength by overwork in childhood or in unsanitary surroundings.

The test then of every law which restricts personal liberty is this: Does it make for liberty in the larger and real sense? To try to discredit a proposed law by resorting to phrases and catch words is simply to muddy the stream of thought and to give us heat when we need light. It is a mere platitude to condemn a law because it infringes personal liberty. There are few laws which do not. Our constitution was not adopted to secure absolute liberty. With the felicity of diction which marks this wonderful document it aims to secure the *blessings* of liberty. If liberty is to be a blessing and not a curse, it must be a liberty which subserves, not the crude egotism of the individual but the general welfare.

Lanka's Lassitude

In *The Indus* Mr P. C. C. De Silva gives a rather depressing picture of the people of Ceylon as will appear from the following paragraphs—

The Majority of her people are quite indifferent to her welfare or her prosperity. They seek their selfish ends, they live their unwanted lives and die their unmourned deaths. Castes and creeds divide her people. Birth false birth is still the hall mark of superiority and the oneness same to all well paid posts. Family influence and fawning servility bring titles and honours and the slaves are satisfied—they have done their bit—they can die happy!

What of her poor? The majority of them cannot even read or write their own names. The towns have an overwhelming number of schools but the villagers are left with nature as their only teacher and their only book.

Westernization has so overspread the country that even the poorest think that a knowledge of English and a possession of a coat and a pair of trousers with all their necessary paraphernalia is the only passport to respectability.

It is partly this that has made most of our young men and some of our older men utterly lacking in the knowledge of reading or writing their own language, though they are almost adepts at English—a foreign tongue and

partly the system of education carried on in the big r schools, which puts English first and one's own mother-tongue second. Nowhere else in the civilized world as far as we know do we find the same state of affairs.

Politically Ceylon is in a muddle. She has many leaders but no leader. There is no unity among them, and one often finds personal passions predominating over patriotism.

The difficulty in Ceylon is her mixed population—Sinhalese, Tamils, Malays, Moors, Bughers and Europeans make up the majority of her numbers and it would need a greater than Gandhi to unite all these heterogeneous elements into one homogenous whole.

The first and primary step to be taken must be the abandonment of caste and clan prejudices. Here it must in fairness be said that these prejudices are not half as tightly bound as in India. We have no untouchability but we have the outcast Ridiya, whose daily task is to beg for crumbs of bread and eat the crumbs that fall from their master's table.

Buddhist Propaganda in the West

In an article on Buddhist propaganda in Europe and America contributed to the *young East* of Tokyo Mr Har Dayal points out certain mistakes which the Buddhist missionaries in Europe must avoid if they wish to succeed. The first is—

Buddhist propaganda in Europe must not be carried on in the name of Hinayana or Mahayana. These old forms of Buddhism were necessary and useful in the past. Europe needs a Nava yana or Paschima yana. We need a few intelligent Buddhists who can pick out the essentials of Buddhism and then give them a European form. Why should they preach Japanese or Chinese Buddhism in Europe? Europe is not Japan or Ceylon. The Christian missionaries in India, China and Japan make the fatal mistake of trying to convert us to the Anglican church or American Presbyterianism or German Lutheranism. They forget that these particular forms of Christianity were evolved for the needs of particular countries and epochs. Hence they fail miserably. They cannot seize the spirit of Christianity and embody it in new forms for Asia. The Buddhist missionaries must not repeat this mistake of the Christian missionaries. Europe will not be converted to Hinayana, or Mahayana or Zen or Lamaism. That is impossible and undesirable.

A Century's Retrogression in Primary Education in India

We read in the *Australia India League Bulletin*—

It may interest our readers to note the fact that in 1813 it was reported to the House of Commons that almost every village in India had its school—a sad contrast to present conditions

after over 100 years of British rule. Much good has doubtless come from the British connection but in the educational field there has been a lamentable failure. A foreign system of education, grudgingly financed, is not suited to India whose ancient system of education compares more than favourably with the Western system. Efforts are being made by Indian patriots to restore the ancient system which gave a school to every village in pre-British days and under self government education may hope to recover the ground it has lost by reason of the foreigner not working with the people however much he may work for them.

Proposed Treaty to Outlaw War

Senator Borah introduced a resolution toward the Outlawry Of War in the United States Senate on December 9, 1926. As the proposal to abolish war by outlawing it first took form in the mind of Hon S O Levinson, Chairman of the American Committee for the Outlawry Of War, he was requested to prepare a draft of a possible treaty which would adequately embody the principles which Senator Borah has formulated in his Resolution. Stressing the great difficulty of such a task Mr Levinson 'with considerable diffidence' offered the following which has been published in *The Modern World*—

We the undersigned nations of the world hereby condemn and abandon for ever the use of war as an instrument for the settlement of international disputes and for the enforcement of decisions and awards of international tribunals and hereby outlaw the immemorial institution of war by making its use a public crime as the fundamental law of nations. Subtle and fatal distinctions between permissible and non-permissible kinds of war are blotted out the institution of war is thus outlawed as the institutions of duelling has been outlawed but the question of genuine self defense with nations as with individuals is not involved or affected by this treaty. In order to provide a complete and pacific substitute for the arbitrament of war we hereby agree to take immediate action for the equipment of an international court of justice with a code of the laws of peace based upon equality and justice between all nations. With war outlawed and no code approved and ratified the court shall be given jurisdiction over all purely international disputes as defined and enumerated in the code or arising under treaties, with power to summon in a defendant nation at the petition of a complaining nation and to hear and decide the matters in controversy. We hereby agree to abide by and in full good faith to carry out the decisions of such international tribunal. The judicial system thus established being a complete substitute for the outward and destructive war system will enable the nations to adopt far reaching and economically vital programs of disarmament.

(Signatures of the Nations.)

China and U. S. A

The New Republic writes with reference to America's attitude towards China —

If Great Britain is acting short sightedly the United States is equally guilty and with less reason. The Nationalist government of China has offered to protect the citizens of any country which will repudiate its unjust privileges. The United States has in the past looked with favor upon such an action which would cost us far less than it would Great Britain or Japan and indeed would probably result in no substantial loss whatever. A resolution looking in this direction has been introduced in the House by Stephen G. Porter, Chairman of the Foreign Relations Committee. Yet in this grave crisis when the whole future of the Orient for many years is at stake and a possible disastrous war looms what is the policy of the United States? No one knows. All we have done thus far has been to concentrate our war vessels in Chinese waters and thereby make more likely the very catastrophe we are supposedly seeking to avoid. So far as can be learned President Coolidge and Secretary Kellogg are without any plan save to stand with Great Britain, Japan and France. That we submit is to-day no policy. These not-to-allies have all but succeeded in pulling the house down upon their heads. Must we wait until it has collapsed beyond repair before we exhibit any mind or will of our own?

Lynching in America

The following is from the same journal —

Thirty-four persons were lynched in the United States in 1926. Florida leads the roll of dishonor with nine. Texas is next with five and Mississippi third with four. Arkansas, South Carolina and Georgia had three each. Louisiana and Tennessee two each and Kentucky, New Mexico and Virginia, one each. Contrary to popular supposition not all the victims of mob passion were Negroes accused of crimes against women. Three were white, one was an Indian, two were Negro women. Three persons were killed for a murder a year old, after one of them had been ordered acquitted by a judge and the other two were in the course of being retried. Three others were killed in revenge for a crime they had not committed; one was shot by white officers while unarmed.

It is this country which pretends to be afraid of racial degeneration if Asiatics were allowed to emigrate there.

(Drome) at the end of September has been the most remarkable for its condemnation of the war policy and colonial aggression of the French Government, its very definite opposition to all military action even by the League of Nations and its championship of the right of conscience. The following resolution was carried by a large majority —

"The Eleventh National Peace Congress, desirous of achieving a really pacifist task considers it necessary for France to give an example to the whole world—and to other nations in particular—in opening the way for the organization of universal brotherhood.

Demands—

- (a) Complete national disarmament in the sense proposed in Denmark.
- (b) The immediate cessation of all colonial wars and of all violence against any people or country.
- (c) The complete and definite abolition of conscription.
- (d) Absolute recognition for every conscientious objector of the individual right not to kill, not to learn to kill, not to assist (directly or indirectly) in killing his fellow man.
- (e) The total suppression of military prisons and courts martial.
- (f) The immediate proclamation of a complete amnesty—so long promised—to the 120,000 objectors and deserters, as well as to all other military offenders.
- (g) Requires all those proclaiming pacifism in France to bind themselves morally never in the future to assist, or participate in any war whatever may be the consequence."

NO ARMS BEYOND THE LEAGUE

The Congress also endorsed the following statement —

Being opposed to all military action the Congress desires that even the League of Nations should have recourse only to political, moral and economic sanctions for the execution of its decisions and not to an international armed force.

The Congress further hopes that men will refuse in greater and greater numbers to carry on war. It thinks that if there is a conflict between the law prescribing war service and the conscience forbidding to kill that conscience ought to triumph in its categorical but non-violent refusal to participate in that which is condemned by religion and morality."

The Congress further carried a resolution condemning the wars in Syria and Morocco and declaring the Ruff war to be one of conquest.

Valley long before the most primitive European races even the Heidelberg Man' Professor J. H. Breasted of the University of Chicago is now seeking fresh evidence in favor of this theory. Very well made stone implements have been found in various parts of both Upper and Lower Egypt and it is claimed by some that the depth or thickness of the decomposed surface on some of these proves that they must be at least two million years old.

However this may be, professor Petrie has definitely proved the existence of highly intelligent people who lived in Lower Egypt about eighteen thousand years ago. They made better pottery than that made in the same vicinity today and they weaved linen of as good a quality as ours. He thinks their origin can be traced to the Caucasus Mountain region, and that much of the landscape background' as it may be called in the book of the dead is derived from the topography of that district. We know that in the earliest historical period that sacred ritual was considered quite archaic and parts of it even incomprehensible.

The Singapore Base

According to the *Living Age*

Among the more confidential topics that occupied the attention of the Imperial Conference was the Singapore naval base, England's proposed citadel between India and the Pacific. Some English military authorities contend however that unless garrisoned by an army which no modern British Government would maintain this base will be more vulnerable against Japanese attack than was Port Arthur. They recommend possibly at instance of Australia, that the new base be placed in that continent, not too far from Sydney, where it could be readily garrisoned by local white troops. The Empire's problem in the Pacific would be still further complicated, of course were our Government to withdraw from the Philippines.

England and China

The same journal tells us —

China occupies more attention in Europe, and especially in Great Britain than at any time since the disintegration of the Republic. The Nationalist movement spreading from Canton is considered a much more serious menace to Caucasian interests in the Far East than the rivalries and wranglings of tuchuns. The *Saturday Review* believes the crisis calls for masterly inactivity, which is its formula for waiting to see which way the cat will jump. 'It is an open question whether we have not prolonged and intensified the struggle by giving support to Chiang Tsolin forgetful of the fact that his Kuomintang—that is Cantonese—enemies are not nearly so Red as they are painted. The same paper reports that the British American Tobacco Company is rumored to have offered a large loan to the Northern armies to help the campaign against the Cantonese.' The *Nation* and *Athenaeum* believes

that the powers should recognize the de facto authority of Canton in Southern China. Colonel Maloney, a British officer not long back from China, finds Canton very different from the Northern treaty ports. At Tientsin Hongkong and Shanghai the foreign quarters are modern, clean, sanitary, and excellently policed, while the Chinese quarters are generally filthy and medieval. Precisely the reverse is true of Canton. The little island of Shameen occupied by the foreign concession—one-half French and two-thirds English—is deserted and neglected on account of the boycott, and because every Chinese coolie shuns it like a pest spot. On the other hand the great native city across the river is a modern metropolis, clean, well-paved, its broad new streets thronged with motorcars and lined with up-to-date hotels and shops. Lloyd George has sprung into the breach in favor of the Cantonese with a sensational speech at Bradford where he ridiculed the idea that they are the tools of the Bolsheviks. The Cantonese revolt, he said, is not a Communist move. It is simply that the Chinese are struggling for the elementary and fundamental rights of every free and self-respecting nation. They were highly civilized when the ancient Britons, to whom I belong were barbarians. Yet they are deprived of rights enjoyed by some of the smallest nations in the world that only a few centuries ago emerged from savagery. Their ports are occupied by foreigners and governed by foreigners. They cannot raise revenue in their own way, but only under very narrow restrictions, and their customs are administered by foreigners.

Would Mr. Lloyd George have said these things if his party had been now in power with himself at its head?

An Islamic League of Nations

Henry de Jouvenel, a distinguished French journalist, a member of the French Senate, and an ex Governor-General of Syria, writes in *L'Europe Nouvelle* —

Believing it impossible to restore the caliphate at present, the Islamic nations naturally seek some other way to defend Mohammedan territory. One suggestion is an Islamic League of Nations to oppose the Geneva League, which they consider a specifically Christian agency. The Locarno treaties have strengthened the latter conviction in the East. Neither M. Briand nor Mr. Chamberlain nor Herr Stresemann, nor Signor Saloja realized, when he signed these peace accords how generally they would be regarded in Asia as an alliance of Europe against that continent. None the less, every important Mohammedan newspaper thus interprets them.

This unfortunate misconception, which we should have hastened to correct, was aggravated a few months later when the League Council decided against Turkey in the Mosul dispute. The most influential names in that decision were the same as those affixed to the Locarno accords. Therefore, the Turks felt absolutely certain that the territorial despoliation of which they rightly or wrongly thought themselves the victims was a direct result of the Locarno alliance. When the Kurd revolt

raised on their Iraq frontier the concentration of the Italian fleet at Rhodes and the threat of a military landing forced them to submit to what they believed was an unjust judgment, this conviction was confirmed not only in their own minds, but likewise in the minds of Egyptians, Arabs, Syrians and Persians, all of whom believed that Europe had conspired at Locarno to partition Asia.

Turkey's rulers on account of their anti-clericalism, prefer an Islamic League of Nations, in which they would play a preponderant role, to the resurrection of the caliphate which would weaken their influence. Mustapha Kemal Pasha aspires to make the Turks the Westerners of Asia. Meanwhile English influence in Persia, which has been preponderant until recently, seems on the decline. At Angora Persians and Afghans met Mr. Alfred Soe Chinas Minister at Washington who is visiting the Turkish capital on official duties. Turkey's Ambassador to Persia, Shefaet Memduh Bey, helped to draft the Treaty of Friendship between China and the Soviet Union which we have reason to believe was signed about the first of October by Sun Pao-chi the Chinese Ambassador at Moscow.

Russia, Afghanistan and India

Leopold Weiss records in *Frankfurter Zeitung*—

Russia and Afghanistan have concluded a treaty of mutual friendship and protection. By it each Power obligates itself not to attack its neighbor to preserve an attitude of benevolent neutrality in case of a conflict between its neighbor and a third Power and not to tolerate hostile propaganda against its neighbor in its own territory. It is the third agreement of this character which Russia has concluded with bordering States in Asia, and the Russian press hails it as one more step forward in the Soviet Federation's policy of peace.

The Afghans are a young nation and are just beginning to be conscious of their political destinies to develop the natural resources of their country and to organize a modern government. In spite of their youth they already have military traditions behind them of which they are justly proud. They were once masters of Northern India, where they founded several independent States which attained a high degree of prosperity under Afghan rulers. The people dream of eventually recovering what they have lost. Even shrewd and matter of fact Afghans look forward eventually to reannexing India's northwestern provinces which are inhabited almost exclusively by people of Afghan blood and have been relatively a short time under English rule. This may be visionary, or it may some-time prove to be a practical political programme. We may be sure at least that it is a project the Afghans will not forget if at some future time Britain's hold on India ever weakens.

Russia's peace offensive—her treaties with Turkey, Afghanistan and Persia—has started the rumor that she is trying to organize under her aegis an Asiatic League of Nations. Recent events in China have strengthened this conjecture. London and Simla have watched her doings with

some concern. It seems to us however that the situation in Islamic Asia, with the possible exception of Shi to Persia is trending in another direction. Moscow's treaties are rather to be considered as reinsurance contracts in which Asiatic countries commit themselves to little more than passive friendship for their great northern neighbor along whose exposed southern frontier they form a protective covering of buffer States. Indeed a vivid and abiding fear of armed aggression by the imperialist Western Powers determines all Soviet foreign policy.

A Hebrew Quarterly Bibliographical Review

Kiryath Sepher is the name of the Hebrew quarterly bibliographical review of the Jewish national and University library in Jerusalem. It is in its third year. The annual subscription is ten shillings. Address Jerusalem P. O. Box 36 Meah Shearim. Except the names and descriptions of books in European languages and in Arabic or Persian everything else in this review is printed in Hebrew characters filling the greater portion of it.

National Feeling in China

The Indian of Singapore opines that

There is a clear expression of Chinese National feeling amidst all the welter and confusion in China. And that must give anybody pause. It has been the fashion to deride things Chinese and even a writer like Mr. G. H. Chesterton could talk with withering scorn about Chinese civilisation. But it is Duan Byrne we think who speaking of the general sense of immobility and passivity that the world generally associates with the Chinese calls it a wise passivity and recent events would seem to confirm his diagnosis.

Social Studies in Japan

Dr. Toru Nagai writes in the *Japan Magazine*

According to what is recently reported in the Japanese press repeatedly the Education Department officials seem to strongly oppose students of colleges and academies devoting themselves to the study of social thought and social sciences. In my own opinion it is a trifling matter in itself, if the study of social matters were neglected while in the student life?

No wonder that the Japanese Minister for Justice has lately been hustling to establish an organisation in which judicial officers will make for the first time in their lives, research into social thought. There would not have been the necessity

of establishing such an organ if the present day judges and public procurators had been thoroughly taught social science while they were students of law.

Nothing is more strange than that people who study social science or social thought at all are not serious in their researches. Why do they not make it a true study? Marx's scientific socialism is not all of social science. If one is wedded to a single thought or principle, adhering to it as if a religion after the manner of an adherent of the Omoto-kyo Sect, who is inclined to idolize the *Ofudesaki* or Holy Scripture of that religion he is not pursuing his study in sobriety.

One should not be an adherent of this or that one scientific theory. One ought to make thorough study in various directions so as to utilize one's knowledge thus gained for the sake of real social life. I hope my readers will deeply meditate on this matter of economic thought.

Home Rule for Scotland

There are very many persons in Scotland who though willing to remain citizens of the British Commonwealth of Nations want their country to have a separate and independent existence—a very natural and honourable desire. *Scottish Home Rule*, the monthly organ of the Scottish Home Rule Association, advocating self determination for Scotland gives expression to their views of which some idea can be formed from the following paragraphs from that periodical—

It is generally recognized that the chief achievement of the Imperial Conference held during November is the new definition of the status of the various members of the British Commonwealth.

They are autonomous communities within the British Empire equal in status in no way subordinate one to another in any aspect of their domestic or external affairs though united in allegiance to the Crown, and free y associated as members of the British Commonwealth of Nations.

A minority of critics see in this a capitulation to those elements of the populations of the Dominions bent on loosening if not severing the bonds without which the Imperial Commonwealth cannot hold together.' (Toronto Globe)

For our part we are glad to see that the statesmen of the Empire are beginning to recognize that a free association is much more likely to endure than one which is forced. If the British Commonwealth of Nations has a future before it of development and prosperity until it may become merged in a coming World Commonwealth of Nations. As we hope and believe it will be on the lines of national freedom and equality of status leading to even more friendly relations between the nations associated.

This principle must be applied to Scotland. Scotland has demanded Self government and its demand has been refused or put in the waste paper basket, by the English Parliament. We call it English because the great English majority

dominates there, and will continue to do so. On the five occasions on which a vote was taken on a Scottish Home Rule Bill the majority of Scottish representatives voting in favour was never less than four to one.

Can it be said then that Scotland is freely associated by remaining incorporated as a province of England? Scotland entered into the Union with England by a Treaty which was carried through against the wishes of the people by means of bribery and corruption for the benefit of England.

That England has reaped enormous benefits from the Union no one denies. England remains the predominant partner and Scotland according to Lord Rosebury 'the milch cow of the Empire' and well has the cow been milked. Of the hundred million pounds or more raised by taxation in Scotland something like three-fourths is retained in London. Scotland is impoverished. Her natural resources are undeveloped. agricultural land is deteriorating. Deer forests and grouse moors continue to spread. It is wonderful then that in proportion to population unemployment is over 50 per cent higher and emigration over 200 per cent greater in Scotland than in England?

And yet there is a small but too influential class of Scotsmen who would maintain the present incorporating Union which has reduced Scotland from a famous free and independent nation such as Wallace fought to save to become subordinate to its overweening neighbour, and a reproach to its empire. These men are the successors of those chiefs of the nobility and their hangers on who betrayed their country into the grip of England for gold.

They sentimentalize over the ancient glories of Scotland and are content that its future history should be that of a dead nation whose sons abroad may rise to high position and show of what they are capable, but are denied at home the opportunity of devoting their powers to the good of the land of their birth. This they do though seeing that the other members of the British Commonwealth have obtained full control of their national treasures and equality of status with England.

True Scots must be up and doing and see that Scotland is no less self governing than the Dominions and the Irish Free State. The Scottish National Convention has shown to way by its Bill for the better government of Scotland.

The Philippines and the United States

The World Tomorrow for February, very commendably devotes much space to the consideration of the United States' duty in the Philippines and discusses questions like 'How did we get them?' 'What have we done?' 'What of the Future?' The declarations of America's purpose to give independence to the Filipinos, and the extracts from the Wood Forbes Report of 1921, which the journal prints leave no room for doubt that the Filipinos should have independence at

an early date Some of these declarations are —

If the time comes when it is apparent that independence would be better for the people of Philippines and if when that time comes the Filipino people desire complete independence the American Government and people will gladly accord it — *Republican Platform 1924*

We declare that it is our liberty and our duty to keep our promise to these people by granting them immediately the independence which they so honorably covet *Democratic Platform 1924*

We favour the immediate and complete independence of the Philippine Islands in accordance with the pledges of official representatives of the American people *Progressive (La Follette) Platform 1924*

It is as it has always been the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein For the speedy accomplishment of such purpose it is desirable to place in the hands of the people of the Philippines as large a control of their domestic affairs as can be given them in order that they may be the better prepared to fully assume the responsibilities and enjoy the privileges of complete independence *The Jones Law 1916*

Imperialism in the Balance

To the same monthly Mr H N Brailford contributes a judiciously written article on what may be said for and against imperialism Says he —

Those of us who profess an instinctive and reasoned opposition to Imperialism make a grave mistake if we deny its civilising mission or doubt the sincerity of those who devote their lives to it. It has given the superb epic of its courage and organizing genius on the very crust of the earth from ice-bound Siberia to the sands of South Africa. But always the gifts of education and intellectual stimulus and humaner government which it brings with it, are a by-product of its self-regarding activities. To be true the gifts are rarely if ever the motive of the robust pioneers. If they have any motive which stands a little higher than material gain it is glory and aggrandisement of the mother land. But the impulse which drives them to these places in the sun has usually been either the desire to monopolize a market or a new material or the even to be reckoning that there is cheap and unorganized labour awaiting exploitation. When it is none of these things, it is a reckoning that springs from the interplay of interests with geographical accident. Transist Russia advanced along the paths that led to an ice-free port, or England must acquire the gates and the strategic posts which dominate the road to India. Unless it be in some of the British West African colonies, the civilising motive which happily underlies the acquisitive motive, in the hope of justifying violence after the fact, has never yet

grown strong enough to restrain or transform the crude egoism of conquest. We have it is true introduced Western education into India, but our purpose was always to train a corps of satellites, who would serve our trade and our administration as intelligent underlings. To this day we have created no system of compulsory primary education and the impressive mass of our subjects remain untouched by all the intellectual wealth which we have to bestow. We have done something for public health in the sense that we have checked the epidemics which might have swept the cities where we do business but we have done nothing to lessen the hideous sacrifice of child life which curses every home in the Indian village. Order and security we can organize. The mechanism which grinds out its average dividend of 90 per cent from the Bengal jute mills is well-oiled but the mass of the people continues to cultivate by the methods of the Bronze Age and stagnates in a poverty to which we would not condemn the most worthless paupers of our own Imperial race. The by-product of civilisation is a convenience which too plainly serves our own purpose. And because, in our strategical railways our health service and even in our colleges, the limitations of this purpose are lenient to the awakened intelligence of a conquered but critical India, we have reached the stage at which the schoolmaster can still keep order in his class, but can neither teach it nor inspire it.

A Singularity of the League of Nations.

Mr H. M. Brailsford continues —

The Versailles Settlement has left the world more heavily armed than it was in 1914, and even in Europe the landscape is covered with finger-post that point to the scene of the next inevitable war. But let us suppose for argument's sake, that the older causes of armament and war were removed as completely as men of good will desire. Can a world which retains Imperialism enjoy the reality of peace? Lord Cecil surveying British commitments the other day remarked that we had already reached the limits of disarmament. Our army was barely sufficient for the police of our Empire, while to secure its sea-communications we required all the cruisers we possessed though they might by international arrangement be built on a lighter model. An optimist may look forward to the growth of the influence of the League of Nations as the peace-maker among European Powers. But this institution has one singularity. It meets from time to time on Europe to crown itself with "olives of endless age" and it performs these flattering ceremonies to the accompaniment of a constant fusillade in Africa and Asia. France plunges undisturbed through two second class wars in Syria and the Riff. Great Britain buries her ultimatum at "Independent" Egypt, and China's entry into the very Council of League is greeted by a salvo of British guns upon the Yangtze. Concede, if you please that among nations of white race the League has somewhat diminished the risk of war, it excludes from the morasses of its artificial procedure all the peoples of inferior status

in the outer continents who find themselves in the path of the expanding empires. When they revolt our arrogance refuses to dignify their struggle for freedom with the name of war but these exercises mean, nonetheless wounds and massacre burned villages at homeless populations. Nor is it only pity which shrinks from this spectacle in alarm. So long as it is possible for the Imperial Powers to assign to themselves to hold by arms, the sources of the raw materials indispensable to modern industry can we boast that force has been banished from our planet, or reason seated on her throne?

one or the other of the two principles just mentioned.

These ultra-radical transformations in the political structure of the State have been accompanied by equally far-reaching changes in the social organization of the country. Among the latter special mention should be made of the formal abolition of polygamy which was already all but complete in practice the emancipation of woman and the substitution of the hat for the national headgear. What prodigious revolutions these changes represent, the latter two no less than the first, only those can realize who are acquainted with the special prejudices of the East.

As regards the abolition of the Sultanate, there is no doubt that the best form of government is, in principle democracy no less for Eastern than for western peoples. The theory that Eastern countries are radically incapable of making progress under a constitutional regime is entirely false.

It was predicted that the transference to Greece (under the Turco Greek convention for the exchange of populations) of the native Greek element of the provinces would act very detrimentally to the economic interests of the country. Nothing of the sort has happened. The incoming Turks are little if at all inferior to the outgoing Greeks in economic capacity besides which the Armenians and Jews have promptly stepped in and filled any remaining gaps.

TREATMENT OF NON-TURKS

A matter of special interest to the American public is that of the relations between the Turkish element and the Christian communities—the minorities to use the consecrated expression. Opponents of the ratification of the Treaty of Lausanne in the United States have made such charges as that Christian women are at present immured in Turkish harems that the non-Turkish elements are under rigid persecution fanaticism being the incentive and that atrocities are even practised under cover of official connivance. These accusations may be dismissed in their entirety.

Civilising without Conquering and Exploiting

Mr Brailsford would assign to civilized nations the task of civilising without conquering and exploiting and therefore asks and answers the questions —

And yet, the reader will say it is too late for abstention and *Laissez faire*. Can we leave Africa to revert to barbarous tribal war with slaves as the stake in the barbarous game? Or because a savage clan hunts game over the ground where copper & oil be hidden can we from a prudish dread of violence deny these riches to mankind? On what page of Creations Domesday Book is that clans title registered for eternity? There are, I think two answers to these legitimate questions. If our purpose be to educate or even to police how comes it that we have never confined ourselves to the far from remunerative activities? For how long together have we even tried to keep school without a machine gun in the playground? And if it be the interests of all mankind which guide us to oil wells how comes that we reserve their products for ourselves? Searching for the new technique by which we may civilise without conquering and exploit the earth's riches without injustice to simple peoples we shall find the solution in the development of international machinery which can aid the backward peoples assist their finances or their administration and control the development of their natural resources without confining them to any government's exclusive guidance.

human she could not have done more. The rest—so be it said to avoid appearing in the light of a patriot actuated by too sanguine expectations—the rest is on the lap of the gods.

Fallacy of Racial Inferiority

Dr Franz Boas professor of anthropology, Columbia University, thus concludes his article on 'fallacies of racial inferiority' in *Current History*—

We may dismiss as entirely unfounded the arguments based upon an assumption of inferior ability of various European and Asiatic groups. There is no reason to suppose that from the present migration from all parts of Europe and from many parts of Asia there will result an inferior mixed population. All historical biological and sociological considerations point to the conclusion that we have at present merely a repetition on a large scale of the phenomena of mixture from which have sprung the present European nations.

The Message of Buddha

The *British Buddhist* prints Anatole France's views on the message of Buddha, some of which are printed below.

Without believing for a moment that Europe is ready to embrace the Doctrine of Nirvana, we must recognize that Buddhism now that it is better known has a singular attraction for free minds, and that the charm of Shakyamuni works readily on an unprejudiced heart. And it is, if one thinks of it, wonderful that this spring of morality which gushed from the foot of the Himalayas before the blooming of the Hellenic genius, should have preserved its fruitful purity, its delicious freshness and that the sage of Samalavastu should be still the best of counsellors and the sweetest of consolers of our old suffering humanity.

Buddhism is hardly a religion, it has neither cosmogony nor gods, nor properly speaking a worship. It is a system of morality and the most beautiful of all it is a philosophy which is in agreement with the most daring speculations of the modern spirit. It has conquered Tibet, Burmah, Nepal, Cambodia, Annam, China and Japan without spilling one drop of blood. It has been unable to maintain itself in the Indies excepting Ceylon but it still numbers 400 millions of the faithful of Asia. If one reflects, its fortune in Europe during the last sixty years has been no less extraordinary. It was barely known when it inspired the most powerful of modern German philosophers with a doctrine whose ingenious solidity is uncontested. It is well known that Schopenhauer built his theory of the will on the basis of the Buddhist philosophy. The great pessimist who kept a golden Buddha in his modest bed room, did not deny this.

China Eminently Worth Knowing

Mr Arthur de C Sowerby joint editor of the *China Journal* exhorts all who live in China to make it their business to know her, saying—

To one who has been imbued with a spirit of curiosity a desire to know all about everything this apparent indifference on the part of Europeans in China regarding things Chinese is hard to appreciate but harder still is it to understand the appalling ignorance of many Chinese themselves along the same lines. The latter phase of the subject has been forcibly brought to the notice of the writer during the last few years in his intercourse with members of the younger generation of modern Chinese, and it is harder to assign an adequate reason for it than for the indifference and ignorance of the foreigner in China. Whatever the reasons for this ignorance, however the fact remains that it exists, and our object here is to call attention to it, and to suggest that on the one hand it is one of the main causes contributing to the present day lack of understanding that exists between the Chinese and the Western sojourners in their midst and on the other is largely responsible for the lack of balance and sound judgment shown by the younger generation of Chinese.

China is a great country with a long history behind her. Time after time her people have risen to high states of cultural development. She has produced a great art, a remarkable literature, and until the revolution of 1911 upset things, a sound political system. She has great natural resources, marvellously rich fauna and flora, scenic glories that are surpassed nowhere in the world. Her people are industrious and under good government as good citizens as are to be found anywhere. Surely such a country calls for study on the part of those living within her borders be they native or foreign? Surely the student of such a country and all she contains and stands for will be greatly rewarded for his pains?

We of the West pride ourselves on knowing our own countries, we pride ourselves on knowing neighbouring countries. We make tours for this very purpose yet here in China we scarcely stir outside the precincts of the city or settlement that shelters us. It is the boarding tourist on a round-the-world trip who visits Hangchow, Soochow or Peking and it is the budget tourist picking up odd scraps of misinformation here and there, who goes back to America or Europe to tell the world about China.

Let us, then, who live here Chinese and foreign alike, make it our business to know China, and, knowing China, let us see to it that the rest of the world is made to know her too, for so will the stupid antagonism between yellow and white and the ignorance that breeds strife be dispelled.

ON THE BIRTH-DAY OF THE BUDDHA

BY RABINDRANATH TAGORE

The World seized by the fury of carnage
 writhes in the ceaseless grip of conflicts
Crooked are its ways, tangled its coils of bondage
 Wearily waits the earth for a new birth of thine,
 save her, Great Heart, utter thy eternal words,
 let blossom love's lotus with its honey inexhaustible

O Serene, O Free, thou Soul of infinite sanctity,
Cleanse this earth of her stains, O Merciful

Thou great Giver of Self, initiate us in the penance of sacrifice,
 take, Divine Beggar, 'our pride for thine alms,
Soothe the sorrowing worlds, scatter the mist of unreason,
light up truth's sun rise,
 let life become fulfilled, the sightless find his vision

O Serene, O Free, thou Soul of infinite sanctity,
Cleanse this earth of her stains, O Merciful

Man's heart is anguished with the fever of unrest,
 with the poison of self seeking,
 with a thirst that knows no end
Countries, far and wide, flaunt on their foreheads
 the blood-red mark of hatred
Touch them with thy right hand,
make them one in spirit,
bring harmony into their life,
 bring rhythm of beauty

O Serene, O Free, thou Soul of infinite sanctity
Cleanse this earth of her stains, O Merciful

LETTERS FROM THE EDITOR

VII

DURING my less than twelve days, stay in England I could not possibly have seen much of the country, even if I had devoted all my waking hours to moving about from place to place. Any expression of regret, therefore, that I had not seen this place or that, this institution or that, would be vain. Nevertheless, I must say that I was sorry that, owing to an unforeseen circumstance, I could not go to Bristol to see the tomb of Raja Rammohan Roy, and his portrait in oil colours kept in the town hall of that city. That I was able to see the little that I did of England was due chiefly to the persistent zeal of Mr. Arabinda Mohan Bose which overcame my apathy.

I was to have left London for Geneva and Paris on the first of September. But as I could not reserve my seat in the railway train that day, I actually left on the second. Mr. Sasadhar Sinha of Santiniketan and Dr. Subodh Kumar Nag of Rangoon accompanied me to Victoria station and helped me in various ways, such as booking my luggage, etc. Mr. Nalini Kanta Ray also came to see me off. All these young men, and a few others whose names I am sorry I do not exactly remember, were very good to me.

The train by which I travelled from London to Dover was a very comfortable one. In England and on the continent of Europe my rule was to travel first class in the case of long journeys and mostly third class and sometimes second class in the case of short journeys. From London to Paris I travelled in a first-class carriage. In the train which took us from London to Dover, each first class passenger had a separate luxuriously upholstered chair with a small table in front. Meals were served to each such passenger on his table, it was not necessary to go to the dining car.

Alighting at Dover, I found passengers who wanted to cross over to Calais filling in an embarkation card. I, too, did so. But the officer who was at the gate and was collecting the cards said that British nationals need not do so. I did not feel proud at this ignoring of my motherland and my nation, though, of course,

as India has no independent political existence, we belong to the British household—as serfs or menials.

I did not feel sea-sick while crossing the English Channel in the ferry steamer. I took my seat on a bench on the deck. Finding that my attache case had slipped under the bench, I stooped to pick it up and place it on the top of my other baggage. Seeing this a European gentleman and a European lady came forward to help me. I do not know their nationality. I thanked them for their courtesy. I mention this trifling incident, because it serves to show that civility to strangers and old men is to be found among all peoples. Similarly, when, on the same day, I was travelling in the train from Calais to Paris, seeing that the sun shone full on my face, an elderly European lady, who was a fellow-passenger, asked her son to pull the curtain, and she did so, as often as this happened. When we all got down at Paris (Nord) station, she bade me good-bye. I do not know her nationality.

Mr. S. R. Rana, the well known Indian merchant of Paris, and two Indian students, named Mr. Bijay Krishna Basu and Dr. Bimal Kumar Siddhanta, had come to meet me at the station. On my previous visit to Paris, too, Mr. Rana had been kind to me, and Basu and Siddhanta had helped me to see the city. After the long fatiguing journey from London to Paris I wanted to go to a hotel as soon as possible. But fumbling in my pockets for the baggage receipt, I found I had somehow lost it. So Mr. Rana kindly took the trouble to go from one railway official to another and so on to ascertain what I was to do to get my luggage. He was told that I should write out an application on stamped paper, take it to the police officer in charge of the police station nearest my hotel, &c., &c. A printed form of application was supplied, but we were informed that the formalities were to be gone through during office-hours and that as it was then evening nothing could be done that day. So there was nothing for it but to go to the hotel in the University quarter which Basu and Siddhanta had chosen for me. As the night was rather sultry and I had no change of clothes with me

for sleeping, I managed somehow to pass a very uncomfortable night. Next morning, Basu, who, by the by, belongs to Malabar, came to my hotel after purchasing a stamped paper from a tobacconist's shop (I am told, in France and Italy, and perhaps in other European countries, too, tobacconists sell stamps), copied out on it the printed application, and got it signed by me and countersigned by two of the hotel people as witnesses. Then we marched off to the nearest police station. There we were told that nothing could be done before 12 noon—it was then nine. Basu pleaded in French on my behalf that I was a stranger and that all my things, including change of clothes, being in my portmanteaux at the station, I had been put to great inconvenience. The police official then relented, took my application to his boss, and handed it back to us after a few minutes, duly stamped and signed. We then went to the railway station, paid a small fee and got my things. From the fact that printed application forms are kept, it appears that loss of luggage receipts is not infrequent. But my unpleasant experience ought to make young Indian travellers (and old ones too!) very careful.

Visvabharati library. I wanted to see her also because she is a friend of my elder daughter. I was told that she too wanted to meet me. So this time when I was in Paris, I went to her and her husband's charming residence in a suburb of Paris. They both kindly came to my hotel and took me to their home. They are both lovers of India, and great "bhaktas" of the poet Rabindranath Tagore. Naturally enough their house has been named "Chitra," after the name of the heroine of one of the poet's works. The long drive to Boulogne-sur-Seine was very pleasant. We passed by the side of some large patches of ancient forest land thickly overgrown with tall trees as in olden days but not at present infested with bears and wolves as, I was told, they were in days of yore.

To my great delight I saw at 'Chitra' Rabindranath Tagore's little grand daughter Nandini flitting here and there like a fairy. Everyday she played at carrying on correspondence with her grand father. Any piece of paper or used envelope which she made marks on with a pencil and dropped into a basket or a box was sure to reach the poet! She is perhaps five or thereabouts, and though she was at 'Chitra' only for a few months she was speaking French quite fluently, now and then using a Bengali word when at a loss for its French equivalent. Children learn a foreign language quite easily and quickly, when they learn it by hearing others using it to denote certain things and actions, with which the words used are thus associated. At Chitra we had some home made refreshments, and fruit sherbet in the oriental fashion instead of coffee or tea.

On the morning of the 4th September I was to start for Geneva. On the previous day I had bought a ticket and reserved my seat. Buying the ticket was not a difficult matter. But on going to the office where the seat was to be reserved I found a long queue of men and women waiting for their turn to come, which did not come quite quickly. This habit of forming queues and waiting patiently for one's turn should be cultivated in our country. There is too much of unseemly jostling and elbowing here at the windows of railway booking offices etc.

In the train in my compartment, there was only one fellow passenger. I learnt afterwards from her that she was the wife of an American journalist. She was bound for Geneva probably to do some journalistic work in connection with the League meetings there. She was an elderly woman and did not seem to me to be in the best of health. When the train started I found her covering her face with her hands and sobbing.

I could at once guess that she had left her near and dear ones at home "and drags at each remove a lengthening chain", like myself I managed somehow to fall into conversation with her, which comforted her. She asked me what Mahatma Gandhi was now doing. In fact, the few Americans I have met abroad seemed all to be greatly interested in the Mahatma's great spiritual and socio political adventure. In the train nothing worth noting in particular happened. But, as is my wont, I will note one small

incident. At lunch in the restaurant car I sat at table with some Europeans. As I did not take any liquor and I had been warned not to take plain water, which was not always potable, I asked for a bottle of mineral water which was given. I asked the waiter to open it for me, he did not. But soon afterwards I found the same man opening a bottle of his own accord for the passenger who sat next to me at table.

In a former letter in speaking of the inconvenience caused to travellers in some European countries by customs inspection I have described what trouble I had in getting my luggage when I got down from the train at Geneva. I need not repeat what I have written there. Owing to the kindness of my esteemed friends Dr and Mrs R. K. Das the delay in getting my luggage did not put me to any inconvenience. The hotel which they had chosen for me was a good and quiet one and the charges were moderate. Its name is Hotel Pension des Familles. The food and service here is better than at some other hotels in some European countries which charge twice or thrice as much. What must be particularly pleasing to vegetarians is that all the cooking is done in this hotel with butter not with lard, which is said to be usual elsewhere. In the dining saloon of this hotel I saw an old Englishman taking his meals for a week or so. One day he saluted me and asked where I came from and what was my business. Evidently he had spotted me out as a likely customer. I answered his questions, whereupon he introduced himself as the travelling representative of a British firm of paper manufacturers and asked me whence I obtained my supply of paper. He wanted to send me samples and quotations of his firm which I received after my return from Europe. It is thus that European firms try to extend their business. The British firm in question naturally thought during that the season of the League Assembly meetings various descriptions of press people would come to Geneva from all parts of the globe and so had sent its representative to meet them and know their wants. Another Englishman whom I met in this hotel was Mr F. E. James of the Calcutta Y. M. C. A. With him I had conversation on the League and other topics on two days. He came to ask when it would suit me to take tea with Mr H. R. Cummings of the League Secretariat. He too

Musalmann, a

ist, who said he usually resided at Zurich. He inveighed bitterly against those Britishers who set Hindus and Moslems by the ear, using unparliamentary language, and had nothing but contempt for those of his co-religionists and countrymen who quarrelled among themselves to make it easy for the foreign masters of India to domineer over and exploit us.

The first meeting of the seventh session of the Assembly of the League of Nations took place on the 6th of September, 1926. In the Notes which I sent from Geneva I have already said something about this meeting, and also about the meeting at which Germany was admitted to the League as a member and the subsequent one at which the German delegates were welcomed and took their seats. The proceedings of the first meeting were to have begun at 11 A. M. But it was nearer to 12 than 11 when the proceedings actually commenced. Before that there was some disorder, and noise, too. The only persons in the hall who were entirely or partly dressed in non-European costume were Prince Arfa, the Persian delegate, Sir C. P. Ramaswami Aiyer of Madras an Indian substitute delegate, A Sindhi gentleman, Miss Nehru daughter of Pandit Motilal Nehru, one or two more Indian ladies, and myself. This might be taken to symbolise the respective proportions of their power and influence in the League of the European and non-European peoples of the world. By European I mean also those who are wholly or partly descended from Europeans and whose vernacular is some European language or other Oriental figures being rare in the hall, some newspaper reporters made a curious mistake. For example, *La Tribune de Geneve* of September 7 wrote—

A la tribune d'honneur on remarque un venerable personnage a longue barbe grise qui n'est autre que le poete philosophe Rabindranath Tagore.

In the tribune of honour one could see a venerable person with long grey beard who was no one else than the Poet philosopher Rabindranath Tagore."

The Poet-philosopher was then nowhere in Geneva or Switzerland.

Perhaps owing to the same mistake, the Maharaja of Kapurthala saluted me from the floor of the hall on the first day of the League Assembly meeting. I did not, of course appropriate the salute to myself. My beard was responsible for similar mistakes made by

some people in Germany also. For this reason Rabindranath Tagore told me in Berlin one day playfully 'Ramananda Babu, I am tired of lecturing. You take some of my written lectures and read them out in some towns, and Pandit ji (Professor Tarachand Roy of Berlin University) will translate them orally into German.' That will be a great relief to me."

I was able to attend the meetings of the Assembly of the League kindly as I had been, supplied with twenty-four cards by Mr. H. R. Cummings of the Information Section of the League on the very first day. He also promised to give me a special ticket which would take me into Assembly commissions, council meetings, etc. But as I did not get it even a few days afterwards, a friend called for it on three days, but somehow or other, could not get access to Mr. Cummings, or he was not in his office. I got the card afterwards, and it came about thus. One evening, as I was taking my usual walk by the side of Lake Geneva, I met Khan Bahadur Shaikh Abdul Qadir and Mr. Patrick, Secretary to the Indian Delegation. After exchange of greetings Mr. Patrick asked whether I was going to attend the meeting of the second committee, dealing *inter alia* with intellectual co-operation, which was to be held next day, at which the Khan Bahadur was to speak on behalf of India. I enquired whether I would be allowed to get in. He replied in the affirmative. So, next day, I went punctually to the League Secretariat building, where committee meetings were held. At first I went to the wrong room and was refused admission. Then after I had found out the right room, I tried to get in but there also I was refused admission. So, I had nothing for it but to send my card to Mr. Cummings, who was good enough to come out in a few minutes. I told him that I had come to hear the Khan Bahadur's lecture on being assured that I might do so, but had been refused admission, and that this had happened probably because I did not possess the special card which he had kindly promised to send me. Thereupon Mr. Cummings said, he had been very busy, etc. I replied that in my country I, too, was considered a rather busy man, and that, if I was not to have all the facilities promised to me in the letter of invitation, I had better have remained at home and bought the publications of the League for some rupees, instead of travelling so many thousand

miles and wasting so much of my time and money Mr Cummings then took me to the committee room himself, where among the audience I found some persons of both sexes young enough to be at school or college And there I sat for some time hearing the French or English speeches and their translations into English or French immediately following them I am glad to record that the Indian delegate's speech was not inferior to those of the other speakers I heard, and, though a Musalman hailing from the Punjab, he referred to India in the following terms

'As a home of one of the most ancient civilizations of the world, India has great faith in intellectual culture and believes that the final solution of the great problems of humanity lies in the recognition by various nations of the value of the contributions made by each one of them to the progress of mankind and in a better appreciation of the merits of one another by means of intellectual cooperation.'

The same evening I received the special card from Mr Cummings.

On the 6th of September when, before attending the meeting of the League Assembly, I saw Mr. Cummings I wanted to have some information relating to the League so far as India was concerned He took notes of what I wanted, but probably he was too busy to write to me on these points afterwards. No doubt, all that I wanted to know could be found in some publication or other of the League but at that time I was not in possession of such literature, nor have I been supplied with all such publications afterwards. But more of this anon

I have never been accustomed to see bigwigs, and at Geneva I did not find any such special circumstance as would encourage me to change my habits Hence I did not want to see anybody of my own accord So, even after receiving a letter from Mr Cummings on the 14th September telling me, "when the Assembly is over and the members of the Secretariat are not so rushed, I hope to be able to introduce you to those dealing with business in which you are specially interested," I did not ask him or anybody else to arrange for interviews with any important or unimportant persons connected with the League and thus encroach on their leisure. However, on the 26th of September Mr Cummings wrote to me again His letter is quoted below

'Dear Mr Chatterjee

Dr Rajchman could see you to day at 5 o'clock if that is suitable for you and I thought I would try to get an appointment with the Secretary-General after it, however you would rather not have more than one interview, I will try and get some other time for the Secretary General

If you are able to manage Dr Rajchman, perhaps you might find it possible to come in ten minutes beforehand so that we might have a little talk.

Yours sincerely
H. R. CUMMINGS "

I duly intimated acceptance of this arrangement, saying that I was willing to have both the interviews on the same day. I sent my card quite punctually to Mr Cummings and had a little talk with him. He then went to see Dr Rajchman Soon after an assistant in the Information Office, where I was waiting told me after conversing with somebody by telephone, 'He (Dr Rajchman) is frightfully sorry that he cannot see me now He is very busy now in a Committee' Mr Cummings also told me this. For all this I do not wish to blame either Dr Rajchman or Mr Cummings But what I wish to point out is that the Committee meeting which kept the Doctor busy did not take place all of a sudden, it was pre-arranged, and therefore it could have been foreseen that it might not be possible to see me at or after 5 p.m. that day And as I was not a suitor or an applicant for any favour, the interview need not and should not have been arranged just to give me a chance It would have been better if the League people had exercised a little imagination in relation to a man who had come to Geneva at their invitation from a distance of six or seven thousand miles This was my first experience of being invited to see a person and then being told that he was too busy to see me.

After I had learnt that Dr Rajchman was frightfully sorry that he could not see me, Mr Cummings went to Sir James Eric Drummond, Secretary General, to ascertain whether he could be seen But he too was too busy to give *darshan* It is to be hoped, he was not either frightfully or even slightly sorry I say again, I have no desire to blame Mr Cummings for what happened He asked me now whether he could arrange for interviews the next day I replied, he should fix the day and hour after hearing from me. I never wrote to him on the subject again When I bade him good bye, he came with me out of his room, and told me that it had been

always the intention of the League to pay my expenses and if I agreed to accept them payment could be made at once I said that I had decided before leaving India that I would pay all my expenses myself adding that if the League would give me the literature I wanted I would consider that to be sufficient courtesy He agreed to send me home to India the publications of the League I wanted and I sent him from my hotel a marked copy of the League pricelist of publications Some of those marked by me I have received As for the rest, he has written to me.

There are some of the things such as the complete set of Mandates minutes which I could not get etc. I do not quite understand what this means Does it mean that he could not get from the League Secretariat the complete set of the Mandates minutes for me? Or can it be that each and all of these minutes are out of print? If there be some which are not out of print why could not these be sent?

All this will show that the League has not been able to give me all the facilities which were promised in its letter of invitation

As for interviews with the important officials of the League Mr Cummings wrote to me on the 22nd November last

I am sorry you had to leave Geneva just at the period when senior officials were freer after the Assembly to discuss general League questions as I was anxious that you should meet them before you left.

I have no reasons to question the sincerity of Mr Cummings's anxiety But as I could spend only a limited period of time at Geneva I was between the horns of a dilemma as it were. If I went to Geneva after the Assembly to meet the senior officials when they were freer I could have had no first-hand knowledge of the League meetings but if and as I wanted to attend the Assembly meetings I had to forego the honour and advantage of having *darshan* of the senior officials Not being a man of abundant leisure I could not await the convenience of the League officials though be it noted the Assembly meetings were over on the 20th of September and I received the letter fixing the time for the interviews on the 28th

Should it be thought desirable for the League hereafter to invite any Indian editor it would be better if he were invited after consultation with the Government of India, as I was not, and if he accepted money from the League as I did not, though asked to do so more than once Such a person might possibly be more lucky than I was or expected to be

INDIANS ABROAD

INDIAN STUDENTS UNION AND HOSTEL, LONDON

THE Seventh Annual Report (1926-27) of the Indian Students Union and Hostel London has just been received The aim of the organisers of the Institution is to "render useful service to the Indian Student Community in England and to provide a Home which will surround students with all possible help in their pursuit of further education and also to bring them in touch with the best life in this country But in the report we do not find any account as to how far the organisers have succeeded in translating their aim into action—besides holding several Sunday Lectures Group

Conferences Socials At Homes etc. In *The Modern Review* for January 1927 (at p 81) our Editor who visited the Hostel made the following observations

The company of fellow countrymen in a foreign country is undoubtedly a great comfort. The means of recreation and culture provided by these hostels are also much to be commended. But no far as Indian student centres and rectly though not intentionally serve to keep our students from seeking the company of and mixing with British students of good character and other desirable non-Indians, they present a problem whose existence the authorities of both the centres do not ignore They have been trying in their own way to solve it I know there is much undesirable company in England It is better for our youth not to have such company But I am

not sure that these hostels succeed in keeping their boarders and other students away from such company I was in fact told that some of them frequent dancing saloons of a questionable character but I cannot vouch for the truth of this allegation."

Regarding other activities of the Union the Report states

"The physical activities of the union are carried on as usual with enthusiasm and considerable improvements have been made in the Library and Reading Room by addition of books especially on India. The number of volumes in the Library has increased during the year from 700 to 2000. The *India* (monthly magazine of the Union) has been improved in size and appearance."

But the financial position of the Union is not satisfactory. Although the debt on the Hostel building has been cleared yet funds are needed for extending the accommodation and effecting necessary improvements in the Hostel.

REVIVAL OF SEGREGATION IN MOMBASA

The Asiatic inhabitants of Mombasa have been subjected to a fresh indignity recently. Taking advantage of the absence of the Indian members on the Mombasa District Committee, the 'white' members of the committee threw out an application by the Japan Cotton Trading Company who had applied for permission to house their staff in Cliff Avenue on Kilindini Road, Mombasa. The *Tanganyika Opinion* says that no suitable explanation has come from the Committee and the same journal affirms that the application was rejected on grounds of segregation. The affair has created a commotion in Mombasa, as according to the white paper of July 1923 the principle of segregation was given up and European claims were considered to be thoroughly upheld by the rigid enforcement of the sanitary regulations of the city. This revival of the objectionable and iniquitous principle has been received with great hostility by all Asiatics and will probably lead to further trouble.

CONGRESS AT MOMBASA

Some of the important items discussed at the Congress held at Mombasa were as follows

There was a resolution for having trade commissioners in all the East African Territories with a view to help Indo-African trade. It was also emphasised that the

various Indian Merchant Bodies should send representatives to Africa to study trade conditions and possibilities there.

Another resolution dealt with the inadequacy of Indian Representation on the Tanganyika Legislative Council. There was also a resolution pressing settlement by the German Government of the war claims of Tanganyika Indians (mostly holders of pre-British German notes) which the former were attempting to avoid may be with the approval of the British Government. The resolution was supported by Mr A B Patel who said that if the British wanted to let the Germans off in the matter of these payments, the British should themselves settle the claims as the successors of the Germans.

A further important resolution dealt with the restrictions imposed upon Indians who desired to possess fire-arms for self defence. The Merchants in the interior very often suffered as a result of having to go unarmed. It was therefore in all fairness that the present regulations were modified to suit existing conditions. The Indians were also not allowed to join the Defence Force though many of them wanted to do so. This injustice must also be removed.

SHAIK EMMAMALLY

By the death of Shaik Emmamally the Indian community in South Africa have lost a prominent member. He was an outstanding figure in many fields and his loss will not be easily made up. The following short sketch of the late Shaik Emmamally's life is taken from the *Indian Opinion* Natal.

Colonial born in every respect, it would be hard to believe that the late Shaik Emmamally was actually born in India, and it was in the year 1880 that he arrived in Natal with his parents when only two years old. He received his education at the St. Aidan's Mission School which was then under the head mastership of the late St. Godfrey. His sporting career commenced as far back as 1897 when he played for the Eastern Star Football Club to which he acted as Secretary also. This club was in the year 1899 merged into the Greyville Football and Cricket Clubs. As a member of the Greyville Cycling Club he participated in many events. His activities in the sporting circle are manifold. He has held the highest positions that the sportsmen could offer.

As manifold as his activities have been in the sporting sphere, he had found sufficient time to devote his time to the amelioration of the conditions of the Indian community. He has been a prominent member of the Natal Indian Congress and was Chairman of Committee in the year 1920 committee was from 1914 to 1924 and since then to the date of his death one of the Vice-Presidents. He was the first Treasurer of the South African Indian

Congress As Treasurer of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee since its inception, he had rendered splendid services As a member of the Comforts Committee, he was ever ready to look into the interests of the S.A.I. Bearer Corps

He had not forsaken religion, for he devoted much of his energies towards the Anjuman Eshat-ul Islam He was a foundation member of this Institution He was a Life Trustee of the May Street Mosque, to which he also acted as Secretary and Treasurer

He was for over 20 years Manager of the well-known firm of G. H. Miankhan & Co from which he relinquished his services to become the senior partner in the firm of Victory Mineral Water Works

He leaves a widow four sons, five daughters, a brother and a host of relatives to mourn their loss.

"NATIVE" DACOITS IN NAIROBI

We learn from the *African Comrade* that there has been of late many cases of dacoity committed by armed Africans, the victims being Indians In this connection the *African Comrade* has found it necessary to say harsh things against the dacoits as "natives" We

are told for example, "the native fosters an immense sense of gusto which tacked on to his criminal propensities work and have wrought and has, at one time or other, been a standing menace to the peaceful inhabitants." Such language is no doubt very expressive; but is a bit unfair in this way that it suggests that there is something wrong with being a "native" (over and above being a dacoit) We do not think there are more African criminals in existence than there are Indian criminals. In India too, outrages, atrocities and brutalities abound This has however nothing to do with race but with criminality which is common to all races We, therefore, suggest that when condemning anything in an African Criminal, stress should not be laid on his race He need not be referred to as "native", for that suggests an assumption of superiority In order to keep Indo-African relations friendly it is necessary that Indians never try to carry a 'Brown Man's Burden' in the land of the black Journalists should take the lead in this matter

NOTES

An Appeal to the 'Free Spirits

BY THE GREAT LIBERAL FRENCH THINKER
MONSIEUR HENRI BARBUSSE

The state of war has continued during the eight years which have elapsed since the termination of the world war Everywhere we find all the conquests of liberty, painfully won through centuries of sacrifice and uncompromising struggle, crushed or jeopardized. The right of association, liberty of the press, freedom of opinion, even the liberty of conscience, are threatened and violated In the face of this bankruptcy of progress, we cannot any longer remain silent.

We think the time has come for calling upon any and every person who exercises any intellectual and moral influence in the world to reunite into an Association destined to fight against the wave of fascist barbarism.

In many countries of the Occident we find a "White Terror" violating the life and liberties of the people and the most sacred

principles of individual and collective freedom. This "White Terror" appears in a more or less open manner in different countries, but everywhere it is becoming more and more audacious and criminal, more and more organised from day to day.

Against this state of things, multiplying assaults, outrages, inexcusable and undeniable crimes, and against the danger of the most odious eventualities being brought to pass, the public opposition of persons who are universally respected and admired would offer an effective barrier The mere fact of the formation of such an international association would have a forceful repercussion on public opinion, clarify the ideas, challenge the attention and prepare the mind of the masses for expressing their will with regard to their permanent interests and their ultimate destiny.

Such an initiative would bring also a salutary pressure to bear upon the governments which are betraying an intolerable spirit of complicity or complacency with regard to the forces of violence and fascism.

This is not all. Almost everyday we hear from Italy, Spain Poland and the Balkans—in fact from everywhere the echo of crimes and innumerable outrages. Measures of reprisal are depriving hosts of loyal and brave citizens of their means of subsistence. Dire misery is raging in certain areas owing to the dictatorship and the reaction of fascism. One of the first attempts of the international association should be to extend its helping hands to the victims and martyrs of violence and to study the ways and means of support ing them in their privations.

Once the international association is established above all parties purely on the ground of justice of reason and of democratic progress, now in peril, it will decide for itself as to the appropriate means of realising its noble and just mission.

Hence we send this appeal to each and every soul who may join the cause in principle.

HENRI BARBUSSE

EDITOR'S NOTE.—We have neither the desire nor the power of effective interference in the affairs of foreign nations or in the activities and methods of the parties into which they are divided. But so far as our convictions and opinions may have any influence on world tendencies we unhesitatingly unreservedly and heartily support the principles underlying the Appeal printed above. We also thank M. Barbusse for sending this appeal to us in French of which we have given a free translation.

Neither Indians nor foreign peoples should think that the methods of violence, followed in disregard of sound moral and political principles, to which the name of fascism has been given by European champions of liberty, are confined to Europe. The belief in force, dissociated from the dictates of reason justice and morality, call it by whatever name one will, exists also in India in our midst. Our Government and its servants, the bureaucracy, whatever political or other creed they may profess evince in their practice this sort of belief in force. It is quite safe for us to condemn Mussolini's methods in Italy or similar methods in other European countries, it is not so safe to condemn the methods of the British Government in India. But questions of safety apart, the lover of liberty must condemn despotism wherever it may be found. So while we support the liberal free intellectuals of Europe

in their campaign against unprincipled despotism in Europe we also call upon them to lend us their vocal and practical support in our struggle for liberty. We do not write in a spirit of bargaining, for India's political influence cannot stand comparison with that of the European peoples. We write because consistency demands that the lovers of liberty should exert themselves to secure its triumph all over the world and most where the greatest and most strenuous endeavour is needed.

It is not merely the British bureaucracy in India who are practical believers in fascism. Some sectarian leaders too and their followers believe in violence and act up to that belief.

In Asia, it is not Indians alone who have suffered and continue to suffer from the cult of violence. The intellectuals of Europe should investigate the causes of the insurrection in Java and the methods adopted to crush it. France's treatment of the Syrians should form the subject of another such inquiry.

We intend to give in a future issue some idea of the "White Terror" in Bulgaria and the Balkans by translating passages from M. Henri Barbusse's book *Les Bourreaux Dans les Balkans—La Terreur blanche. Un formidable proces politique*.

The Bengal Detenus

For years more than a hundred persons in Bengal have been in detention without trial for political reasons. And this is not the first time in Bengal that men have been deprived of their liberty without trial. Of all those subjected to this kind of treatment, some have died of illness due to such confinement. The health of a larger number has been irretrievably ruined. Some are suffering from tuberculosis. We do not know of how many of the detenus it can be said that they are in an ordinary state of health.

If the Governor General in Council or the Governor of Bengal in Council had passed an order that, as the detenus were enemies of H. M. the King of England they were to be subjected to such treatment as would shorten their lives one could understand how matters stood. But as no such order has been passed those Government servants who are in charge of the detenus should be held responsible for the death of those who have died of illness due to the treatment they received and for the serious

illness of others due to the same cause. It may, of course, be contended either that those Government servants were only carrying out orders or that they did not intend to cause the death of any detenu, shorten the life of any detenu or ruin the health of any one of those who have been deprived of liberty. The first contention we have already met. So, it is for the Government servants concerned to state what orders, if any, of the Government they are carrying out, we do not know of any. And, it is superfluous to add that neither Regulation III of 1818 nor the Bengal Ordinance provides for the shortening of the lives of those whose detention they authorize. As for absence of intention, all who are not insane must be presumed to intend the usual and natural consequences of what they do. So the plea of absence of motive or intention to ruin the health and shorten the lives of the detenues cannot free the officers of Government concerned from responsibility for the death of some detenues, the contraction of fatal illness by others, and the ruining of the health and the shortening of the lives of more. It is the bounden duty of the Government of India and of the Government of Bengal to punish those officers and subordinates who have been instrumental in shortening or ruining so many lives. Should they not do so, they would lose the moral right to accuse those of unfair criticism who might then hold that they either approved of or winked at the conduct of the public servants concerned.

be released, or brought to trial in the ordinary courts of law. But the legislative bodies in India can no more see to the execution of their decisions than school debating societies. So those resolutions have not been given effect to. The Government's plea is that the continued detention of these persons is necessary for public safety. But there cannot be a greater absurdity than for foreigners to profess greater anxiety for public safety or to pretend to have greater knowledge of the means of securing the same than the accredited and elected representatives of the people.

Mr Subhas Chandra Bose is a young man who, before he was deprived of his liberty, had been all along in the best of health. But after his detention news of continued ill health have appeared constantly in the press. Among other symptoms, there has been a daily rise of temperature and loss of weight to the extent of forty pounds. It has been long suspected that he had contracted tuberculosis. One of his brothers, who is a qualified physician, has given it as his considered opinion that he is suffering from tuberculosis. A high medical officer of the Government only suspects that he may be suffering from tuberculosis. But he, too, opines that Mr Bose should not be kept in confinement, but should be given the benefit of free air in a healthy climate. There appears to be, no doubt however, that he has contracted tuberculosis, particularly as it has been reported in the papers, without any subsequent contradiction, that he was kept in a cell previously occupied by a prisoner suffering from that disease. The Government of Bengal has now come out with the very generous, merciful, just and wise proposal that Mr Bose would be allowed to proceed to Switzerland in a steamer sailing direct from Rangoon, where he now is to Europe, the conditions being that he is to give his word of honour not to land in any port in India and not to return to India before the Bengal Criminal Law Amendment Act expires, which it will in 1930. But as there is nothing to prevent its renewal or the enactment of a fresh law like it, the Bengal Government's proposal is tantamount to indefinite exile for Mr Bose without an iota of any publicly tested evidence against him.

We do not know how our political opinions have been labelled by the British bureaucracy in India. But *The Servant India* of Poona is the organ of the Servants of India

Society, a society which has rendered conspicuous political, social and economic service to the country and is unequivocally in favour of the perpetuation of the British connection.

This is what this prominent Liberal organ says —

The Government of Bengal have offered Mr S. C. Bose indefinite exile in Europe in exchange of indefinite imprisonment in India for reasons of his ill health. After the submission of the joint report by one of Mr Bose's brothers who is a physician and Col. Kelswall, Chief Medical Officer, Rangoon on the present condition of Mr Bose's health, the Government are not likely to have any doubt as to the seriousness of his illness. A strange fate, however, seems to pursue each step of the policy of the Government towards the alleged revolutionaries. Mr Bose's ruined health is directly due to his long imprisonment without trial which in spite of all the speeches delivered in its behalf by the Government members remains inexplicable in moral terms. The Government have substituted and followed the law of force in place of the law of justice with regard to the alleged revolutionaries in defiance of the opinion of the public whose interests they so ostentatiously claim to protect. The Government know that the condition of Mr Bose's health is such that any further imprisonment may easily prove fatal; they also know that a change in Europe will do him good. In their anxiety, however, to justify their past conduct they have imposed certain conditions on his transfer to Europe. One of them is that he is not to return to India before the Bengal Criminal Law Amendment Act expires a condition which amounts to indefinite exile for him. The other is that he should leave for Europe from Rangoon in a boat which does not touch any Indian port. The latter condition is obviously meant to create in the mind of the public a psychological effect, namely the extremely dangerous character of the detainee. Mr S. C. Bose. This miserable and palpably stupid device will utterly fail to produce the stage effect which the Government wanted. Humanity and justice even though much belated demand that Mr Bose be at once unconditionally set free.

Similar true stories of other detainees, and some worse true stories, too may be told but this one will suffice.

Personal Rule or Self rule by the People ?

Which is preferable ?

In the course of his speech at Bhopal, the Viceroy observed that if the end of public benefit is constantly kept in view and pursued the difference in the systems of government would not present insuperable difficulty in the way of achieving that end. Or, in other words, there is no difference between rule by a capable, wise and benevolent despot and

self rule by the people. Such a pronouncement does not show that the Viceroy has been a good student of history or of human nature. In no country has there been a succession of such despots. And there cannot possibly be, because the possession of uncontrolled and irresponsible power naturally and inevitably leads its possessors, barring a few noble exceptions to use that power for private ends instead of for public welfare, making them voluptuaries or ambitious tyrants or both. But even if an unbroken succession of benevolent wise and capable despots were possible their rule would not be preferable to popular self rule. The Viceroy postulates public benefit as the end. Everything depends on the sense in which that expression is understood. Is it to be understood in the sense in which cattle receive benefit from good breeders and good farmers ? But men are not like cattle. Those men are not entitled to be called men in the highest sense of the word for whose good feeding, clothing, housing, medical treatment, locomotion, instruction, entertainment, etc., others make provision even when they are adults. Men entitled to be called by that name must possess the knowledge, the capacity, the will and the power to do for themselves what the advocates of personal rule want should be done for them. Thus public benefit or benefit to the public will be seen to mean benefit not only to the bodies of men but benefit also to their minds and hearts and souls. Or, in other words, the benefit that ought to be aimed at includes as its highest constituent the full development of the personality of men so that they may be free agents for their own and their fellow creatures welfare.

Mistakes may be made by democracies and crimes committed in their name, but on the whole they are guilty of fewer mistakes and crimes than other kinds of government, and greater progress is made under them.

The League of Nations and Health Problems

A Reuters' telegram reads as follows —

LONDON March 23.

The party of foreign medical officers visiting England under the auspices of the health section of the League of Nations will reassemble in London to-morrow having completed an intensive course of study while attached to the provincial health departments. Before they leave for the final conference

hang for them. He thought that the length of his purse would enable him to escape justice but he should now—if he had been living have known this and I ought to tell you that a person must remember that money may cover a multitude of sins but money will not help to save one's life. It did not do with Hirralal.

My next reason is the most distressed and diseased condition of Rajkumari who was rolling in pain and agony in her sick bed where I used to visit her sometimes alone, sometimes with Mr Giri to give her medicine and what comfort and consolation it was in our power to give.

BLACKMAIL STORY DENIED

These were the main factors which determined the course of my action. Here I may also add that Hirralal in his statement said that I wanted to extort from him a lakh of rupees and that he saw me going about his house a couple of months before. This is the blackest of lies and he did it simply to blacken me. I have never seen this man before. I never knew his house. I never heard of his name. I saw him for the first and last time on the 26th February when he met his death in my hands.

MORALLY RIGHT

From what I have stated just now it would be evident that the woes and miseries heaped on that poor girl, the aspersions cast upon our entire women folk were so great an insult to our womanhood so deliberate a challenge to our nationhood so defiant that I could not take it lying down. I accepted it and it is for you gentlemen of the jury to say how far I have acquitted myself creditably in the matter. For my part, I am convinced that what I have done is morally right and could not be legally wrong for if I understand aright, law exists and primarily exists for the suppression of evil, for the punishment of wrong-doers for the protection of the person and property of the public, and law expects further every person to do his duty towards society and the State by helping in carrying out these objects and I could not think of any duty more clear and more imminent than that the wicked should be punished and taught to respect the motherhood of women that society be made aware of cancerous evil corroding its very vital parts and that the State be made aware of the existence of a very widespread organisation carrying on under its very nose and ever eluding its keen eyes the beastly human traffic, a relic of the barbarous times and a disgrace to any civilised government and more so to the British Government which prides itself in season and out of season as being the very embodiment of law and order.

SHALL MOUNT THE SCAFFOLD

I fully believe that I have done no wrong either legally or morally and I therefore repeat this day what I repeated yesterday that I did strike Hirralal but I am not guilty at all. But if your lordship and gentlemen of the jury think that it was not my duty to defend the honour and chastity of my sister if they further think that my duty was rather to sit quietly and look at the shame and sorrows of my sister and that I should sit and whine about it and mourn my miseries if they further think that I have done a greater disservice

to the society by exposing these weak and dangerous points which Hirralal and his friends have created, that I was a greater danger to the society or to the State or to the domestic peace and happiness of homes than Hirralal then I take my stand here to take the fullest consequences of my act. Inflict upon me the utmost punishment. I anxiously look to the day when I shall mount the scaffold and fly towards Heaven to appear before the Almighty throne and plead for a reign on earth when persons will be allowed to defend the honour and chastity of women folk when women will be virtuous and men will be chivalrous when women will be Goddess Shakti and bloody tyrants will learn to tremble and respect them.

After the prosecution and defence counsel had had their say, the Judge charged the jury, who found the accused unanimously not guilty of murder but guilty of attempt to murder in the proportion of six to three and unanimously guilty of causing grievous hurt. His lordship sentenced the accused to 8 years' rigorous imprisonment on the charge of grievous hurt but passed no separate sentence on the charge of attempt to murder.

Taking a common sense view of the law as it stands we cannot say that it has not been rightly administered. But all the same, we are distinctly of the opinion that the prisoner ought to be pardoned and set free. And in this we only reflect the public sentiment. If he cannot be pardoned he should at least be spared the company of criminals in jail.

Khadga means 'Sword', 'Bahadur' means 'Brave', and 'Singh' means 'Lion'. The young man has proved true to the name his parents gave him and has earned the respect of all right thinking men.

It was only to be expected that movements would be set on foot to obtain his pardon. We read in the dailies that

Hon Mr A N Moberly Home Member Bengal Government today received a deputation of representative Indian and European ladies at the Bengal Secretariat in connection with the appeal for commutation of sentence passed on Bahadur Singh at the High Court Session. The deputation consisted of Miss Lloyd Assistant Secretary European Association, Mrs Latika Bose niece of Aturodindo Ghose of Saroj Nalini Association, Miss Jyotirmayee Ganguly of Women's Protection League, Mrs Latika Ghose and Mrs K C Roy Chaudhuri. Mr Moberly while pointing out the difficulty in reversing the High Court decision promised to represent to His Excellency the Governor the case for reconsidering the matter.

A public meeting has also been held already under the auspices of the All Bengal Young Men's Association to organise public opinion on the question of protection of

rence at Geneva in ten days' time, they will visit various sanitary organisations in the metropolis and will inspect the London County Council's schemes for housing and slum clearance.

The League's party of foreign medical officers have toured in England in preference to India because in the British Empire England is the most insanitary and unhealthy country, far more so than India. In fact, Englishmen, being consistent and logical altruists, have made a paradise of India in respect of public health and neglected the health problems of their own country. Hence they had to call in the aid of the party of foreign medical officers selected by the League of Nations. India will no doubt benefit greatly by their visit to England. If the health of England improves, we shall have good cricketers and other athletic and necessarily ideal men as rulers, instead of dyspeptics.

The Case of Khadga Bahadur Singh

A Nepalese girl of the name of Rajkumari was made over by her grandmother or grand aunt to one Padam Prasad. This man sold her to a rich trader of Calcutta named Hiralal Agarwala. This man, with his companions, who were all vile debauchees treated Rajkumari in unspeakable ways. She escaped from Hiralal's house and sought the help of the police to obtain justice which she did not get. Hiralal and others were responsible for her diseased condition, which necessitated her resort to a woman's hospital. A Nepalese young man named Khadga Bahadur Singh, who is a graduate came to know of her sufferings. His blood boiled. He resolved to make an example of Hiralal. He went to his office and gave him several blows with his *Kukri*. The man died. Khadga Bahadur Singh was arrested or rather he himself surrendered, for he could have cut his way through those who wanted to arrest him. He was brought to trial before Mr Justice Gregory of the Calcutta High Court. At the close of the evidence against him, his Lordship asked whether he wished to make a statement. Thereupon he said—

To-day I stand here on a charge of the murder of one Hiralal Agarwala of Calcutta. Strange and incredible it may be that a person like myself who so early as 1918 at the age of only 13 turned an absolute vegetarian who since his childhood had been trying to practise non violence and who naturally gravitated into following the

doctrine of non violence preached by Mahatma Gandhi—strange it is that such a person should be called upon this day to defend himself on a charge of murder. It will no longer be strange if you hear the causes which led me to travel so long a distance from Ahimsa to the so-called Ahimsa in so short a time. Before I deal with these causes I may be allowed to briefly refer to my past career and present activities.

Born of a high Gurkha family at Dehra Dun in the United Provinces I passed my Matriculation Examination from Dehra Dun. I passed my Intermediate Examination in Commerce standing first at Dacca and I graduated last year—I took my B.A. in Commerce last year from the Calcutta University standing first also.

I was acting as Honorary Secretary of the Calcutta Gurkha Association when I committed this act which has provided me with an opportunity to state my humble opinion as to what should be the duty of every self respecting person towards the race of his mother.

A HIDEOUS STORY

Now when the Rajkumari case appeared in the local press it attracted the attention of my Association and I as Secretary started enquiring into the matter searched out the girl and heard from her own lips—rather I should say gradually heard from her lips—a story of shame and sorrow so revolting so hideous and so outrageous in all its details that when I think of that even now it startles me in my sleep and I lose control over my temper.

GANG OF RICH MEN

Only a small part of that brutal story has been brought to the notice of the Court but I shall not supplement the rest. A sense of decency and propriety forbids me from doing so. But I should only add for the enlightenment of the general public that there exists in Calcutta and elsewhere a gang of rich and respectable persons who are so highly placed in society as to be beyond the slightest breath of suspicion and who are active accomplices of Hiralal in this diabolical deed and who must not think that we do not know them. We know them fully. Let them not chuckle over their escape in the present case. Let them remember a time will come when the just indignation and the fury of our community will be on them when proper enquiry will reveal their names to the public.

WHY HE STRUCK HIRALAL

Now I come to the causes which led me to do this act. Briefly they are. (1) The forcible abduction and the outrages on the person of the girl (2) her relationship to me as a distant sister and her descent from the illustrious Rana family of Nepal the ruling family of Nepal. The English gentlemen of the Jury will at once understand the shock to my feelings of loyalty and devotion to the throne if they are placed in the same circumstances. The third reason was the deceased Hiralal's public slandering of Nepalese women folk and ridiculing their sense of virtue and honour, his calling of Rajkumari a street woman and his boasting that he would continue his game like a lion and let the Nepali dogs bark, he cared not a

hang for them. He thought that the length of his purse would enable him to escape justice but he should now—if he had been living, have known this and I ought to tell you that a person must remember that money may cover a multitude of sins but money will not help to save one's life. It did not do with Hirala!

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A public meeting has also been held already under the auspices of the All-Bengal Young Men's Association to organise public opinion on the question of protection of

helpless women and to consider the duties of the young men of Bengal in view of the putrid condition of a section of Calcutta society brought to light by the case of Khadga Bahadur Singh. The chair was fittingly taken by Srimati Sarala Devi.

Opening the proceedings Mr Krishnakumar Mitter the energetic septuagenarian secretary of the Women's Protection Society, said that he was so much impressed with the heroism of Kharag Bahadur Singh that his desire was that a statue should be erected in Calcutta to instil into the hearts of young men his idealism and to urge them to emulate his noble example. He knew what the punishment would be for the mission that he undertook and this had been proved by the statement he made in Court. Proceeding Mr Mitter said that Kharag Bahadur sacrificed his life for protecting the honour of the womanhood of Bengal. They had assembled there to worship him who was decried as the hero of the struggle and whose action had been an eye-opener to goad them to action.

Rev B A Nag reminded the audience that the object of the meeting was to organise public opinion against the wicked traffic in minor girls, exhorted the young men and the press to help the organisation and appealed to people of all nationalities to exert their utmost to get the release of the noble hero Khadga Bahadur Singh.

Mr K Narjundia a classmate of Singh paid a high tribute to his friend, characterizing him as an idealist of the highest order. He appealed to the audience to organise rescue homes for helpless girls.

Mr Bipin Chandra Pal said that Kharag Bahadur was a moral and invaluable asset of society. It was for the Government now to intervene and judge between the order of the court and the conscience of the people. If this thing had happened in England the Royal pardon would have been declared immediately. He said that this was a fit case to exercise the Royal prerogative. Rajkumari he said sought the protection of the police, but as she did not get redress of the wrong done to her, the present position had been brought about, and if any one was morally responsible for the murder of Hiralal it was the police and none else. It was the clear duty of the head of the Government and the representative of the Crown to intervene in the matter to extend the prerogative not as an act of mercy or a favour but as a tribute to the heroism and nobility of mind and character of Kharag Bahadur.

The president in conclusion made an eloquent appeal to the young men to purify their character first before they thought of combating social evils in the country. She exhorted the young men and women to organise themselves and, with united action, strive hard to eradicate the evil so common in their country.

The following resolutions were passed —

That this meeting of the citizens of Calcutta places on record its high admiration and deep sense of appreciation of the heroism and the noble spirit of self sacrifice displayed by Kharag Bahadur Singh in vindicating the honour of the trampled womanhood.

That this meeting places on record its considered opinion that His Excellency the Governor of Bengal should exercise the Royal prerogative of pardon in the case of Kharag Bahadur Singh.

That this meeting expresses its indignation and abhorrence of the social evils prominently brought to the public eye in connection with the case of Kharag Bahadur Singh and calls upon all men and women particularly the youngmen of Bengal, to do their utmost to combat these evils.

That this meeting appoints a Sub-committee to take necessary steps for securing the pardon of Kharag Bahadur Singh.

—

The Eighteen Pence Rupee

The Eighteen Pence Rupee is now legally an accomplished fact. It was a well fought battle and the opposers of the new ratio lost by a very small majority only. Still the victory of the eighteen pencers does not prove that they have been right. Those who opposed the new ratio argued that it was an unnatural arrangement and that it would only increase the trade of foreign exporters. Sir Basil has, of course, explained that the rupee having nothing to do with silver and being only a token, the question of natural and unnatural ratios did not arise at all. Formerly the rupee represented a certain quantity of gold, now it will represent a little more of that metal. And he would see that the rupee *does in fact* buy and sell for this quantity of gold solely on this ground. Sir Basil would not have been justified in changing the value of the currency, for when the rupee is not actually a gold coin but is merely a token (a note printed on silver) he could of course make it represent any quantity of gold at any time by manipulating its quantity and by exchanging gold for rupees at any ratio. But what was the occasion to do so? Supposing one could increase the gold value of the rupee by effecting deflation and by sale of gold, would one be justified in so doing unless there were any expectations of social good through the procedure? Most certainly not. The thing would be all the more unjustifiable if there were any risks of social loss involved in it.

Sir Basil has doubtless explained the gold-rupee idea very clearly and shows how we should be paying the *same quantity in gold* for the pound sterling now as before. His explanation suggests as if the most important item on the programme was the paying of a certain quantity of gold for a certain number of pence. As a matter of fact the most important items were the (1) Contraction of the volume of the rupee currency, (2) the artificial Check to our exports and (3) stimulus to our imports, the (4) redistribution of wealth and income involved in putting up the purchasing power of the rupee and the various corollaries to the above. Had Sir Basil attempted, with his attempt to revalue the rupee in terms of pence and gold a revaluation in terms of the *new rupee* of all properties and incomes we would have had less to put forward as grievance. But even then the contraction of the volume of the currency would have brought in a period of falling prices—something very bad for the economic health of society.

But as things stand now, the widely circulated and distributed rupees will assume a new power (value) all of a sudden. Holders of money bonds (Government papers etc.) and money incomes will now be entitled to a larger share of the social wealth and income *at the cost* of those who hold actual property (not claims put down in terms of money) and live by selling goods.

Sir Basil is a great financier. With favourable monsoons to back him up he has found it easy to hold that the *de facto* ratio now has been for some time nearer 18d. than 16d by a good margin. Quite true, but with a couple of bad years it would be just the other way about. Shall we then (may that time be far off!) have a further change?

In our opinion the time was not yet ripe for any fixing of the exchange. If the *de facto* ratio was really 18d to the rupee (was it so without tampering?) there was no hurry to fix it legally at that. The test of time is not carried out in a few months. As to the discussion about price levels changing and assuming stability at 18d to the rupee, we must say the argument has all along appeared unsupported by *proper* statistics and hence, we have nothing to say on the point.

Altogether the whole affair reminds one of the well known saying 'Marry in a hurry, repent at leisure'.

A C

E B R Demonstration Trains

A public meeting was recently held in Calcutta at which the work done by the Eastern Bengal Railway Demonstration Train was explained by Mr A. K. Sen, Publicity Superintendent of that Railway. He said in part—

The primary object of the undertaking was to assist in the publicity work of the nation building departments. Industrial schools, Government agricultural farms, co-operative institutions of different kinds, veterinary hospitals, anti malarial organisations all exist at different centres but their spheres of influence are altogether restricted. The Industries Department are ready to indicate half a score different ways by which any able-bodied man can easily earn from Rs 30 upwards per month by his own unaided effort, and yet the corridors of our Traffic Managers' office are thronged daily by crowds of unemployed young men clamouring for jobs worth Rs. 20 to 30 a month. More propaganda work is required by all these nation building departments. Having realised this the Traffic Manager of the E B R conceived the idea of inviting the Public Health, Agriculture, Industries, Co-operative, Veterinary and Education Departments of the Government of Bengal and the Indian Tea Cess Committee to join in arranging a train fitted up as a moving exhibition and manned by competent demonstrators and lecturers. The train started on the 22nd February and returned to Calcutta on the 23rd March. During this time it visited 30 stations at each of which it drew large crowds. A day was spent at each station the train remaining in view from the morning till the afternoon after which an open air meeting was held at which lectures were delivered and educative cinematograph films and lantern slides shown to the public. Much enthusiasm was created among the local population as a result of which donations of land and money were promised by public-spirited men at several stations for establishing veterinary hospitals and similar institutions. At a conservative estimate 150,000 people have seen the train and attended the evening lectures. We believe that it is the first effort of its kind in India and in a sense the first effort of its kind anywhere.

A pleasing feature of the work was the interest taken by ladies at all the larger stations.

The experiment has been successful. The example of the E B R should be followed by the other railways, and demonstration trains should be a regular feature of all of them.

Indian Legislators and "Nishkama Karma"

During the present budget season, the Indian provincial and central legislators have inflicted many defeats on the provincial and central Governments. But these victories have been generally fruitless. The Govern-

ments continue to go on as usual as if nothing has happened to disturb the even tenor of their way. Our victorious legislators also go on with their work from year to year as if nothing has happened to ruffle their equanimity. This shows that the legislatures have enabled them thoroughly to master the doctrine of 'nishkama karma', or work without desire for fruit, which is taught in the *Gita*, which lays down "*Karmanyeba adhikars te ma phaleshu kadachana*", "You have only the right to work, but never to its fruits".

We have been critics of the 'Reforms' all along. The time has come now to perceive our mistake and retrace our steps. The legislatures were instituted as schools of 'nishkama karma' for the elect of our people. We venture, therefore, humbly to point out that Mahatma Gandhi should not have included in his programme of Non-co-operation the boycott of the Councils.

The Budget Debates

It would of course be mathematically inaccurate to say that the cuts and amendments proposed in the provincial legislative councils and the central legislature have been *absolutely* without any result. But the provincial and central Governments have given effect to the proposals of their opponents only when these did not run counter to their policy and interests. They remain masters of the situation as before. This is very humiliating and discouraging to our elected representatives. For years have they and their electors consoled themselves with the 'moral effect' of the victories gained, though no substantial results have followed. But to be satisfied with the 'moral effect' for ever would be to live in a fool's paradise. Let those who can and like, go on with debating, moving amendments, carrying resolutions, inflicting defeats on the Government, and so on. But there should certainly be an organised body of capable men who are to concentrate their efforts on securing the one thing needful, which is the essence of self government, namely, a change in the constitution which will enable the voice of the representatives of the people inevitably to prevail. If we can have a new constitution making this provision along with other improvements on the present constitution, so much the better. If not, let the present

constitution be amended in the direction desired. Without such a change, all our efforts in the legislatures practically become valueless.

Government's Reliance on the Army

The reply given by Earl Winterton to a question asked in Parliament, to the effect that the Government of India would, if necessary, increase military expenditure whatever the political consequences of such a step might be, shows the British rulers' contempt for Indian public opinion. The elected Indian legislators and Indian newspapers have been insisting year after year that military expenditure should be curtailed. The reply to this public demand is that it would be increased, if thought necessary, whatever the political consequences might be. Whether it would be necessary to do so, would, of course, be decided by the British bureaucrats who govern India; and from the statement made officially in the Legislative Assembly that the expenditure on the army had reached almost the lowest point and the almost sneering tone in which the Inchcape Committee's maximum figure of fifty crores was referred to, it is clear that there would be little hesitation felt in spending more money on the army in years to come. The meaning of the 'political consequences' referred to by Earl Winterton is also plain. British bureaucrats like himself are not afraid of political discontent in India. For they know that a few Indian leaders are against armed rebellion from political, moral and spiritual considerations and all the foremost leaders consider such rebellion impracticable. These British rulers have also taken note of the Civil Disobedience Committee's conclusion that mass civil disobedience in the whole of India or any province 'was impracticable'. Communal dissensions and riots are also secretly felt to be one of the bulwarks of British rule in India. And if the worst comes to the worst, there is the army officered by Britishers to deal drastically with all symptoms of discontent and unrest.

"The Fellowship"

A new organisation, named "the Fellowship" has been brought into existence to fight the evil of communalism and racial conflict.

It is so timely as to have come in the course of natural evolution. Its objects are —

"Cultivation of a spirit of reverence for all religions and cultures, through sympathetic study and understanding and spiritual appreciation of their special contributions to the religious life and evolution of universal humanity, and

"Co-operation among members of different faiths and cultures in the pursuit of the universal religious ideal of love of God and service of man"

We are in full sympathy with these objects.

The new organisation counts among its adherents distinguished followers of all the historic faiths, including men like Rabindranath Tagore, J. C. Bose, Abul Kalam Azad, Hirenranth Datta, Bipin Chandra Pal, Akram Khan, S. K. Datta, Wahed Hosain, Father Shore, Professor Tarapurwala, D. P. Khaitan, Anagarika Dharmapala, etc. In addition to the inaugural meeting another has been already held at which appropriate speeches were made by followers of different faiths. Other means will also be adopted for promoting the objects of the new society

Joint Electorates

If representative government is to bear full fruit in India, there should be no communal electorates, no communal representatives. The next best arrangement is to reserve a number of seats for particular religious communities who want communal representation, with the proviso that their representatives are to be elected by electorates consisting of voters belonging to all communities. This would necessitate the cultivation of the goodwill and friendship of all communities on the part of the communal candidates. Some Muslim leaders, assembled in conference at Delhi, have tentatively decided in favour of such mixed electorates on certain conditions, e.g., Sind is to be made a separate province with a legislative council, etc., the Reforms are to be introduced in the N-W F Province, in Bengal and the Punjab seats are to be given to the Muslims and the Hindus in proportion to their population, and in the other provinces minorities, whether Hindu or Moslem are to have equal concessions as regards the number of seats.

We would support the idea of joint

electorates, as lessening the evil of communal representation, on one of two conditions, namely either that majorities and all minorities demanding the same are to have seats allotted them in all provinces in proportion to their numbers without any concession anywhere to any community or that concessions are to be made to all minorities in all provinces including the Punjab, Bengal, Sind (if made a separate province) and N. W. F. Province (if the Reforms be introduced there and there be in consequence a legislative council created there).

As the provinces where there are legislative councils are at present constituted Hindus are in a minority only in Bengal and the Punjab and the Muslims are in a minority everywhere else. Therefore the condition that seats are to be allotted in proportion to the numerical strength of the communities in Bengal and the Punjab without any concession to minorities, and that concessions are to be made to the minorities in all the other provinces means that where Hindus are in a minority, they are to have no concession, but where Muslims are in a minority, they are to have concessions.

It is also to be noted that the present voting strength of the Muslims in Bengal is not greater than that of the Hindus. If literacy were made a qualification for the franchise, the voting strength of Muslims would be very much less than that of Hindus in Bengal. And Mr. Ashoke Chatterjee has shown in this review from census statistics, that if universal adult suffrage were introduced in this province, Muslims would not have a greater voting strength than the other communities combined the reason being the higher mortality among Moslems of certain ages. For all these reasons, it would be very unjust if in Bengal Moslems were given a majority of seats, solely on the ground that they have among them a larger number of infants, children, and boys and girls.

The N-W. F. Province may have all the paraphernalia of the Reforms, including a legislative council, ministers, etc., if it can meet the expense involved without assistance from the Central Government, which in the long run means assistance from the other provinces, which all require more money than they can at present raise by taxation.

Sind may also be made a separate province on the same condition. But important classes

of Sindhis have already raised their voice against the proposed separation from Bombay.

One of the reasons why Moslems want the changes for the N-W F Province and Sind is that in both the regions Moslems are in a decided majority

—

Physically Defective Children

We read in *The Inquirer* of London

The Duchess of Atholl in reply to a question in the House of Commons, stated that there are now not more than 35 areas in which the local authorities appear to have made no provision for physically defective children."

Here in India one should ask in how many areas the local authorities have made provision for physically defective children. Are there a dozen such areas in this vast country, which is equal to Europe minus Russia?

—

The Shivaji Tercentary

The celebration in the Bombay Presidency of the tercentary of Shivaji the founder of the Maratha Empire, reminds us how not many years ago such celebrations would have been looked upon as seditious. He is no longer looked upon as a free-booter.

His genius shone not only in military and naval affairs but also in civil administration. In religious toleration and in his chivalrous treatment of women prisoners, he was far in advance of his age. For all these reasons, he is entitled to our homage

—

Austria, Belgium, Czechoslovakia, Bolivia, Brazil, British Empire, Bulgaria, Cuba, Denmark, Esthonia, Finland, France, Greece, Hungary, Italy, Japan, Lettonia, Lithuania, Luxemburg, Netherlands, Norway, Poland, Portugal, Rumania, Salvador, Kingdom of the Serbs, Croates and Slovenes, Spain, Sweden, Switzerland, and the United States of America. The last is not a member of the League of Nations and does not contribute anything towards its expenses.

The following countries have appointed National Delegates to the International Institute of Intellectual Co operation, *India has not* —

Argentina, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, Cuba, Czechoslovakia, Denmark, Equador, Esthonia, Finland, France, Greece, Guatemala, Haiti, Hungary, Irish Free State, Luxemburg, Nicaragua, Paraguay, Netherlands, Poland, Portugal, Roumania, Salvador, Sweden, Switzerland, Venezuela.

The British Government of India cannot and will not appoint truly 'National' Indian Committees of Intellectual co-operation, nor can it or will it appoint truly 'National' Indian Delegates to the International Institute of Intellectual Co operation.

expenditure of 11 10 62,000 rupees the police department absorbs Rs 1 88 57 000 which is nearly one-fifth that whereas for fighting malaria in the whole of Bengal Rs 80 000 has been provided Rs 60 000 are to be spent for constructing a residence for the magistrate in Pabna that for providing potable water in the whole of Bengal two and a half lakhs are to be spent but four and a half lakhs are to be spent for the five divisional commissionership which were recommended to be abolished by the Re-trenchment Committee

What is of greater importance than these detailed criticisms is the fact that even if the wisest and most patriotic Bengali had full control over public expenditure in Bengal he could not, with the present revenues of the province have made decent allotments for all the nation building departments

This is more or less true of all the provinces, but perhaps truer of Bengal than of any of the other major provinces. This will be plain from the following statement of the population of some of the provinces and their estimated income for 1927-8

Province	Population in 1921	Income or 1927-8 in Rs
Bengal	46 690 536	107339000
Madras	42 318 985	165480000
Bombay	19 348 710	150800000
U P	45 375 787	129450000
Punjab	20 685 094	111300000
C P Berar	13 912 760	56376000

Bengal has a larger population than any other province. With less than half its population Bombay has about 50 per cent. more income. With less than half its population the Punjab has a larger income. With less population Madras has 50 per cent. more income. With less population the U P has a larger income. With less than one-third its population C P and Berar have more than half its income. The comparison is made only for the purpose of showing that Bengal, with her present income could not under any circumstance spend per head of her population as much on the nation building departments like sanitation education industries agriculture etc., as the other major provinces. We neither say nor suggest that any province has been grasping or unjust to Bengal. Every province is fully entitled to more than its present income.

The comparative smallness of Bengal's public income is not due to infertility or any such similar cause. A region where agriculture and other industries and trade cannot flourish cannot be so thickly populated as Bengal is. The reason why the public exchequer of Bengal has not got enough money for her purposes is to be found in the main recommendations of the authors of the Reforms that land revenue irrigation excise and judicial stamps should be completely provincialized and that income tax and general stamps should become central heads of revenue.

Now Bengal pays a far larger amount as income-tax than any other province. It was Rs 5 54 73 933 in 1924-25 the latest year for which figures are given in latest Statistical Abstract, as against Rs 4 03 17 094 paid by Bombay Rs 1 77 43 879 paid by Burma and Rs 1 29 99 555 paid by Madras. But income tax goes to the Central Government. On the other hand the total land revenue paid by Bengal is much less than that paid by Madras Bombay U P Punjab and Burma and land revenue is a provincial head of income. As for the other sources of provincial income there is little irrigation in Bengal compared with some other provinces and the total excise receipts of Bengal are less than half of those of Bombay and of Madras being for the year 1924-25 Madras Rs 4 90 64 413, Bombay Rs 4 26 84 826 and Bengal Rs 2 01 17 030. As matters stand the people of Bengal can add to the income of their Government by (i) drinking more liquor and consuming more drugs like ganja, opium etc. and (ii) by becoming more litigious and thereby increasing the income from judicial stamps. We are not sure whether the bureaucracy want us to take these steps. Probably they do. For income tax we cannot appropriate the revenue from jute we cannot appropriate the land revenue we cannot increase owing to the Government's Permanent Settlement. There remains irrigation. Many districts of Bengal such as Birbhum Bankura etc. people require irrigation. But, badly not having control over their Government they cannot compel it to provide means of irrigation. So unluckily we can fill the Bengal public treasury to overflowing mainly by becoming drunkards opium caterers ganja smokers and litigants.

According to a recent Calcutta High Court full bench (majority) judgment agri-

such activities to the best of their ability, with due caution and by selecting honest and capable workers. This is the first and most important thing to be done. It is difficult but not beyond the power of Allahabad.

The second thing is to give accurate and unexaggerated but adequate publicity to all Allahabad happenings and doings. It is years ago that we used to see the *Pioneer* daily. One difference which we noted between it and the Madras and Calcutta Indian-owned dailies was that it was the exception rather than the rule for the issues of the former to have a local column and to publish local news, etc. Perhaps in this respect, its practice remains unchanged. The other English daily of Allahabad is *The Leader*. It is very rarely that we see its daily edition, but we do so during our annual or six monthly visits to that city. On a recent visit we were glad to see that the paper had got offices specially constructed for it. But its local column and its local news service and publicity arrangements for local doings appear to remain unchanged. Surely a long-standing prosperous concern which can build premises for itself can also keep a few news gatherers, reporters, etc. That would be good business too. But what we are here concerned with is that Allahabad should convince the outside public by proper publicity arrangements that she is no mean city, that she is not a sleepy hollow. Ancient historic claims are good in their way. But ancient history alone cannot convince anybody that, *eg.*, the capital of the Indian Empire should be transferred to Pataliputra or that the greatest Indian Universities ought to be removed to the ancient sites of Nalanda and Taxila.

Beethoven Centenary

In our March issue we announced the centenary of the great musical hero Beethoven. We are glad to find that in Calcutta the students of the University were the first to express their sincere and enthusiastic admiration for the noble life of Beethoven and attempted to organise a fitting celebration in his honour. But they had rather a cruel surprise in store for them. While they could find a hall for holding its memorial meeting and could enlist several names of persons—Indian ladies and gentlemen of culture, to take part in the

celebration, they could not discover any individual or group of Europeans, sufficiently enthusiastic about the great musical genius, to take the initiative in arranging a symbolical music ritual giving an idea of the phenomenal creations of the master composer. This brings painfully to our mind how very poorly European culture and art are represented by the colonial English with their colossal philistinism.

We learn with great pleasure that Mon Romain Rolland is going to participate in the grand centenary celebration of his hero to be held in Vienna in the last week of March and that he has been honoured by a request from the organisers to deliver a message personally on the occasion. We hope to give details of the celebration later on. Meanwhile we print M. Rolland's tribute to "Beethoven the spiritual hero."

Canada's Chinese Policy

AN OBJECT LESSON FOR INDIA

Though the Chinese situation has changed since February yet the following clipping from the *New York Times* will show that Canada did not think it necessary to send troops to China though India was forced to do so.

Ottawa, Ont. Feb. 10.—Premier Mackenzie King does not think that the situation calls for the sending of Canadian forces to Shanghai, he told Parliament today. Should the situation change, he said, he will consult Parliament before taking action.

His statement follows.

The protection of life and property in any country, whether of nationals or of aliens is primarily the duty of the Government of that country. Of late civil war in China now of several years' duration has included the difficulty of insuring that protection and the evacuation of certain interior areas by foreign residents has been considered an advisable precaution. At the same time it must be recognized that the loss of life by foreigners in these years of disturbance has been extraordinarily small. So far as is known only one citizen has been killed. The existence of a political motive in that case which occurred in June, 1926 was not fully established and the murderer was shot immediately by Chinese soldiers.

Canada is in full sympathy with the desire of the Chinese people to secure control of their own destiny, having due regard to the safety of the life and property of foreign residents. While there are extremist elements in the situation, it is clear that as regards the responsible leaders and great majority of the Chinese people the present nationalist movement is directed, not against the lives

or private rights of foreign residents but against the special privileges or the measure of control over Chinese affairs exercised by foreign countries as regards extraterritoriality, customs concessions and other matters

Canada has not in the past had any part in shaping or maintaining the policy of acquiring such rights or privileges in China and has had no part in the recent negotiations for their adjustment. The Canadian Government is however in full sympathy with the British Foreign Secretary's announced policy of going as far as possible to meet the legitimate aspirations of the Chinese nation and believes that this course is both just and best adapted to insure protection of life and of religious and business interests

Under these circumstances it is not considered that it would serve any useful purpose to propose dispatching Canadian forces to China. If the situation should change the Government will take the earliest opportunity of consulting with Parliament as to the appropriate course to pursue.

It is to be noted that neither before nor after the sending of Indian troops to China was the so called parliament of India given any opportunity to pronounce any opinion on the subject.

India's Representation in the League of Nations

We read in the new edition of *Chambers's Encyclopaedia*, Vol vi, p 571 2 —

'The creation of the League marked an important development in the constitutional relationship of the British Empire in that the four self-governing dominions of Canada, Australia, South Africa, and New Zealand and also India, were admitted as full members of the League with complete liberty to act and vote, if they chose in opposition to the British delegation.' [Italics ours]

Falsehood becomes more dangerous when it is adulterated with a little truth. It is theoretically true that India has been admitted as a full member of the League, but it is absolutely false that the delegates sent in her name by the British Government of India have complete liberty to act and vote if they choose in opposition to the British delegates. What makes the falsehood more glaring is that a British servant of the British Government is chosen to lead the "Indian" delegation and our elected representatives do not have even an indirect voice in the choice of the delegates. The main ground on which Mr. S R. Das, the Law Member, has hitherto opposed the appointment of an Indian to lead the "Indian" delegation, is that Indians are not sufficiently conversant with the foreign policy of British Imperial Government. This

gives the lie to the statement of *Chambers's Encyclopaedia* so far as it relates to India. For, it plainly means that the "Indian" delegation must adopt such an attitude as would promote British interests abroad and that the advancement of the cause of India is not its sole or main concern. It is to be hoped, Mr. S R. Das appreciates the compliment paid to his country by the selection of himself by the Government to make known this humiliating truth to the Legislative Assembly and the public.

Are the "Indian" delegates to the International Economic Conference and other similar League conferences appointed on the understanding that they are to consult British interests? We have heard at Geneva from a reliable source that the "Indian" delegates to the League Assembly are supplied with certain instructions by the Government of India.

'Oppressed Nations' Congress

The Searchlight of Patna has printed an account of the first session of the International Congress against Colonial Oppression and Imperialism which was held at Brussels from 10th to 15th February. It appears to have been a great success.

Amongst the important personalities who took part in the deliberation and proceedings of the Congress were Messrs S O Davis (Miners' Federation), George Lansbury, M P, Fenner Brookway, M P, Becket, M P, Bridgeman, M P, Miss Wilkinson, M P, and many other members of the Independent Labour Party, Henri Barbusse (France), Edo Fimmen, Secretary of the International Transport Workers (Holland), Dr Helene Stocker, Prof Gold Schmidt, Prof Theodor Lessing, Ledebour, M R, Muonzenburg, M R, J Vasconcelos, ex-Minister of Public Instruction, Mexico, Mighioni, Member of the Chamber of Deputies, Italy, Dr. Marteaux, Member of the Chamber of Deputies, Belgium, Hsiung Kwang Suan (Official Representative Canton Government), Liu (Kuo Min Tang Party, Canton), and several others. India was represented by Pandit Jawahar Lal Nehru (Delegate of L N Congress) and Prof Barkatulla, V. Chattopadhyaya, T Sinha and A C N Nambiar, representing various Indian organisations in Europe and America.

Amongst prominent persons who sent their greetings to the Congress can be mentioned Prof Einstein (Germany), Romain Rolland (France), Mahatma Gandhi and Mme. Cama (the aged leader of the Indian Freedom Movement, Paris). The telegraphic greetings of Mrs. Sun-Yat Sen and Shrinivas Ayangar were received with tremendous

cheers and applause as they were read out in the meeting

Important items on the agenda of the Congress were —

1 Opening addresses 2 Imperialism and its consequences in the colonial and semi colonial countries. 3 Imperialism and the dangers of wars 4. Co-operation between the national liberation movements in the oppressed countries and the labour anti imperialist movements in the imperialist countries 5 Co-ordination of the national emancipation movements with the labour movements of all countries, colonial as well as imperialist, 6 Establishment of a permanent world wide organisation linking up all forces against imperialism and colonial oppression

So far as India is concerned Pandit Jawahar Lal Nehru in his opening speech narrated a brief history of British rule in India and concluded with the remark —

I do submit that the exploitation of India by the British is a barrier for other countries that are being oppressed and exploited (Applause) It is an urgent necessity for you that we gain our freedom. The noble example of the Chinese nationalists has filled us with hope and we earnestly want, as soon as we can, to be able to emulate them and follow in their footsteps (Applause) We desire the fullest freedom internally for our country not only of course, internally but the freedom to develop such relations with our neighbours and other countries as we may desire. It is because we think that this International Congress affords us a chance of this co-operation that we welcome it and greet it.

Again at the third day's sitting

Pandit Jawahar Lal Nehru, in the name of the Indian delegation moved a resolution demanding complete freedom for and withdrawal of the British army of occupation from India as well as withdrawal of Indian troops from China, which was unanimously proposed by the Executive Committee of the Congress. In support of it he made a short and forceful speech and cited the example of Egypt which had not got real independence as long as the British army of occupation was stationed there

The resolution was unanimously accepted. Mr Becket M P read out a resolution formed in a combined meeting of the Chinese Indian and British delegates, in which fight for complete independence where national forces so desire withdrawal of troops from China, refusal of war credits recognition of Canton Government direct action including strikes and the imposition of the embargo against transport of troops and munitions, have been demanded. This resolution is signed by Lansbury, Brookway, Davis, Manas, Pollitt, Miss Wilkinson Becket, Crawford, Stocks, Nehru and Lian.

Further a combined declaration signed by Indian and Chinese delegates to renew old cultural ties between the two countries and to carry on

a common fight against English imperialism was read out by Mr Lian

The formation of a 'League against Imperialism and for National Independence' is said to be one of the most important achievements of the congress.

According to its constitution all organisations parties trade unions and persons who lead an earnest struggle against capitalist and imperialist domination for the self determination of all nations for the national liberty of all peoples for the equal right of all classes and all persons shall be allowed to be affiliated to the League. The headquarters of the League will now be situated in Paris. In the Working Committee of the League Lansbury Emmen Muenzenberg Barbusse, Nehru, Lian Senghor (V. Africa) Hatta (Indonesia) and one delegate from Latin America, have been elected as permanent members

We value the proceedings of this congress, but value them only so far as they may help in molding world opinion. That certainly would be no mean gain. We write in this unenthusiastic tone because no sympathy from abroad should make us forget that, if we would be free, it is we who must honestly do the most difficult portion of the work that we must make the utmost sacrifice that we must make use of all the wisdom and capacity we possess and that we must never relax our efforts

State Expenditure on Indian Education

An American authority has calculated on the basis of figures taken from the Indian educational report for 1924-25 that the Indian Government's educational expenditure is less than ten cents or about five annas per head of the population per annum for all grades and sorts of education against 16 1/4 dollars or about rupees fifty per capita per annum in the United States of America for public school education alone

An Attack on Prof J Sarkar

In the Bengal Legislative Council there was recently a venomous attack on Prof Jadunath Sarkar Vice-Chancellor of the Calcutta University by Mr M N Ray Mr W C Wordsworth, late Principal of the Presidency College and later officiating

Director of Public Instruction, who attacked the "massing of official opinion" in the Senate, said nevertheless that

he had no sympathy with Mr. Roy's attack on the Vice-Chancellor. When a distinguished gentleman of Bengal whose fame was known far beyond the limits of India was prepared to use his leisure to serve the University, he thought, he was entitled to their gratitude.

Mr. Jitendra Lal Banerjee gave a crushing reply to Mr. M. N. Roy. To be appreciated, his speech should be read as a whole. The main points of his speech, summarised in tame language, are—Prof. Sarkar has been accused of officialising the University. But 90 percent of Calcutta University Fellows are nominated by Government: how can anybody further "officialise" it? The University has its present constitution according to an Act passed in the teeth of a fierce agitation led by Surendranath Banerjee, but with the help of Sir Asutosh Mukherjee. Mr. Roy and his party now wanted a democratic constitution, but what were they doing during the ten years of Sir Asutosh's Vice-Chancellorship and the years following when they were in power?

What happened was this. So long as a particular party was in power, so long as this party could get its own nominees accepted by the Government, so long we never heard the least whisper of democratic constitution for the Calcutta University Senate. But now that another party is in power and that one cheque has given place to another, there is a fierce and sudden outburst of democratic zeal and fervour on the part of all and sundry.

Mr. Banerjee forgot to mention that Sir Asutosh and his followers opposed even the partial democratisation of the University by Mr. J. N. Basu's Bill.

It has been said that the present Vice-Chancellor is not eminent at all, but I cast my glance over the length and breadth of India and I ask where else shall we find such ripe scholarship, such massive industry and erudition, such keen critical and historical insight as we find in the present Vice-Chancellor?

As for his being an official (he is no longer an official strictly speaking, as he has retired from Government service), Mr. Banerjee pointed out that Sir Asutosh, Sir E. Greaves and most other Vice-Chancellors were officials. As for the charge of officialising the University, Mr. Banerjee

proved to the hilt, in detail, that "the charge was as base as it was baseless". "Mr. Sarkar has taken care to see that every retiring fellow should be replaced by another belonging to the same category". Moreover, four Europeans have been replaced by four Indians. The Syndicate now contains a smaller number of officials than before. As for Mr. Sarkar being a nominated Vice-Chancellor, so has been every previous Vice-Chancellor. Mr. Banerjee concluded by saying

Do not let us stultify ourselves by heaping foul abuse upon one who is of us, and for us, who belongs to our very own and who is a credit and glory to this university of ours.

Rangoon Ramakrishna Mission Sevaram

During our recent visit to Rangoon we were glad to visit this excellent institution. It deserves to be helped very liberally by



Rangoon Ramakrishna Mission Sevaram workers and Editor, *The Modern Review*

all, as it is a philanthropic institution, and by us Indians in particular, as the Indian labourers in and about Rangoon, when they fall ill, are treated and taken care of *here alone* practically.



A FESTIVAL OF FLOWERS
By Mr. Ardhenduprasad Banerjee

Prabasi Press, Calcutta.

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THE STUDY OF ZOOLOGY IN INDIA IN THE FUTURE *

By MAJOR R B SEYMOUR SEWELL I M S

Director of the Zoological Survey of India

IT is the custom in this Congress that the Presidents of the various Sections should deliver a Presidential address dealing with some aspect of the subject with which the Section deals that is of interest and importance to all those who are members of the Section and I have found the choice of a subject for my address to you to-day a matter of some difficulty. In most cases an address such as this consists of a review of the work done or of advances in our knowledge made during the past year or series of years. Some of you however may remember that in his Presidential address to this Section in 1921 Dr Gravelly, of the Madras Museum gave an admirable review of the history of zoological research in India in the past and as recently as 1923 Dr G Matthal of Lahore University chose as the subject of his address that branch of Zoology that for many years has been my particular study namely Oceanographic Research in Indian Waters. It is true that he limited his summary to the period prior to the outbreak of war in 1914 and that during the last few years considerable work has been carried out especially on board the RIMS Investigator that has resulted in I think I may justly claim a not insignificant contribution to our knowledge but to deal in my Presidential address to you to-day with this branch of research would inevitably result in my address becoming in the main a

summary of my own work some of the results of which have already been published and the remainder will I hope before long appear in print in the Memoirs of the Asiatic Society of Bengal. The results obtained will thus shortly be available to you all *in extenso* and a summary and discussion of them now would be merely to anticipate what I shall hope to tell you later. Moreover an outline or summary of any one branch of Zoological research can of necessity only have any very great interest for and appeal to comparatively few namely to those who may for one reason or other be interested in that particular branch of learning or who may be engaged in research of a cognate nature and I feel that a Presidential address should deal with some aspect of zoological work that has a profound interest for you all. Now there is one topic that is of the very greatest importance to us whether our interest in Zoology is confined to the research side or to the academic branch, and this is the very vital question of the study of Zoology in India not in the past, but in the future. To-day I purpose to direct your attention to this most important problem a problem that is so important and is so vast that it will inevitably affect, not only us trained zoologists or those who in the future may take up the study of Zoology as a profession and as their life's work it is a subject that will eventually affect the whole of this great country from end to end although the application of zoology to the every day needs of the population is at present in its infancy and the importance of

* The greater portion of this article formed the Presidential address to the Zoological Section of the Indian Science Congress 1927.

a knowledge of zoology has hitherto been but little realized.

Zoology can roughly be divided like the territory of ancient Gaul into three parts. The first of these is Taxonomy and Morphology and along with these goes the study of Zoological physiology, for, as you know, the physiology of an animal is often as specific in its character as is the actual structure. The second branch of Zoology is the study of Embryology and Genetics and the third great line of study is that of Ecology and Bionomics. In my opinion it is this third branch that is the greatest of the three but its study can only successfully follow on a correct taxonomy. The first essential then of Zoology is a study of Taxonomy, and in order to form a true estimate of the position of any species in our scheme of classification of the animal kingdom taxonomy must be combined with the study of embryology and morphology and in certain cases and possibly far more often than has been the case in the past, with the study of the animal's physiology and biochemistry. Now it is in this sphere of taxonomic research that the Zoological Survey of India both can be and is only too willing to be of assistance to every zoologist throughout the whole of India. It has been whispered to me that certain zoologists in this country though I hope that none such are present among you to day hold or at least held the opinion that the Zoological Survey of India is jealous of other zoological institutions. I would beg you if any of you still retain this belief to rid your minds of it once and for all. We are and I speak for my colleagues just as much as for myself not only willing but desirous of doing all that we can to help the *bona fide* students of zoology in this country and to improve as far as lies within our power, the various institutions that have grown up and I am glad to see are still growing up in India. The facilities that we can at the present time offer to research workers in our laboratories in Calcutta are limited, but I have room for at least six research workers for four Zoologists and two Anthropologists and I should like to see these places occupied the whole year round. The number of my colleagues in the Survey is but small and it is therefore only in certain groups of animals that we are at present able to assist research workers directly by identifying for them specimens that they may have collected, but the Zoological Survey

of India is in a position to be able to arrange with experts not only in India but all over the world for the identification of any animal that may be sent to us, and in this way we can honestly claim that we are both able and willing to give very material assistance. The study of taxonomy will as the fauna of this country becomes more and more known, cease sooner or later, to have any very great attraction for the research worker, at the present time most of us have *willy nilly* to become taxonomists since in almost every group of animals that we may wish to study our knowledge of the various species is still meagre, but I would impress on you that the study of this particular branch should never be considered an end in itself. It should be regarded merely as the necessary preparation for wider, more interesting and frequently more important studies.

The study of Morphology and Comparative Anatomy in this country is in its infancy. As some of you may know, there have from time to time appeared in the "Records of the Indian Museum" papers dealing with this branch of study and I am glad to see that there is in existence in India a movement for the production by what I may term a Committee of Professors in the various colleges of a series of monographs dealing with the detailed structure of some of the commoner and most typical animals in the various phyla though the idea underlying the inception of this series appears to have been the necessity of having standard works for the purpose of teaching rather than any special interest that the members of this Committee took in the subject. In England and Europe as well as in America the study of Morphology appears to be at the present time out of fashion and its place in zoological research has been taken to a great extent by the study of Genetics a movement that in England can be traced very largely to the influence and enthusiasm of the late Professor Bateson. The study of Genetics is, doubtless important and it is apparently regarded as of particular importance by those who are engaged in such researches, indeed some enthusiasts go so far as to suggest if not actually to state in so many words that they and they only are real zoologists. But it appears to me though I may be underrating the full importance of the subject that this branch of research at any rate as it is conducted at the present time can only

serve to explain the mechanism of the inheritance of discontinuous variation, and no results, however startling they may appear to be, can explain the mechanism of the inheritance of continuous variation,' which, as most, if not all field naturalists are convinced, is the main line along which the evolution of the animal kingdom has taken and still is taking place.

In India, as I have already remarked we are still in the stage in which Taxonomy must be our first line of research but what of the future? Is there any reason why we in this country should adopt the outlook or the fashion as regards research of any or every other country? We have in India our own fauna and our own problems and I would like to see Indians building up their own type of Zoology and of Zoological research worker. My own outlook has doubtless, been largely influenced by and is the outcome of my experience as Surgeon Naturalist on the 'Investigator' and I would put before you to-day a very strong plea for the field worker and would impress upon you the paramount importance to this country of the study of Ecology and Bionomics. When once we have succeeded in identifying the various composite factors in the fauna of any given area, the next step in our line of research should take us out of the laboratory into the open country. We must go out and study the animals in their own surroundings, and not only should we do so ourselves but we must encourage our students to do likewise. If we do this we shall at once find that the interest our students take in their studies will be increased tenfold. Dr. Gravelly recently told me of his experience when he took a party of students from the Madras University down to Kruzadai Island in the Gulf of Mannar where there is a small field laboratory, (it cannot as yet be said to be a Marine Biological Station for it has no permanent equipment but it serves an important purpose as a site where the study of marine animals in their natural surroundings can be carried out) as soon as these students found themselves able to observe the living animals in the open in contrast to the study of preserved organisms in the laboratory they exclaimed "Oh Sir we did not know that Zoology could be so interesting. The study of the animal in its natural habitat is more than interesting it is fascinating and it is along these lines

that zoologists not only can and will find the most interesting work it is on these lines that they can help to raise zoology to the ideal position to which it may in the future attain of being the greatest philanthropic agent in the world. Zoology has up to the present time been all too rarely called upon to assist in the solution of some of the greatest problems that confront us in India, whether we are concerned with the food supply of the millions of inhabitants or with their health and disease. In other countries the absolute necessity of carrying out systematic investigations regarding the Ecology and Bionomics of the marine fauna has resulted in the establishment of numerous Marine Biological Stations and the appointment of a large staff of marine Biologists. Even in the little island of Ceylon this necessity has been recognised and the work carried out under the Ceylon Government has resulted in the formation of a company to exploit, by means of sea going trawlers the fish supply of the Ceylon and of our Indian coasts. In India the maintenance and improvement of our fish supplies, whether from the coast or from inland waters or even the improvement of our cattle under the direction of the Veterinary Departments are all problems in Zoology and can only be solved by the application of Zoological research and Zoological methods. The question of pisciculture is one of very considerable importance both on the ground of the provision of food supplies or of extra income for the agriculturists and from the additional standpoint of the question of the health of the cultivators in areas where natural waters such as tanks and Jheels, exist. In areas where pisciculture is carried out or where tanks suitable for pisciculture, are in existence or can be constructed it is essential that the agriculturist should have the benefit of expert advice. Pisciculture demands amongst other things (a) the identification of the fish fry and a careful control of fry distribution in order that only the best kind of fish for instance, those belonging to the carp tribe are introduced into the tanks (b) the eradication from tanks of carnivorous fish such as the murrel (*Ophiocephalus*) in which the flesh is inferior and which are therefore of less value as the price such fish fetch on the market is comparatively small (c) in order that fish culture in tanks may be a success, it is not sufficient merely to put in a

number of fry and hope that a corresponding number of good sized marketable fish will be obtained. Such tanks require careful watching and should be stocked with suitable water plants in order to maintain a copious food supply for the fish, the better class of which are herbivorous, and to ensure that there is a proper supply of oxygen maintained in the water. Allied to this is the question of planting round such tanks suitable shrubs or plants which can from time to time be cut and the leaves thrown into the tanks to act as a further food supply. I understand that investigations with regard to this latter procedure are at the present time being conducted under the direction of the Director of Fisheries, Madras and that the results obtained are extremely hopeful and (d) the introduction into such tanks of small fish which will feed on and destroy all mosquito larvae. Mosquito destruction by means of such fish is a line that has been but little practised or attempted in India, though its possibilities were indicated as long ago as 1912. So far as I know the only area where it has been systematically carried out is in the tea growing districts of the Wynaad, where it was applied, along with other methods of mosquito eradication and quinine prophylaxis, and where a very considerable improvement in the health of the cultivators was effected. Far more work on these lines has been done in Egypt and the Sudan than in India. The introduction into tanks of mosquito destroying fish will, however, be futile without corresponding attention to item (b) above, since these small fish would only act as a further food supply for the larger carnivorous ones, if these latter were allowed to remain in the tank.

In order that pisciculture can be adequately controlled and properly supervised, it is essential that each Province should have a fishery department for research and for advisory purposes.

In Madras there is already a flourishing fishery department there is also a second in the Punjab and I understand that there is a fishery officer in the United Provinces. Formerly there was also a fishery department attached to the Board of Agriculture in Bengal, but for some reason or other this appears to have been allowed to die and, I believe, is now no longer in existence. In the event of a problem becoming urgent or of such a wide nature that its application extends beyond the bounds of any one pro-

vince, the Zoological Survey of India is willing to assist these fishery departments as far as it lies in our power. With our present staff it is impossible for us to undertake to do anything more than this.

During the mollusc survey, that was conducted in recent years by the Zoological Survey of India in order to discover whether or not certain parasitic worms can live and be transmitted from man to man in India, it became clear that throughout this whole country there are large numbers of such worms that infest sheep, goats, cattle and other animals. In every case these parasitic Trematode worms pass through a part of their life-history in a fresh-water snail. At present in this country the life history of only a single species, *Schistosomum spindalis*, which infests goats and cattle, has had its life-history thoroughly traced and much research is still necessary in order to trace the life-histories of others and to control and prevent their development. The full investigation of this problem requires the co operation of a number of experts and a careful study not only of the worms themselves, but also of their mollusc hosts and the chemical composition and physical characters of the streams and other areas of water in the region in which the parasite occurs, since all these factors have a profound influence upon each other and upon the development of the parasite.

The medical research worker may, as a result of his studies in laboratories and hospitals, be able to incriminate certain animals as the carriers of disease; but from that stage on the eradication of the disease from the country becomes a problem in field zoology, and I am convinced that, though we may know that the *Anopheles* mosquito can transmit Malaria and the Sand fly Kala-Azar, it is only by the application of biological methods that we shall ever succeed in controlling and eradicating these pests and in freeing the population of India from two of the great curses under which we at present suffer and the same may be said of many of the diseases of plants that affect the food supply.

In India research, and particularly research along lines which will be beneficial to agriculture, is in its infancy. The possibilities of such research are almost boundless, and it is only possible here to indicate certain lines along which results of the highest value might be obtained. The eradication of insect pests by means of chemical action such as

by drugs, poisonous gases, etc., is in the long run bound to be unsatisfactory, inasmuch as its effect is only temporary the cost is very considerable and though temporarily effective, the final result may even be worse than useless, inasmuch as one is unable to discriminate between harmful or beneficial insects. The control of plant pests in the future will, in my opinion, be by means of biological methods and the application of such methods has already been strongly advocated in New Zealand, and, I believe, also in Australia. With the exception of the work that is being carried out on economic entomology, but little research, so far as I am aware, has been done in this country with regard to plant pests and plant diseases. Plants are not only infested by insects they are also attacked by worms and protozoa and cases of destruction of crops have even been brought to the notice of the Zoological Survey where the agent has been found to be a crab, as, for instance, the case of the destruction of rice crops by crabs in Konkao. Again, so far as I know, no investigation in this country has been carried out regarding, on one hand, the damage done by molluscs, such as slugs and snails, by birds or mammals on either growing crops or crops that have been stacked or stored. In certain parts of the country parrots do an enormous amount of damage to stacked grain and the havoc wrought by rats to the cocoanut crops in certain areas is well known, but no attempt has been made to control these pests by biological methods. On the other hand, the advantage to be derived from the presence of other birds, etc., who feed on insects and therefore might be useful in eradicating an insect pest, has never been investigated.

In other countries a certain amount of work has been done on the influence of the soil on the fauna, but little if any, work has been done, at any rate in India on the influence of the fauna on the soil, and yet it is more than probable that the fauna, both macroscopic and microscopic, of the soil has a very profound influence both on the soil itself and on the crop that is grown on it. I do not here mean the bacteriological investigation of soil, but the effect and influence of the unicellular animals (Protozoa) and the larger earth dwelling forms, such as worms, insect larvae, termites, etc. The pioneer work of Darwin on the influence of earthworms is sufficient to indicate how

great the effect of the fauna may be, and research along similar lines might yield results of the very highest value.

For the correct application of our knowledge of zoology to economic problems it is essential that the animals concerned should be studied, firstly, from a systematic point of view, in order correctly to determine their species and, secondly, a careful study must be made of their ecology and bionomics, and it is only when these studies are completed that one can usefully apply one's knowledge to economic purposes. There are, I admit, difficulties in the way of carrying out such field researches as I have indicated and the greatest of these is finance—or rather the lack of it. But I believe that if the matter is sufficiently strongly urged by us one and all, the Authorities of the various Institutions, to which we belong, can and will be ready to meet our requirements in this line as far as they are able, and here we have another line of assistance that we in the Zoological Survey of India, can render. The officers of the Survey can and I am sure will be willing to take with them when they go out on tour, one or two selected students from the Colleges and Universities, in this way these students would, at a comparatively small cost, be able to study the fauna of this country in its natural surroundings and would further have the benefit of the experience of a trained field worker.

Now the moment that we commence our studies of the Ecology and Bionomics of the fauna of this country we discover that we need a far wider knowledge than that of zoology alone. To quote from the late Dr Annandale,

Zoology is so closely connected with other branches of biology and so dependent in the last resort on Geology Chemistry Physics and Mathematics that in my own work I find it frequently necessary to apply to members of other departments for special information. My experience has been that such information is always given in a most ungrudging and generous spirit when applied for personally."

I can most emphatically corroborate this statement, but are we zoologists justified in continually demanding from others that they should undertake on our behalf researches that we ought to be in a position to carry out for ourselves? We must remember that they have their own interests and their own studies and that every time they so kindly undertake to assist us, they have

to give up time which they value every bit as much as we do in order to carry out some piece of research work that for them has little or no interest. To the field zoologist or naturalist it is of the greatest importance that he should be able to investigate, not only the fauna but the associate flora, the chemical composition the hydrogen ion concentration and the amount of oxygen and carbon dioxide present in the soil or water, in which the animals that he is studying live, for every one of these factors has a most profound bearing on the animal life and furthermore, every one of these factors is continually changing with the change of the seasons. In certain cases we do undoubtedly require a knowledge that we ourselves are not in a position to obtain. The late Dr Annandale, in one of the last papers that he published showed to how great an extent the character of the Mollusc inhabitants of any given area of water depends on the amount of lime salts present, it is, therefore, of the utmost importance to us that we should know the chemical composition of the water, and here we certainly require the services of a trained chemist, for it is beyond the scope of work of a zoologist to carry out elaborate analyses of a highly technical character and, moreover, these analyses must be conducted repeatedly throughout the different seasons of the year, for it has clearly been shown that in such large rivers as the Nile in Egypt and the Ganges in this country there is an actual chemical change in the composition of the water, following and dependent on the change from the dry to the rainy season. Dr Hora's studies of the inhabitants of the hill streams of India has equally shown the manner in which the surroundings can mechanically influence the structure of the various animal inhabitants, whether they be Fish, Amphibia or Insects. For those of us whose researches lie in the sea the problem will I have no doubt, prove to be just as complicated. In European and Temperate seas there is undoubtedly a very considerable seasonal variation in the chemical composition of the water that affects the amount of Silicates and Phosphates present in solution, and this variation can be traced directly to the activity of the Fauna and Flora, and, *vice versa*, changes in the Fauna and Flora are due to the alteration in the chemical composition. Almost certainly similar changes are going on in the waters of the Indian seas and sooner or later we

must attempt to elucidate these changes. At first sight then it appears to be essential that we should, at the least, have the assistance of both a botanist and a chemist to help us, and here I may take the opportunity of impressing on you the great advantage that can be derived from team work. Such collaboration should be particularly easy to attain in your Colleges and Universities, where Zoology and Botany, as well as Chemistry, are being taught side by side. But, failing such collaboration, there is a very great deal that a zoologist can do and should be able to do for himself. The study of the hydrogen ion concentration, the amount of dissolved gases and the salinity of the sea water require but little technical knowledge, for the methods of estimation have now-a-days been so simplified and standardised that we can with very little experience carry out our own investigations, provided that we possess the necessary apparatus. Every student should be taught in your advanced classes to estimate the hydrogen ion concentration of both soil and water and every student of our marine fauna should be able to carry out titration with silver nitrate solution and so estimate for himself the degree of salinity of the sea, this latter process has been most carefully standardised by the 'Conseil Permanent pour l'Exploration de la Mer' and the technique is one that is easily learned. Every observation on our marine fauna should, therefore, be accompanied by observations on the temperature and salinity of the sea water itself.

As one gains wider experience one finds, however that our researches must be carried even further afield. Let me cite a couple of examples. During the past year I have had occasion to investigate an epidemic of mortality among the fauna of the tank in the compound of the Indian Museum. On the morning of the 17th of February last it was discovered that many of the fish in the tank were dying with all the symptoms of asphyxia, nor were the fish the only inhabitants that were affected. In varying degrees it was found that both the Molluscs and the Crustacea were also suffering from the same condition. It is probably well known to you that at about this season of the year, that is to say from March to June, there is annually a very heavy mortality in the tank fauna throughout India. Annandale noticed the occurrence of this phenomenon and called attention to it, particularly among the Sponges

and Polyzoa, and I have myself called attention to it in the Mollusca. Annandale put forward the view that this mortality was due to imperfect acclimatisation the animals being unable to withstand the high temperatures that prevail during the dry season of the year. In view, however, of the wide distribution and the continued survival of the fauna in spite of this mortality, this conclusion can, I think, hardly be justified and we must look for some other cause of it. One of the problems that I had to consider when dealing with the mortality in the Museum tank was, whether this mortality was merely a part of this annual phase or was it due to a local specific cause? An examination of the water, that was carried out for me by the Chemical Examiner to the Government of Bengal, showed that no known poison had been introduced into the tank. Further examination showed that there was no reason to think that the hydrogen-ion concentration was abnormal, though it must be owned that our knowledge of the changes in this feature during the course of the year is practically nil. An examination of the dissolved gases revealed that the amount of oxygen in the water was, although somewhat less than that usually present in other countries, not so greatly diminished as to be actually harmful, the carbon dioxide present in solution was however, abnormally great in amount and it seemed certain that this was the actual cause of death. I was then faced with another problem, namely what was the cause of this great increase in the amount of the carbon dioxide? A careful study of all the known data revealed that it was almost certainly attributable to the meteorological conditions that were at the time and had been for some days previously prevailing over Calcutta. During a short period prior to the outbreak the air temperature had been steadily rising, and not only was the maximum temperature some degrees above normal, but so also was the minimum temperature and this condition of affairs reached its climax on the day prior to the epidemic. At the same time there had been no rain fall, there had been a steady rise in the humidity of the atmosphere and an almost complete absence of wind. The result of these combined meteorological conditions had been to completely inhibit the normal circulation in the tank on which the oxy-

genation of the water and the removal from it of the excess carbon-dioxide, very largely depends, there was no 'change over' between the surface and the bottom waters since all surface currents due to wind had ceased nor was there any change due to convection currents, since the raised temperature of the water combined with the increased humidity of the air and the consequent decrease in the rate of evaporation, had prevented the surface layer becoming more dense than the underlying stratum. There had thus been a complete stagnation of the water in the tank, and a consequent increase in the amount of carbon dioxide, especially in the lower levels, till it had reached a lethal concentration and so had poisoned the inhabitants. It is clear then that at any rate in this instance, the ultimate cause of the mortality of the fauna of the tank must be laid at the door of the meteorological conditions and it seems not improbable that the annual mortality, to which I have referred above is to be attributed to the same cause.

I have found that a study of the meteorological conditions is equally essential in any investigation into the conditions under which the marine fauna lives in Indian seas. As a result of several years work regarding the conditions of the surface water throughout the whole width of Indian seas from the Maldivo Islands on the West to the coast of Burma on the East I have found that continual changes are taking place, especially as regards the salinity. In addition to the seasonal changes that are due to the alternation of the wet and dry seasons and the effects of the two monsoons there is evidence that long period oscillations of the nature of 'seiches', the time period depending on the size and shape of the sea basin and the salinity of the sea water, are, at any rate at certain seasons of the year present in the deeper layers of the ocean and that these are continually bringing up from considerable depths to near the surface masses of water that have a higher salinity than the normal surface water. These long period oscillations in the surface salinity have time periods of approximately 28 days in the Arabian Sea, 10 days in the Laccadive Sea, 15 to 16 days in the Bay of Bengal, in which the type of 'seiche' appears to be a bi-nodal one 18 to 19 days in the Andaman Sea and $2\frac{1}{2}$ days in the Gulf

of Manbar. These are almost certainly due to seiches and in addition there is evidence of a transverse seiche also binodal in character across the Bay of Bengal having a time period of $5\frac{1}{2}$ days. At the culminating phase of each swing there is a mixture of surface water with deeper and more saline water and this causes a rise in the salinity of the surface water itself that has a profound effect on the fauna. Corresponding to the rise and fall of salinity we get the appearance on the surface of shoals of organisms sometimes of the one kind and sometimes of another in some instances the shoals consists almost entirely of Salps in others of small crustacea such as *Lucifer* while in yet others we get enormous numbers of a large Rhizostomous Medusa. Superposed on these long period oscillations of salinity we get a double diurnal oscillation in the salinity that also appears to be brought about by an upwelling from some depth below the surface probably from as great a depth as 50 to 100 fathoms of water that is usually more saline than the surface water itself and accompanying this double oscillation in the salinity during the course of the day I find that there is evidence pointing to very definite changes in the Plankton of the surface levels. Many of you are doubtless familiar with the so called vertical migration of the Plankton that has been shown to occur in European waters and in other Temperate seas a migration that is usually attributed to the activity of these minute animals themselves. Personally I am profoundly sceptical regarding the possibility of these small organisms being able to make their way in the time available through the immense columns of water between the levels from and to which they are said to migrate in some cases as much as 200 fathoms. In Indian waters so far as my experience goes this alteration of level at which the planktonic organisms occur appears to take place not as in temperate waters at periods corresponding to day and night but twice a day at times that correspond roughly to the changes in the barometric pressure. In the case of the small Crustacea and especially the Copepoda small crustacean larvae *Sagitta* and similar small animals, we get their appearance on the surface in large numbers at about 10 a.m. and again at 5 to 6 in the evening while there is a marked diminution

in their numbers or even a complete absence at 1 to 2 p.m. This appearance and disappearance of these organisms shows little or no relationship to the rise and fall of the tide but appears to agree with the times of upwelling of the water from the deeper strata. Now the ultimate causation of this oscillation in the sea water in both the case of the long period seiche and the diurnal upwelling is to be found in the meteorological conditions that prevail over the open waters. With each succeeding monsoon there is an alteration in the direction of the wind during the south west monsoon the wind blows steadily towards the north east and during the north east monsoon it blows in exactly the opposite direction in consequence of this alternation the surface waters are piled up first on one side of the various basins and then on the other and as soon as the wind ceases the water tends to flow back to its proper level and thus the to and fro swing of the deeper stratum is set in motion. Similarly during each twenty four hours the rise and fall of the barometer is accompanied by a fall and rise of the strength of the wind in consequence of which the surface water at the times of low barometric pressure is blown away and water from below wells up to the surface to take its place. We thus have large masses of water constantly in a state of movement and with each period of upwelling planktonic organisms from below make their appearance on the surface only to disappear again as the wind drops and the water again sinks back to its normal level. In Indian waters it seems highly probable then that the migration of the plankton is in reality at any rate in the main a translation and is not an active process.

I think I need go no further in emphasising the extreme importance therefore of carrying our researches far beyond the hard and fast limits of strict zoology and it is clear that in order to complete our investigations regarding the Indian Fauna we must each one of us take a wide view and carry on researches simultaneously into the fauna and the general conditions under which it lives even to the extent of taking observations on meteorology. Whether in the future such researches will be carried out and it is only such researches that should be considered adequate will depend

on you who are listening to me to day It behoves us, therefore, to pause for a moment and consider what is to come in the future, and I ask you the age long question "Quo vadis?" for, it is to you, the Professors, Lecturers, Demonstrators and Advanced Students of Zoology in our Universities and Colleges throughout India, that we must look for an answer The teaching of Zoology throughout this country now rests absolutely in the hands of you Indians yourselves, in most, if not in all, the numerous colleges there is a department of Zoology, more or less well equipped and with an ever increasing number of students, and I ask you 'what type of trained zoologist are you

turning out? Are your students being trained by you in the broadest principles of Zoology such as I have indicated? As the late Dr Annandale remarked before this session of the Indian Science Congress in 1922, Applied Zoology should be and perhaps some day may become the great philanthropic agent of the world', but this great ideal will never be attained in this country unless your students are learning at your hands an enthusiasm for their subject that will enable them throughout their whole life to devote themselves whole heartedly to its study Only by so doing can you and they hope to raise Zoology to the high level at which we all wish to see it.

SOME CELEBRITIES

BY NAGENDRANATH GUPTA

RAMKRISHNA PARAMHANS

IN 1881 Keshub Chandra Sen, accompanied by a fairly large party, went on board a steam yacht belonging to his son in law, Maharaja Nripendra Narayan Bhup of Kuch Behar, to Dakshineswar to meet Ramkrishna Paramhansa. I had the good fortune to be included in that party We did not land, but the Paramhansa, accompanied by his nephew Hriday, who brought a basket of parched rice (পুড়ি) and some *sandesh* for us, boarded the steamer which steamed up the river towards Somra The Paramhansa was wearing a red bordered *dhota* and a shirt which was not buttoned. We all stood up as he came on board and Keshub took the Paramhansa by the hand and made him sit close to him Keshub then beckoned to me to come and sit near them and I sat down almost touching their feet The Paramhansa was dark complexioned kept a beard and his eyes never opened very wide and were introspective. He was of medium height, slender almost to leanness and very frail-looking As a matter of fact, he had an exceptionally nervous temperament, and was extremely sensitive to the slightest physical pain He spoke with a very slight but

charming stammer in very plain Bengali, mixing the two yous" (আপনি and তুমি) frequently All the talking was practically done by the Paramhansa, and the rest, including Keshub himself, were respectful and eager listeners. It is now more than forty five years ago that this happened and yet almost everything that the Paramhansa said is indelibly impressed on my memory I have never heard any other man speak as he did It was an unbroken flow of profound spiritual truths and experiences welling up from the perennial spring of his own devotion and wisdom The smiles and metaphors, the apt illustrations, were as striking as they were original At times as he spoke he would draw a little closer to Keshub until part of his body was unconsciously resting in Keshub's lap, but Keshub sat perfectly still and made no movement to withdraw himself

After he had sat down the Paramhansa glanced round him and expressed his approval of the company sitting around by saying "বেশ বেশ! বেশ সব পটন চোরা চোরা (Good, good They have all good large eyes)" Then he peered at a young man wearing English clothes and sitting at a distance on

a capstan 'উনি কে ? ঠেকে সাহেব সাহেব দেখছি'। (Who is that ? He looks like a Sahab) Keshub smilingly explained that it was a young Bengali who had just returned from England. The Paramhansa laughed, "তাই বল মশাই, সাহেব দেখলে ভয় করে কি না। (That's right One feels afraid of a Sahab)." The young man was Kumar Gayendra Narayan of Kuch Behar, who shortly afterwards married Keshub's second daughter. The next moment he lost all interest in the people present and began to speak of the various ways in which he used to perform his *sadhya*. "Sometimes I would fancy myself the Brahminy duck calling for its mate (আমি ডাক্তুম চক। আর অমনি আমার ভিতর থেকে রা আস্ত চকি)।"

There is a poetic tradition in Sanscrit that the male and female of a brace of Brahminy ducks spend the night on the opposite shores of a river and keep calling to each other. Again, "I would be the kitten calling for the mother cat and there would be the response of the mother (আমি বলতুম মিউ আর বেন খাড়ি বোলা বলত ম্যাট)'. After speaking in this strain for some time he suddenly pulled himself up and said with the smile of a child, "জান মশাই, গোপন সাধনার সব কথা বল্ত নেই। (Everything about secret *sadhana* should not be told)" He explained that it was impossible to express in language the ecstasy of divine communion when the human soul loses itself in the contemplation of the deity. Then he looked at some of the faces around him and spoke at length on the indications of character by physiognomy. Every feature of the human face was expressive of some particular trait of character. The eyes were the most important but all other features, the forehead, the ears, the nose, the lips and the teeth were helpful in the reading of character. And so the marvellous monologue went on until the Paramhansa began to speak of the Nirakara (formless) Brahman "এই যে নিরাকার রূপ তাইই শব্দ। চিহ্ন (the manifestation of the Formless has to be realised)" He repeated the word Nirakara two or three times and then quietly passed into *samadhi* as the diver slips into the fathomless deep. While the Paramhansa remained unconscious Keshub Chunder Sen explained that recently there

had been some conversation between himself and the Paramhansa about the Nirakara Brahman and the Paramhansa appeared to be profoundly moved.

We intently watched Ramkrishna Paramhansa in *samadhi*. The whole body relaxed and then became slightly rigid. There was no twitching of the muscles or nerves, no movement of any limb. Both his hands lay in his lap with the fingers lightly interlocked. The sitting posture of the body (আসন) was easy, but absolutely motionless. The face was slightly tilted up and in repose. The eyes were nearly but not wholly closed. The eyeballs were not turned up or other-wise deflected, but they were fixed and conveyed no message of outer objects to the brain. The lips were parted in a beatific and indescribable smile disclosing the gleam of the white teeth. There was something in that wonderful smile which no photograph was ever able to reproduce.

We gazed in silence for several minutes at the motionless form of the Paramhansa and then Trailokya Nath Sanyal the singing apostle of Keshub Chunder Sen's church, sang a hymn to the accompaniment of a drum and cymbals (ধোল করতাল). As the music swelled in volume the Paramhansa opened his eyes and looked around him as if he were in a strange place. The music stopped. The Paramhansa looking at us said, "এরা সব কারা ? (Who are these people) ?" And then he vigorously slapped the top of his head several times, and cried out, "নেবে যা ! নেবে যা ! (Go down, go down) !" No one made any mention of the trance. The Paramhansa became fully conscious and sang in a pleasant voice, "কালী মা কি কল করেছে, কালী মা কি কল করেছে ! (What a wonderful machine Kali the Mother has made) !" After the song the Paramhansa gave a luminous exposition as to how the voice should be trained to singing and the characteristics of a good voice.

It was fairly late in the evening when we returned to Calcutta after landing the Paramhansa at Dakshineswar. No carriages could be had at Ahiritola Ghat and Keshub had to walk all the way to Musqubari Street to the house of Kali Charan Banerji, who had invited him to dinner.

It has to be mentioned that some time

after this incident I went to see "M", a devout disciple and follower of Ramkrishna Paramhansa and the well known compiler of the sayings and teachings of the Paramhansa. I am related to "M" and I urged him to go and see the remarkable holy man at Dakshineswar "M" first saw the Paramhansa in 1882, and he reminded me the other day in Calcutta how this came about at my suggestion.

The Paramhansa died in 1886. That was the third year of my stay at Karachi, but just about that time I happened to be in Calcutta. I followed the bier of the Paramhansa to the burning ghat. All the disciples, including Vivekananda, were there and Trailokya Nath Sanyal was also present.

THE KUCH BEHAR MARRIAGE

Keshub Chander Sen's eldest daughter was married to the Maharaja of Kuch Behar in 1878, and I well remember the ferment that the event created in Calcutta among the members of the Brahmo Samaj. Some of the leading members of the Samaj and the majority of the members of the Brahmo Samaj of India protested against the marriage on the ground that Keshub's daughter had not attained the age of fourteen the minimum marriageable age for Brahmo girls. The Bengal Government which had arranged the marriage would not agree to the ceremony being deferred, and Keshub in spite of all protests, agreed to the proposal of the Government. In justification of the step he was taking Keshub declared that he had received an *adesh*, or an express commandment from God. Between the oppositionists and the remnant of the followers of Keshub there was a keen struggle for the possession of the *Mandir* on Mechuabazar Street.

Keshub's followers retained possession of the building by calling in the police to their assistance and shortly afterwards the Sadharan Brahma Samaj house of prayer was erected on Cornwalis Street. I remember quite well the building of the Sadharan Brahmo Samaj Mandir after the split in the Indian Brahmo Samaj following the Kuch Behar marriage. Nearly fifty years have gone by since the Kuch Behar Marriage, and the world may judge for itself whether the marriage with its harvest and aftermath had direct divine sanction.

KESHUB CHUNDER SEN

Of Keshub Chunder Sen's greatness, of his graciousness and charm of manner all who

had the privilege of coming in contact with him had only one opinion. He was a strikingly handsome man with a fairly tall and full figure and he could never be mistaken for an ordinary man. As an orator I have never met his peer, and I have heard many Indian, English and American orators. The characteristic feature of his oratory was that he held himself always in easy command; there was hardly any gesticulation and he would sometimes thrill his audience by lifting a finger. His voice was of such power and compass, albeit smooth and silvery in its flow that it filled the Town Hall of Calcutta almost without an effort. He rarely gave way to emotion, but on one occasion tears streamed from his eyes while delivering one of his annual addresses at the Town Hall. The subject was 'Am I an inspired Prophet?' As an orator in Bengali I have heard no one else sway his hearers as he did. In the last Bengali address that he delivered in the Beadon Garden in Calcutta I noticed a hostile element, consisting of a number of Vaishnavas, who were scoffing at him loudly before he began to speak, and yet those very men were so carried away by the orator's appeal that they shouted 'Hari Bol' and rolled on the grass in an ecstasy of emotion and admiration.

Keshub had a fine sense of humour. For some time he used to hold a theological class in the Albert Hall on Saturdays, and the audience was composed of advanced college students, professors, and others, with a sprinkling of Europeans. A glass of water was usually placed before the speaker. One day a young man who had been sitting in front of Keshub close to the table and had been looking up with rapt admiration at the speaker quietly raised the glass of water and drank it off as soon as Keshub had finished his lecture and resumed his seat. Keshub quietly smiled and said in Bengali, 'I thought speaking for a long time made a man rather thirsty but I now see that listening to a speech is also thirsty work.'

Whether Keshub Chunder Sen will take high and permanent rank among the religious reformers of India time alone will determine. In spite of his great powers he was considerably hampered by the cares and burden of a large family. After his death I wrote a booklet in English which attracted the favourable attention of some men of note and was considered worthy of notice by the Bengal Government, but a young

literature and poetry His *Saradamangal* will find a permanent place in Bengali literature and the lyrical cry and the lilt of his verse will appeal to cultured readers We became very intimate and met frequently With the eccentricity characteristic of genius Behari Lal would sometimes come to our house at a late hour at night and remain chatting till nearly midnight His interests were not wide and he did not concern himself with public affairs but he was a genial open hearted man hearty and bluff of manner and full of an old world courtesy

PREO NATH SEN

Preo Nath Sen was some years older than myself but he strongly attracted young people interested in literature I met him first in 1881 and retained his valued friendship to the end of his life He should have become a solicitor but he was so deeply absorbed in literature that he never passed the examination necessary to qualify him for that profession He did not do much creative work and has left no literary works behind him but literature was to him the very breath of life He was a bibliophile in the best sense of the word and his literary judgment was wonderfully keen and accurate He had one of the finest libraries I have seen and not a week passed in which he did not add to his collection of books And he read every book that he bought As a linguist I have not met his equal not because of the number of languages he knew but the ease with which he acquired a new language A biglot dictionary a grammar of the new language and in a few months Preo Nath would be reading books in a new language Of course the correct enunciation of the words of a new language cannot be learned in this manner but this is a small detail when the object is to read books and not to speak the language When I first saw him Preo Nath could read French and Italian in the original and subsequently learned other European languages Persian he learned last and I borrowed from him a splendid edition of Hafiz's poems with an English translation His books had encroached upon every available space in his house Besides the almirahs and shelves in the inner portion of the house his sitting room which contained no furniture was full of books which were stacked under the windows and over

flowed into the verandah With all his great love for books he readily lent them not only to his friends but even to slight acquaintances I must have read hundreds of books from his library and this gave him great pleasure Among his constant visitors were Rabindranath Tagore Behari Lal Chakravarti Devendranath Sen and many others It was in deference to his unfavorable opinion that Rabindranath Tagore withdrew one of his early works from circulation and it has never been reprinted In almost every case Preo Nath's literary judgment was sound and he was invariably candid and outspoken His favourite author was Swinburne and he carefully collected every line of prose and verse that the English poet ever wrote

Most of the men who used to meet at the house of Preo Nath Sen to discuss literature have passed away Rabindranath Tagore and myself are still left to cherish his memory and recall his fine character

A SHAKESPEARE PLAY

It was some time in the early eighties that Herr Bandmann a well known actor visited Calcutta accompanied by a troupe of artists As the name indicates Bandmann was a German naturalised in England and spoke English without an accent He had the reputation of being a clever Shakespeare actor and though not an interpreter of the rank of Sir Henry Irving he drew crowded houses in Calcutta by staging some Shakespeare plays at the Cornthian Theatre on Dhurumtollah Street I went to see Macbeth performed by his company The cream of Calcutta society was there and I saw Keshub Chunder Sen and Bankim Chandra Chatterji in the audience keenly following the play Herr Bandmann himself appeared in the role of Macbeth He was a splendid looking man big and blond as a Viking with a finely modulated voice and a consummate power of producing stage effect In the murder scene in which Macbeth appears trembling and shrinking holding in his shaking hand the poniard red with the life blood of King Duncan and Lady Macbeth reproaches him for his fearfulness, the whole house was thrilled by the realism of the acting and the intensity of the horror The footlights had been turned down leaving stage in comparative darkness, but a

stream of light from the wings was skilfully turned upon the two figures on the stage, Macbeth and Lady Macbeth, and played upon their features with a startling effect. The poniard in the hand of Macbeth had a hollow handle filled with a few metal pellets and tinkled faintly as the hand of the actor shook. The eyes, wide and wild with terror were roving in every direction, while the hands and the whole body quivered as an aspen leaf.

Lady Macbeth stood at a little distance, cool and cynical, flashing contempt from her magnificent eyes at her husband, unmanned by the bloody deed he had done. We realised to the full the penetrative power of a stage whisper when Macbeth said —

Glamis hath murdered sleep and therefore
Shall sleep no more Macbeth shall sleep no more.
Cawdor

The voice was no louder than a quaking whisper, but it ran like a long drawn sibilant hiss through the remotest parts of the theatre and every word was as distinctly heard as if it had been shouted out. Again, when the actor cried,

Will all great Neptune's ocean wash this blood
Clean from my hand? No this my hand will rather

The multitudinous seas incarnadine
Making the green one red."

and spread out his palm with utter hopelessness stamped on his face it was a great gesture of tragic despair.

In the sleep walking scene Lady Macbeth, lighted taper in hand, somnambulist, with her eyes wide open, glassy and without a flicker of the eyelids, was very dramatic. As she put down the light and rubbed her hands as if washing them, she declaimed

Here's the smell of the blood still
All the perfumes of Arabia will not sweeten
this little hand

Oh! Oh! Oh!

The opening words were uttered in the colourless monotone of a person talking in

sleep, but when the final exclamation was reached and repeated three times, the voice of the actress rose to a crescendo of agonised despair and brought down the house in repeated rounds of tempestuous applause.

ANATHEA THEATRICALS

A few months later some of us decided to stage the Merchant of Venice. Among the young enthusiasts who took part in the play were Karuna, the eldest son of Keshub Chunder Sen, Sarat, the youngest son of Tarak Chandra Sircar the well-known leading partner of the firm of Messrs Kerr Tarruck & Co, a son of Peary Charan Sircar, and several others. The double parts of Shylock and Lancelot Gobbo were assigned to me. We zealously memorised our parts and vigorously rehearsed and attitudinized at home before our astonished and scandalised young relations. One evening we were having a rehearsal at the house of Tarak Chandra Sircar in Beadon Street in Sarat's room. Some one was declaiming his part with appropriate gesticulation when the door was quietly opened and in came Bankim Chandra Chatterji accompanied by the master of the house. The actors' voice and hand were arrested abruptly at full speed, and the rest of us stood promptly at attention looking sheepish and scared. Bankim smiled and said, "তোমাদের কি হকে আমরা কি একটু শুনতে পাইনে?"

(Cannot we hear a little of what you are doing?) We stammered and became apologetic and tongue-tied. Bankim passed out of the room with a word of encouragement. We produced the play at Lily Cottage, Keshub Chunder Sen's house on the Upper Circular Road, on a stage which had been prepared for নব ব্রিন্দাবন (Nava Brindavan) a play written in connection with the New Dispensation and in which Keshub himself had played a leading part. There was a fairly large audience and our presentation of the play was well received.

WHY MODERN CHRISTIANITY IS ABANDONING MIRACLES

By J T SUNDERLAND

WHEN Christianity came into the world, and for sixteen or seventeen hundred years thereafter it is until the birth of modern science, there seemed nothing essentially unreasonable about a miracle, because it

was not known that the world was governed by orderly processes. With the discovery of Kepler's laws of planetary motion, however, and Newton's law of gravity, and all the other revelations of modern science which

the Indian Civil Service by the partially open door of limited competition in England, but unlike other Bengali Civilians he never took to the English costume and always put on the headress known as the *Pirally pugree*. At the Parishad I found him always wearing the usual Bengali dress. He was very modest and unassuming. His hymns and his book on Bombay bear evidence of his literary gifts.

JYOTIRINDRANATH TAGORE

The fifth brother, Jyotirindranath Tagore was one of the handsomest men of his time. Jyotirindranath was a man of many accomplishments. He was a linguist of a high order and was deeply versed in French literature. He was a fine musician and could play admirably upon several instruments. As a dramatist he takes high rank in Bengali literature and there was a time when his classical and historical plays attracted crowded houses in Bengali theatres in Calcutta and his songs were sung everywhere. As mentioned already, he was greatly interested in phenology at the time when I first knew him and it was not long before I had personal experience of his skill. My cousin Jnanendranath and myself were at the Jorasanko house one morning when Jyotirindranath invited us to give him a sitting. He first made a rapid and accurate pencil sketch of our heads and then proceeded to feel our bumps, jotting down the result of his examination in a note book. His reading of the propensities of our minds by the help of the protuberances on our skulls was exceedingly gratifying to ourselves, though the philosophic vein that he detected in my cousin's cranium must have had reference to his equableness of temper and simplicity of character. Latterly Jyotirindranath used to live at Ranchi where one of my sons interviewed him and was received with great cordiality. Jyotirindranath retained his literary activities up to the end of his life.

SWARNA KUMARI DEVI

Along with her gifted brothers Swarna Kumari Devi has achieved considerable distinction as a writer of fiction and poetry. She edited the *Bharati* magazine for a number of years and her output of literary work has been considerable. I sometimes visited her and her husband J. Ghosal at the Kashiabagan garden house and she came to

us when I was staying with my people in Calcutta in 1891. I have seen her recently, and though well advanced in years she still keeps a bright outlook on life. Her daughter Sarala Devi, who was married to the late Pundit Rambhuj Dutt Chaudhuri of Lahore, is well known both in literature and politics, and is intimately known to us and we have met frequently in Calcutta, Lahore and Bombay.

RABINDRANATH TAGORE

Rabindranath Tagore was just twenty years old when I first met him and we have been friends ever since. It was the beautiful bond of literature that cemented our friendship. His figure and features are now familiar to the whole world. At that time he was a tall, slender young man with finely chiselled features. He wore his hair long, curled down his back and had a short beard. He had been to England and had read for some time with Henry Morley, who formed a high opinion of his English prose, but on his return to India Rabindranath occupied himself entirely with literary work in Bengali and as he himself has said, he wrote nothing in English for many years afterwards. But his reading of English literature covered a wide range. Two of his early lyrical works, *Sandhya Sangit* and *Prabhat Sangit*, had just been published. He was doing all the editorial work of the Bengali magazine *Bharati*, though the name of his eldest brother, Dwijendranath Tagore, appeared as Editor. I met Rabindranath frequently at the house of Preo Nath Sen, at his own house in Jorasanko and at our house in Grey Street. When Surendranath Banerjee came out of jail a meeting to welcome him was held in the grounds of Free Church College as it was then called, on Nimtola Ghat Street. One of the speakers was Asutosh Mukerji, at that time a student in the Presidency College and afterwards famous as a Judge of the Calcutta High Court and Vice Chancellor of the Calcutta University. With the enthusiasm which is becoming in a student, Asutosh spoke of Surendranath as our illustrious leader. Rabindranath was also present by invitation and after the speech making was over had to sing a song in response to persistent calls. Who in that gathering of students and others could have then dreamed that the young singer of that afternoon would in

the years to come make more than a royal progress through the world and every capital in Asia and Europe would listen to his spoken word with the reverence due a prophet ?

Rabindranath frequently read out his freshly composed poems to me. Once he brought one of his best known dramas, which he had just written, and we read it together. The final incident in the play did not seem to me to be in keeping with the spirit of the drama and I told him so. He said his Bara Dada was of the same opinion and he changed the concluding part before sending the book to the press. We had a sort of a friendly Literary Society which met occasionally at the houses of friends. We met once at Akrur Dutt Street in the house in which the Savitri Library was located and there was another meeting at Rabindranath's house. We used to have animated discussions on literary subjects but the inner man was not neglected and ample refreshments were always provided.

Rabindranath was very generous, though at this time he had no independent income of his own and only received an allowance from his father. One evening while we were sitting together in his house a visitor was announced. Rabindranath was greatly put out and explained to me that the visitor was related to a collateral branch of the family. He was in the habit of pestering Rabindranath for help and had been helped with money on various occasions. The man was a wastrel and Rabindranath was unwilling to meet him. He made a movement as if to leave the room, but I told him that the best way to meet the situation was to tell the importunate visitor that he could not expect any further help. Rabindranath accepted my suggestion and the visitor was shown in. Finding a third person present in the room he did not venture to ask for money and left after a few minutes.

Men of genius have their eccentricities, but Rabindranath, brought up in an atmosphere of an admirable discipline, was free from all vagaries. His abstemiousness was almost Spartan. He has been all his life a very small eater and has never smoked. The ways of Bohemia had no attractions for him. For some months he would not wear a shirt and came several times to my house wearing only a dhoti and covering himself with a *chadar* of long cloth. He wore shoes very rarely and mostly went

about in slippers, which he liked the better the quainter they were. I remember having sent him some Sindhi slippers from Karachi, but these proved to be so attractive that some one else deprived him of them.

Only once Bohemia tugged at him fiercely. Rabindranath conceived an idea of walking all the way from Calcutta to Peshwar by the Grand Trunk Road. He was quite excited and earnest about it. He said two or three friends would join him, they would travel very light, carry very little money with them and would march all day and take their chance for a resting place at night. The idea never actually materialised and gradually fizzled out, and the proposed great hike remained an unwritten epic.

Rabindranath's fine humour is frequently apparent in his writings, but I remember one incident which he used to relate as a young man. Rabindranath had criticised some book or some writer and shortly afterwards some one came and told him with portentous gravity that another man, who was a B.A. of the Calcutta University, was preparing a crushing rejoinder to Rabindranath. As the poet himself was neither a graduate nor even an undergraduate, this tremendous announcement was calculated to overwhelm him, and it certainly did, but not quite in the manner his informant had expected. I once took Rabindranath to the house of Babu Ramtanu Lahiri in Calcutta. Rabindranath sang a few songs and Ramtanu Babu was highly delighted and thanked the young poet earnestly.

I was present at Rabindranath's marriage. He sent me a characteristic invitation in which he wrote that his intimate relative Rabindranath Tagore was to be married—
“আমার পূর্ব আখ্যায় শ্রিয়ান্ রবীন্দ্রনাথ ঠাকুরের শুভ বিবাহ হইবে।” The marriage took place in Rabindranath's own house and was a very quiet affair, only a few friends being present.

BEHARI LAL CHAKRAVARTI

Behari Lal Chakravarti, the well-known Bengali poet, never had a large circle of admirers though his verse was melodious and the language was finely chiselled. When I first met him I had just passed my teens and he was well advanced in middle age. Behari Lal did not know much of English but he had read a good deal of

followed, the universe came to assume to men an entirely new aspect. It was not only vastly enlarged, but into it was brought a unity which previously men had known nothing about, namely, the unity of all-pervading all governing law. The coming in of this new conception of necessity gave a staggering blow to miracles, although previously few had thought of doubting them.

Indeed in the ages before the scientific conception of nature came on the scene, why should men have doubted? Their fathers before them believed. They had a vast amount of evidence, which in those unscientific and uncritical ages seemed to them good, to prove that the miraculous occurred. The existence of miracles perfectly accorded with what they supposed to be God's method of governing the universe, namely by direct personal arbitrary volition. Why therefore should not the men of those times have believed in miracles? For them not to have done so would itself have been a miracle.

But, with the rise of the new conception of the universe which modern science and knowledge have brought about, all has changed. When it is understood that God works everywhere according to law, miracles disappear,—there is no longer any place for them. They would be breaks, interferences with established order, the coming of discord into a great harmony. Hence the phenomenon which we see in Christian lands to-day,—namely, much distrust of miracles among intelligent minds even in the most orthodox churches, while outside such churches, especially among scientists, scholars, and men of reading and independent thinking there is almost universal relegation of them to a place among the superstitions of the past.

But, if thoughtful men are coming more and more to look upon miracles as not credible they are also coming to see that they are not necessary to religion.

The claim has been stoutly made in the past that the miracles of the Bible are a proof of the truth of Christianity. That claim is fast weakening. Thoughtful minds are seeing that there is no necessary connection between physical miracles and moral truth. If it were demonstrated that every miracle reported in the Old Testament or the New actually happened, or a hundred times as many, that fact would not prove the truth or the untruth of any ethical or

spiritual teaching found in the Bible. If the religious teachings of Jesus are true, they are true, if we grant that he wrought miracles, that does not make them any more true, or, if we think he did not work miracles, that does not make them any less true. Suppose I should say to you that hate is better than love, and then should work a miracle,—for instance, the turning of this pencil into a serpent,—would that prove it true that hate is better than love? Or suppose I should turn a thousand pencils into serpents, or work a thousand other miracles, would they all combined have anything whatever to do with proving that hate is better than love? Jesus said, "It is more blessed to give than to receive." Was that true? Why? Because he wrought miracles? Suppose he had not wrought miracles, would it not have been just as true that it is more blessed to give than to receive? Do the Beatitudes rest upon miracles? Does the Lord's Prayer? Does the Golden Rule? These illustrations help us to see that moral and religious teachings, whether in the Bible or outside of it, in the very nature of the case are unaffected by any supposed miracles.

The abler and fairer minded of the theologians themselves see this absence of connection between physical marvel-working and the establishment of moral or spiritual truth, and try to bridge over the chasm in this way. They say that he who works miracles must get his power so to do from God. But God would not give a man such power unless the man were good and truthful. When therefore the men of the Bible come to us teaching certain things and at the same time working miracles, we are obliged to believe what they teach, because the miracles are, as it were, God's credentials—God's indorsement of their truthfulness.

This reasoning might have some plausibility were it not for the fact that it is founded altogether upon assumptions. In the first place, it is an assumption to say that he who works miracles must get his power to do so from God. Our friends who make this argument themselves believe both in a devil and in angels. How, then, do they know but that this super-human power through which the miracle working is done comes from either the devil or else from some good or bad angel? When Moses and Aaron went before Pharaoh and performed

the miracle of turning Aaron's rod into a serpent, hoping thus to influence the monarch to let the children of Israel go, we read that Pharaoh called in his wise men and magicians, and they did exactly the same miracle they throw down their rods as Aaron had thrown down his, and their rods, too, became every one a serpent. Our theological friends would hardly claim this to have proved that these Egyptian miracle-workers were good and truthful men to whose religious teachings God gave sanction or indorsement by thus empowering them to work their miracles.

Balaam was not a very good or truthful person, or one on whose utterance it would be safe to put much dependence though he is represented as uttering one of the most miraculous predictions in the Bible. Both in the Old Testament and in the New we have accounts of miracles wrought by men who are anything but good or truthful. Jesus himself says (Matt xxiv 24) 'There shall arise false Christs and false prophets and they shall show great signs and wonders to deceive men. Again he says (Matt vii 22) "Many shall say unto me in that day Lord Lord have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them I never knew you. Depart from me ye that work iniquity." The Apocalypse or Book of Revelation contains many accounts of miracles some of them very great and startling, wrought by the enemies of God on the earth (Rev xiii 13 14 xvi, 13 14 xix 20) for the express purpose of deceiving men and making them believe falsehood. Thus you see that by the teaching of the Bible itself the power to work miracles does not prove that the one who possesses it is good or truthful or from God or is necessarily in any way commissioned or sent or indorsed by God. The miracles may be wrought for the express purpose of making the people believe that he is from God when he is not, and that he is speaking the truth when in fact he is speaking falsehood.

It is very suggestive to notice the attitude of Jesus toward miracles. We read again and again of his drawing the attention of the people away from the things done by him which had a miraculous look. He refuses to work miracles to convince persons of the divine character of his mission. He even

shows positive distress sometimes because the people care for these things so much instead of for the things of real importance, for we read, "Jesus groaned in his spirit, and said, why doth this generation ask for a sign (a miracle)?"

Thus it is that he chides, over and over again the desire of his followers for miracles as a proof of his teaching and insists that the teaching is its own proof. Truth is truth, and falsehood is falsehood all the same whether it be associated with miracles or not. The Old Testament books of Job Isaiah, and the Psalms, and the New Testament Gospels and Epistle do not owe their beauty and truth and helpfulness to the fact that they are bound in a volume that contains records of miracles. These books would be just as full of beauty and moral power and inspiration if no man on the earth had ever dreamed of a miracle. The Twenty third Psalm the Sermon on the Mount, Paul's matchless chapter on charity need no proof of miracles. Trying to prop them up or to prove them true by miracles is about as reasonable as trying to prop up the Rocky Mountains with sticks or to prove their existence by syllogisms.

So that I say, even if we granted the genuineness and historic character of all the miracles of the Bible or of a thousand times as many we should not thus furnish any proof whatever of the truth of Christianity. The great life giving moral and spiritual teachings of Jesus and Paul lie in a different continent, nay a different world, from that of prodigies and miracles and rely upon a wholly different kind of evidence. This our modern age is coming to see. Thus we need not be alarmed at the tendency of thinking persons to reject the miraculous. It does not necessarily mean that they are losing their belief in religion or their sense of its value but only that they are finding their evidence of its truth and worth in a direction which seem to them more reliable than the old. The question of the miraculous presents itself to day to scientists and men imbued with the modern spirit somewhat as follows —

1 If miracles have ever happened, in Bible times or any other, why do they not happen to day? But can any one point to a miracle within our generation which has been established by so carefully guarded scientific tests that there is no room for doubt about it? For example the raising to life of a body which had been so long dead that a

commission of scientific experts examining it had found it to have entered upon the process of decomposition or the restoring of a new sound arm to a man whose arm had been amputated? Is there any case on record as occurring within our day of a miracle such as one of these—or any other equally well authenticated so that the scientific men would have no doubt about it? If not, why not? If veritable miracles—miracles which would have stood the test of the light of our modern civilization and science—actually occurred in the old times of two thousand or three thousand years ago, why do not miracles capable of standing the same test occur now?

It is true that we do have reports of miracles occurring to day. Such reports come to us in great numbers, from Roman Catholic shrines in different parts of the world, from faith healers from prayer healers, from men and women who with one theory or another and under one name or another claim to cure human bodies of their many infirmities by some sort of supernatural agency. But under a very little careful examination by unprejudiced men and by scientific methods the miraculous element always takes wing.

Doubtless there are things occurring now a days that are not fully explained—things which to us with our present degree of knowledge are shrouded in mystery. But mystery is not necessarily miracle. To say that anything really miraculous—that is anything contrary to well established laws of nature—occurs to day is what at least our scientists and men best qualified to judge, ninety nine in a hundred of them, deny.

And now is it any wonder if this absence of present time miracles, or at least their doubtful character, throws doubt upon those of the past? If what is supposed to be miraculous to day fades away in the light of scientific examination is it strange that multitudes of minds find themselves compelled to believe that the so called miracles of the old time continue to keep their places as miracles only because we are unable to reach and test them but that, if we could get to them and examine them carefully and scientifically as we do the so called miracles of the present, we should find them too, quickly losing their miraculous character?

If Another thing which with many persons casts suspicion upon miracles is the fact that, as we look over the history of the world, we find them always seeming to have a sort

of affinity for superstitious ages and low states of civilization. Almost invariably in those ages in the history of any people in which civilization and popular intelligence rise highest, we find not only the fewest miracles reported but the least belief in those which are reported. Why is this? If miracles are factually capable of verification why do they not flourish as much in light as in darkness, in ages of intelligence and science as in ages of credulity, and among the intelligent as among the ignorant?

III. A third thing that stands in the way of belief in miracles is the fact that the very classes of persons who contend most stoutly for their own miracles usually deny most vehemently the truth of all miracles outside of their own. Miracles are not peculiar to Christianity nearly all religions have them in great numbers. Yet the followers of each religion deny the miracles of all religions except their own. They examine the proofs of the miracles of other faiths and pronounce them weak and inconclusive. It is only the proofs of the miracles of their own faith in favor of which we may reasonably suppose them to be prejudiced, that they conceive to be adequate. This being the case, what wonder if men who occupying the position simply of scientists and scholars, and not caring to bolster up any, but simply to judge impartially of all alike conclude that the proofs of miracles of all the religions of the world are equally inadequate? In other words, what wonder if with the Christians they conclude that the proofs of the Mohammedan miracles are inconclusive, and with the Mohammedans that the proofs of the Brahman miracles are inconclusive, and with the Brahmans and Mohammedans that the proofs of the Christian miracles are equally inconclusive?

IV. Again, another objection to miracles lies in the fact that the moment we have accepted any of them there seems to be absolutely no place to stop. We have entered upon a road that has no end and leads into all sorts of superstitions and credulities. Suppose we say we will accept a few miracles, but not many. What shall these few be? And what shall be the test by which to decide what to accept and what to reject? If we determine to cast out all except those which are corroborated by strong proofs certainly we shall have to cast out more or less of those found in the Bible. How strong proofs do you think we

have, for instance, that Eve was made out of a rib of Adam, or that the ass of the prophet Balaam spoke in human language, or that Jonah lived three days in the great fish and then was cast up alive and well on the shore of the sea, or that the sun stood still at the command of Joshua, or that the walls of the city of Jericho fell down as the result of the blowing of the rams' horns of the children of Israel? If, however, we do not cast out any of the Bible miracles, but accept them all, surely we ought to be consistent, and accept also the multitudes of miracles outside of the Bible, which present themselves to us based on quite as good evidence. As a result, there would seem to be no end to the miracles which we should find ourselves called upon to accept. The moment we begin to believe miraculous stories or anything else, without good evidence—evidence that will stand the test of the most thorough investigation,—we are lost, we are in a path that finds no stopping place this side of the credulity, superstition and fanaticism which have ever been the curse of all unenlightened religion.

V It is felt by many that to admit miracles is to degrade the character of God. It makes him changeable and arbitrary. His government is no longer a perfect government, conducted according to a wise method and a regular order set in operation in the beginning, but it is a government that requires to be interfered with mended, supplemented from time to time. At best a miracle seems to be a patch. Does God's plan of things need perpetual patching?

VI Still farther, it seems impossible to reconcile the idea of miracle with belief in the goodness of God. If God's plan of governing the world admits of miracles wherever and whenever he may choose, why is it that he does not work them oftener? We read in the Bible about God working miracles from time to time for the benefit of this person and that. But why so few? If he was good, why did he not work them for the benefit of everybody? And to-day, if God is at liberty to set aside his laws and work miracles at any time why does he allow any pain or suffering in the world? Why does he not cure all the sick instead of letting them linger on in misery? Why does he not furnish food to all the starving? A great steamer goes down at sea with all on board, a great river overflows its banks and destroys millions of property and

hundreds of lives, a fire in a great city renders thousands of persons homeless. Why does not God interfere and prevent these awful calamities? If he is at liberty to interfere, is he kind when he does not? Thus it seems impossible to see how we can keep any ground for belief in the goodness of God on the theory that he can work miracles when he pleases. But if he rules the world by law and if law is good, then is God good, in spite of calamities and pains that come to men as the result of their violations of law. The science of our time has learned that all is law. The religion of our time is beginning to learn that all is love because law itself is love. We had feared to admit that we are environed by law lest that might mean that God does not care for us. But we are learning that it is through his laws that he manifests his care. His laws are his encompassing arms and in those arms of care of love of eternal security he bears us as a mother her child.

VII A difficulty in the way of believing in miracles which is serious is the famous objection of Hume, that miracles are a contradiction of human experience. Human experience is, that nature's laws are uniform, constant, not subject to suspensions. If we accept the miracles of the Bible or of any past time it must be upon the testimony of others. Which is the more credible, that human testimony should sometimes err, or that nature at times should forget her uniformity and become irregular? We have experience every day of human testimony being fallible but none that nature's laws are fickle. When therefore the Bible, or the Vedas or the Koran or any other book of the past, comes to us with accounts of miracles, we are bound to test it by this principle. For example we read in the New Testament that on a certain occasion Jesus turned water into wine. Our experience is (and so far as we can learn the experience of the world is the same) that water cannot be changed to wine except through the slow summer long processes of nature in the grape vine. Therefore, we can more easily believe that those who reported this miracle were in some way mistaken than we can believe that what was said to have occurred actually did occur. Or, to take an Old Testament illustration we read that the three Hebrews, Shadrach, Meshach, and

1
20, in Babylon were cast 1

burning furnace, walked in the midst of the fierce flames, and at the end came out unharmed. Now we know that it is the nature of flame to consume organized bodies placed in the midst of it. When, therefore, we read that, when kindled to its very hottest, it did not burn these men, we find ourselves obliged by the very laws of our mind to conclude that there is a mistake somewhere. When it comes to the alternative either to believe that fire did not consume where it is its nature to consume, and what since the world began it always has consumed, or that somebody has erred,—observing improperly, or reporting incorrectly, or mistaking a legend for a true story, or something of the kind,—there is no room left us for choice. We are simply obliged to believe the latter, and cannot believe the former. This is a way of looking at the subject of miracles that prevails widely to-day, and that tends to prevail more and more, especially among scientists.

Such, then, are some of the modern difficulties in the way of the acceptance of miracles.

Some persons say to me. If we do not accept the miracles of the Bible as historic, what shall we say about them? Are we not compelled to declare them falsehoods, written and palmed off on a credulous humanity for the purpose of deceiving?

I answer. There seems no ground for setting up any such alternative. For one to suppose that such an alternative exists is to show either that he knows little about the origin of the Bible or else that he only very superficially understands human nature.

The true explanation of the miracles of the Bible clearly is that they are a natural and an inevitable product of a period in the world's history before the birth of science, and before men had found out that they lived in a universe governed by law. Given a devout people living in such an age, and you will as certainly have belief in miracles as you will have any other necessary form of activity of the human mind.

To the child everything is miracle. To the unscientific mind everything is miracle. Up to the point where the scientific conception of the uniformity of nature's operation arises, men believe in miracles as inevitably as in the rising of the sun, and because they believe in miracles and expect them to occur, and none have learned to apply accurate tests, of course they find them, and,

when they write books, of course, the books will contain accounts of them. This is the explanation of the miracles of the Bible. Coming from the times and the people it did, it was impossible but that the Bible should have contained records of miracles, and records made in all honesty and good faith.

We all know how great is the power of the human imagination to invent,—to convince us that things are external realities which really have no existence except in the mind. We know, too, on how slight foundations stories spring up, even in our age of incredulity and open eyes. So also we understand how stories grow by repetition, until often they can scarcely be recognized as the same things they were when they started on their rounds.

We must not forget that these so-called miraculous events of the Bible were very few, if any, of them written down at the time of their occurrence. Instead of being recorded then, as it was indispensable that they should be if accuracy were to be ensured, they were carried in men's minds for years, or handed down from father to son for generations, before being committed to writing. Even the best-authenticated of the miracles of Jesus seem not to have been written down for well nigh a generation after his death, while some bear evidence of a much later date. Now is it credible that stories of any kind, but particularly stories supposed to involve an element of the supernatural, and above all, stories which the persons telling them were interested to make appear as marvellous as possible, could thus continue to be told orally for a quarter or a half century or more without change, without material growth and embellishment?

That the narrators and recorders of these stories were interested to make them out as marvellous as possible, becomes evident as soon as we remember that in the popular mind at that time, the working of miracles on the part of a religious teacher was regarded as the great proof that he was from God. The legends of Elijah and Elisha were full of miracles. It was the received opinion that the Messiah, when he came, would perform many miracles. Hence naturally, the disciples of Jesus after his death would emphasize everything in his life, which had in it any look at all of the miraculous. They would go forth telling the story of his life out of minds filled with belief in marvels, to other minds equally ready to believe in

marvels, and themselves interested in the deepest way to make the most possible out of everything in his life that had the least look of miracle or marvel about it. It would be easy to take up many of the individual miracles of both the New Testament and the Old, and trace the successive steps through which we may suppose them to have passed, from the first small germs of fact that probably in most cases lay at their beginning, up and on through growth and accretion and transformation, until at last we have the full grown, out-and-out miracles, as they stand recorded in the Bible.

From all that I have been saying it is clear that the time has gone by when every body can accept miracles. If a belief in miracles is essential to Christianity, then Christianity has already begun to wane and from this time forward the best minds of the world in greater and greater numbers are certain to take their place outside of it. But is belief in miracles essential to Christianity? We have already found our answer in the teaching of Jesus himself. Miracles may be necessary to certain theological systems which have long called themselves Christianity. They are not necessary to that moral and spiritual Christianity whose soul is found in the Sermon on the Mount and the other teachings of Jesus.

The best religious thought of our time is coming to see that miracles instead of being a help are actually hindrance to religion; they are about the heaviest weight that religion in our day has to carry.

Wrote John Quincy Adams: "The miracles in the Bible furnish the most powerful of all the objections against its authenticity both historical and doctrinal, and were it possible to take its sublime morals, its unparalleled conceptions of the nature of God and its irresistible power over the heart, with the simple narrative of the life and death of Jesus stripped of all the supernatural agency and all the marvellous incidents connected with it, I should receive it without any of those misgivings of unwilling incredulity as to the miracles which I find it impossible altogether to cast off."

John Quincy Adams voices the feeling and judgment of thousands of the most intelligent and devout minds of our age. Sooner or later it must come to what he suggests, the better part of the Christian world will yet take "the sublime morals of the New Testament, its unparalleled concep-

tions of the nature of God, and its irresistible power over the heart, with the simple narrative of the life and death of Jesus," these and these alone, as the essentials of Christianity, leaving all questions as to interferences with the laws of nature, and the credibility or incredibility of wonder stories found in the Bible or elsewhere, to be settled by each man for himself as being things purely speculative and not touching at all the real heart of religion. If a man thinks he has grounds for believing these things let him believe them; that is his affair. On the other hand, if a man cannot believe them because the evidence seems to him to be against them it is not for me or for anybody else to say that he must believe them, or that he is irreligious or not a Christian because he does not. If Jesus treated all such things as non-essentials, it is not for me to treat them as essentials. To love God and man and to do to others as I would have them do to me, that is true Christianity. To reverence God and work righteousness, that is true religion. Compared with these, all questions of belief or non-belief in miracles are of weight as light as the mote that floats in the sunbeam.

It is strange and sad that the religious teachings of the past have so largely been such as to make us look for God only in events which are extraordinary and out of the usual course of nature. Our best modern religious thinkers are coming to see that this is not the direction at all in which to look for God. The place where God really reveals himself is not in a sun which stands still a little while on a particular afternoon in Palestine, but in that sun which never stands still in any land—which moves on eternally in tireless strength and in obedience to law, carrying day and night and summer and winter for ever round the earth. The place where God really reveals himself is not in a miracle wrought through any single man or on any single occasion, to multiply loaves of bread so as to feed a company gathered on the shore of a Galilean lake. God's true revelation of himself, were our eyes only not too blind to see it, is in that ceaseless multiplying of loaves in the cornfields of a thousand valleys which gives the whole world its food.

It is a mistake, it is all wrong, to think that miracles, even granting their reality, can reveal God better than what is not a abnormal better "

reasonable people and will appreciate and properly treasure such reciprocity. If this action is delayed it should not cause surprise if the Chinese nation, following the recent example of Turkey, should, by their own unilateral act, declare those treaties at an end and justify this action by referring to the inherent and inalienable right under international law, of every sovereign State to release itself from obligations which what ever may have been their operation at the time they were assumed or imposed have come to endanger its existence or the attainment of its essential and legitimate national interests. Should the powers anticipate this action by themselves surrendering their special and unequal treaty rights, they could be assured that it would benefit both the powers and China.

The Chinese people have that same desire and determination to establish and preserve their national existence that the other peoples of the world have and when they deem the occasion appropriate they will take the necessary action to that end. The experience of the last eighty five years convinces them that they cannot secure for themselves that combination of order and progress to which they are justly entitled so long as they are restrained and humiliated by the conditions which the existing unequal treaties impose.

They are farther convinced that it is entirely a futile attempt to procure for themselves the new and just order of relationship by patiently acquiescing in the old order of diplomacy—that is, the powers' insistence in the necessity of their unanimity of consent before any change in the treaties can be put into effect. To secure the unanimous consent of a dozen and more sovereign and independent nations at the same time is an extremely difficult if not entirely impossible task, some of the powers at some time are bound to feel that the best course for their own interest is the course of procrastination. The Chinese people are firmly convinced of the essential justice of the demands they are making and they are ready to make such sacrifices as may be required in order that the satisfaction of these demands may be secured. As is well known to all, during recent years and especially during the last two years the feelings of the Chinese in these respects have become more articulate and more emphatic in their manifestations. It is a matter of portentous moment that a nation which includes within its members nearly a

quarter of the entire human race, should be convinced with practical unanimity, that the treaties which determine its obligations as vis a vis the other powers, are essentially unequal in character, and offensive in their operation, and that they must be at once terminated. The handwriting is on the wall and should be read.

The world does not realize the seriousness of the limitations the foreign powers have imposed upon China's sovereignty which greatly militate against the success of the efforts of the Chinese Nation to establish a strong and united government. The experience of Turkey has proved conclusively that so long as these limitations remained, the problem of domestic reconstruction would be very difficult.

Great Britain allows full tariff autonomy to Ireland and her Dominions, but the powers deprive China of tariff autonomy, thus she has a status even inferior to that of the British Dominions.

As to extra-territoriality, the late Dr Sun Yat sen said that as it now is, the Chinese in China, though in their own country, are less favoured than are the natives of an autocratically governed British Crown Colony. In the Crown Colony, though governed by an official sent by the British Colonial Office, the native has the same rights as those enjoyed by every one else in the Colony, whereas in China the Chinese because of the possession of extra-territorial rights by the foreigners, are discriminated against.

How would the Americans feel if the foreign nations should impose upon them a fiscal regime inferior even to Britain's Dominions depriving them of the right of raising revenues according to their own judgment and needs? Furthermore, how would the Americans feel if the various foreign settlements in their big cities, for example say Chinatown should claim an almost independent status with their own laws, courts and police? What would the Americans say if as a result of extra-territorial rights held by foreigners in this country, the Americans in their own country were thus discriminated against?

Ramsay MacDonald has shown the way to a right solution of placing the relations of China and the other powers on a firm and friendly basis when he said recently before a British Labour Party meeting

We must also turn to our own government

and say 'Face the facts', treat China as you do Japan, get out of your entanglement of imposed treaties. Your Christmas Memorandum was good. Your Foreign Declaration on the 22nd of January was excellent. We admit you have the problem of the protection of life still on your hands. Whenever you decided to send that much advertised Defence Force you began to play with fire.

"That is the position the Labour Party occupies to day, and it is only on these lines and with those considerations that we can hope to solve the Chinese problem, and,

when the end has come, to be in a position of friendship with China so that China can help us with our trade of affairs and we can help China with its political and moral affairs."

The world may rest assured that the Chinese Nation will not rest until her independence and territorial and administrative integrity shall become realities. She will not be satisfied with mere assurances in the form of high sounding and pious declarations as the powers have been doing since the beginning of this century.
U S A February 1927

THE CONGRESS AGAINST IMPERIALISM

By BAKAR ALI MIRZA

THE first 'International Congress of Oppressed peoples of the World met in Brussels Belgium from the 9th to the 16th February of this year with some 200 delegates representing over a billion subjected or enslaved peoples. The character of the Congress was unique, for it was the first time in history that the representatives of the working class and of subject peoples assembled under the same roof to express the message of the enslaved. Brothers! Your suffering is my suffering. Let us unite, for we have nothing more to lose but our chains and a world to gain. Yet, not only was it a Congress in which the spirit of brotherhood and unity made itself felt, but it built a permanent organisation a "League Against Colonial Oppression and Imperialism". And it could be called a League of Nations in a much truer sense than the one that deliberates on behalf of the Great Powers at Geneva.

Considering the short time the Congress took for its preparations and the whole-hearted response it met with from all parts of the world we are struck by the intensity of unity that exists all the world over for the basic purpose of freedom, and we are left with no doubts about the urgent need or the future of the League. The Congress had been called with the active support and sympathy of such personalities as Bertrand Russell,

Professor Albert Einstein, Henri Barbusse, Romain Rolland, Mrs Sun Yet Sen, and Mahatma Gandhi—to mention only a few of those whose intellectual integrity and honesty of humanitarian purpose is beyond question.



One of the many maps that hung on the walls demonstrating the effects of Imperialism. This shows India, and Indian mercenaries as the centre for the subjugation of Asia and Africa.

Because of its value to India and Indians, I shall quote only the message of Mahatma Gandhi, although it was but one of the many received.

"Dear Friends, I thank you very cordially for your invitation to the Brussels."

Congress against Colonial Oppression and Imperialism I regret that my work here in India prevents my taking part in the Congress. I wish you, however, from the depths of my heart, every success in your deliberations."

There were 174 mandated delegates, representing 31 different countries, and a number of interested guests not mandated, present in the Congress. What this means cannot be expressed in figures alone, for most of these had come under great difficulties from vast distances. Many had come on money that had been collected from organisations and individuals. And there were still many other delegates who had informed the Congress they would be coming, but could not because of lack of funds or the refusal of passports. But despite this delegates came from Africa and Mexico, Indonesia and Indo China, Egypt and India, Korea and the Philippines, China and Persia,

their spokesmen. Among them were many members of Parliament of the various Euro-



M Bakri the Arabic delegate from Syria



Lu Tsung Lin Chinese General representing the Canton Army

Algeria, Tunis, Morocco and Arabia. Besides, the workers' organisations of England, France, Germany, Belgium, Holland, Czechoslovakia, Austria, the United States and Japan had

pean countries, England alone having sent some twenty delegates—from the British Labour Party, the Independent Labour Party, the London Trade Union Council, and so on. China had sent thirty delegates, representing the Kuo Min Tang (the National Peoples Party) the Canton Government, the Canton Army, various labour students', and women's organisations. India was represented by Mr. Jawaharlal Nehru, the official delegate of the Indian National Congress, and also delegates from the Hindustan Association of Central Europe, the Oxford Majlis, the Hindustan Gadar Party of America, as well as journalists from the Association of Indian Journalists of Europe, 'The Hindu' of Madras, 'the Kesari' of Poona, and the Indian Bureau of the Independent Labour Party in London. The Indian Students' Union of Edinburgh, the Indian Majlis of London, the Ceylon Trade Union Council, and two or three other Indian organisations

had appointed delegates to attend also but for one reason or another had been unable to send them. The delegate from Ceylon had been refused a passport. There were



Jawaharlal Nehru, representative of the All India National Congress

among the delegates representatives from 17 different trade union organisations representing over 7½ million organised workers. And if we should estimate the number of people represented by all the delegates the number would amount to more than a billion souls.

The agenda of the Congress had been arranged under five different headings. Space does not permit a full survey of all of them or of the Congress proceedings. I shall confine myself to a general description dealing with points of particular interest to India from the Indian point of view.

1 *Introductory Addresses* In the introductory addresses Henri Barbusse the noted French writer and socialist, in his rhythmic French as well as other speakers following him dealt chiefly with the conditions under which we live and the need

of a Congress and a League of all oppressed peoples. All stressed the fact that the nations of the world are realizing more and more that they are one people and that any system of society which has parasitism of one group of people on another group as its life principle carries within itself the seeds of its own destruction. They showed that the majority of peoples today are either living under slavish subjection at the point of the bayonet of a foreign power or are slaves of a system whose two corollaries are unemployment and low wages. The moment these people realize the wrong of the system under which they exist and recognize their power as a united people that moment will be one of victory. It was for the cause of humanity and for the realisation of a common ideal as well as the recognition of our



Mohamed Hatta
delegate from Indonesia

ability to achieve our freedom as a united people that the Brussels Congress was held.

2 *The Consequences of Imperialist Exploitation* We Indians do not need much enlightenment on this subject. The universality of

the theme was significant. Whether the voices raised were those of Negroes from Africa or

disease—slavery enforced by Imperialism—everywhere. Had the delegates not come from the ends of the earth and met for the first time, a stranger from the outside would have really concluded that they had some way or other all met before and agreed to say the same thing; in the stories told in a dozen different languages, in the reports or facts and conditions, we saw that Imperialism is the most deadly enemy of human life. Is there any wonder, then, that at palace Egmont, peoples with different languages and culture, different shades of opinion, found themselves amongst men and women who instinctively understood, and that they could work in such harmony? And work they certainly did, unsparingly. The sessions lasted practically day and night, many of them closing only at three in the morning. The Right press had tried during the first two days to laugh at the gathering.



G. Ledebour, the heroic veteran labour leader of Germany, 76 years of age and still young; he says he wants to be in the forefront of the fight for the destruction of Imperialism

America, or from struggling China, whether the cry was from Mexico or the plains of Korea, it had the same bitterness, the same pain and pathos, and with modifications, had the same sad tale to tell. All had had their 1857's and their Amritsars—many times over. All had their Ordinance Laws and Penal Codes, their suppression of speech, press and assembly; their 300% dividends and forced labour, the exploitation of little children, child mortality, the 16 hour day, the subjection and exploitation of woman and famine. All had their untouchables—as Coloured Bills or as reserved subjects; their exiles, and their mercenaries. All had been forced into the "war for the emancipation of weaker nations", and afterwards all had begged for food and freedom—but had received stones labelled "Reforms". All had their opium and their "law and order." In short—symptoms and results of the same



V. Chattopadhyaya, one of the organizers of the Congress, and representative, Assn. of Indian Journalists in Europe but after that a new note crept in all reports; there was close observance, full reports, respect not unmixed with fear at times, and the Congress was called variously the

'League of the Oppressed' the Coloured International the League of Asiatic Peoples, and so on. Leading Continental dailies both left and right gave long first page accounts of the proceedings, and some gave full pages to it.

As said before, Mr Jawaharlal Nehru was the representative of the All India National Congress. The Indian delegation was so organised that all reports, resolutions or discussions were placed before the Congress through him. The appreciation of Nehru's work at Brussels as well as his broad national and international vision must be here recorded. In his speech he pointed out the significance and necessity of the freedom of India if mankind is to be emancipated. Great Britain by keeping India in subjection keeps the whole of the East in chains. Not only has Great Britain waged wars to keep India in subjection but she has exploited India's men and money to subdue other countries like Egypt, Tibet, Burma, Africa, etc.—not to speak of the recent dispatch of Indian troops to China, an action deeply resented by India. The freedom of India is a world problem. Freedom he said is the first essential demand of every country. Nationalism after all is a first and a necessary step to internationalism. Extracts from his speech follow.

Having disarmed us they tell us that we are not capable of defending our country. Having brought in a system of education which killed all our old education and substituted something which was ridiculously small and ridiculously inadequate having taught us false history and attempted to teach us to despise our own country and to glorify England they now tell us we are not sufficiently educated to be a free country.

You all know of the way Indian troops have been sent against China. They were sent in spite of the fact that the National Congress of India expressed its strongest opposition. I shall read to you the names of a number of countries where Indian troops have been utilised by the British for the purposes of imperialism—in China they first went in 1940 in 1927 they are still going and they have been actively engaged there innumerable times during these 87 years. They have been to Egypt, to Abyssinia, in the Persian Gulf to Mesopotamia, Arabia, Syria, Georgia, Tibet, Afghanistan and Burma.

We in India cannot go on merely because freedom is good and slavery bad but because it is a matter of life and death for us and our country. The exploitation of India by the British is a barrier for other countries that are being exploited and oppressed. It is an urgent necessity for you that we gain our freedom. We desire the fullest freedom for our country not only internally but the freedom to develop such relations with our neighbours and other countries as we may desire.

It is because we think that this International Congress affords us a chance of this co-operation that we welcome and greet it.

Mr Fenner Brockway then made a speech full of noble words. He said that the Independent Labour Party of England believes in the equality of races and workers. He added.



H Liaw (left) delegate from the Kuo Min Tang Party of Canton. Chen Chuen (right) delegate from Canton Labour Federation and Canton Hong Kong Strike Committee.

I would tell my Indian comrades that we are at one with them in their struggle against Imperialism. The spirit of Kier Hardie is our spirit. We admit with shame that the Labour Government spoke to India as a capitalist Government, and it was responsible for the Ordinance Laws. The I L P then opposed and still opposes that policy. In the future we will do the utmost to wipe out that shame. To my Chinese comrades I would add that if hostilities ensue between England and China, our sympathies will be with the latter.

After his speech Mr Brockway and Mr H Liaw (Executive Member of the Kuo Min Tang) shook hands amidst a scene of great

enthusiasm But, as for ourselves we can only say as regards the I. L. P.'s good will to India, we shall await deeds before we express the full measure of our gratitude. If we had always honoured deeds more and beautiful words, spoken by our own countrymen and by Englishmen, less, we should be nearer Swaraj than we are today.

3 *The Dangers of War* China was repeatedly mentioned by speakers. In fact, throughout the Congress proceedings, China was the focus of all attention, for it was recognised by everyone that it is China that is today fighting the great historic fight for the freedom not only of herself, but of all



Hansen Lau, representative of the Kuo Min Tang and George Lansbury M. P. of England

Asia. A Chinese General from Canton, and member of the Kuo Min Tang, spoke with great feeling, telling how the Imperialist Powers had forced several wars on an unwilling and badly armed China. Indian readers too well know the history of the opium wars against China, and we need not repeat any facts here. The General spoke with confidence saying that the Kuo Min Tang, which stood for the "triple principles" of the people, as laid down by Dr Sun Yat Sen,

a peasant's son, will emerge triumphant in the present struggle, and this in spite of all Imperialist interventions and designs of war. The Chinese delegates spoke in their own language, throughout they were noticeable for their earnestness, their simplicity, their few but significant words, and what may be called an unspoken passion for any kind of work to forward the cause of the Congress.

The speakers that followed the Chinese delegates showed how the rivalry for colonization and markets amongst the Imperialist Powers is the cause of War, and how the schemes of colonization and of buying up virgin lands such as those of Central and South America—to be exploited 100 years hence by American trusts—has produced a state of hostility between the different countries. The policy of Imperialism today by which a whole people may be bought up or crushed, so long as the Imperialist Power has the arms and money, cannot, in face of the opposition of the masses, continue endlessly. The masses are beginning to realize that they are human beings and not commodities. The Wars urged by Imperialist Powers leave the workers not one iota better off than they were before—it matters not if they belong to the victorious or to the vanquished nation. The exploitation and oppression go on more vigorously than ever.

We cannot give more than this of a subject so vast as this. We recognize its great importance but our own struggle is so urgent that we can do little else than mention it. It was the viewpoint of Central and South American and Mexican delegates that the centre of the world conflict is not in Asia. "You must remember," the Mexican delegate (Minister of Education, Mexico City) said that Asia is already full. Imperialist countries seek actual profit for the future. The most important efforts of Imperialism are at present directed towards South America.

Mr George Lansbury, member of the British Parliament and Vice President of the British Labour Party, spoke on the same subject. He said

Those who say to us that British troops are going to China to defend British lives lie, and they know they lie. They are going there to defend capitalist interests, only for the purpose of safeguarding money making and for my part I say to those who want to raise the standard of life of the workers the world over there is no way of doing it but by getting rid of capitalism and substituting for it Socialism. There is no other way. We



Presidium of the Brussel Congress Read on left to right Jawaharlal Nehru (India) George Lansbury (England) Edo F. n. (Holland) I. I. Tsung (Canton National Army) and H. Lau (Canton Kua Min Tang)

think of China today because she is in the forefront of the picture but I think also of my African comrades the men and women in Africa who are not the same brothers and sisters as those in India and Japan—they are all exposed to the same sort of attack as those in China. Friends we freed many people from the bonds of chattel slavery. We have now got to free them all from the bonds of economic servitude. You will win this fight, but I believe this week while you have been meeting here you have been doing one of those things that come only occasionally in the history of our race that is you are proclaiming the union of the black yellow brown and white. Therefore comrades, I will go back to Britain and do what one man can do to carry out the resolutions we have carried here. I do not mind who stands with me or who apart. I shall still hold up the banner—the right of the Indian the right of the Chinese, the right of every people human being to equal treatment throughout the world. If the white races have anything to give to the other races, let them give it. I am sure the other races have given much to them already.

"I really I would like to bid my comrades from Africa and Asia to be of good cheer. Neither British American nor Japanese Imperialism have the power to hold the workers in thrall forever. It is as certain as the sun shines that Imperialism is doomed, it is doomed because with the rising of working class intelligence this Imperialism with all its power and its disciplined armies, cannot overcome the boycott which it is with the power of the workers to enforce. The millions in China and India need not buy any British goods. A few

of them may be killed or injured in the coming struggle but this will avail the imperialistic capitalists nothing at all. They want trade they want markets and these they will never obtain by the measures they are adopting at the present moment. Greater empires than any of those which rule the world today have gone down in blood and ruin because they were founded on robbery and spoliation and plunder. And the empires which boast their military and naval strength, which create their great armies these too will go down in a welter of confusion unless the workers of all countries unite and put an end to war. Every war is a capitalist war we must teach the workers not to enlist in National armies, not to manufacture armaments. Teach them that wars are the means for keeping the workers in subjection and when this is done I for one am certain that we shall establish a true International.

The subjects of the danger of war in the Pacific, and of war against Mexico were also dealt with and in view of this danger, especially in view of the very probable rupture between the Imperialist Power and Soviet Russia Mr Lansbury's speech was a timely warning. Since the Congress met more and darker clouds have gathered, and the spectre of war is growing more and more sinister and real. At the request of Great Britain Mussolini has sent a cruiser to China to "defend" a couple of dozen precious

Italian souls! Great Britain is concentrating her forces in the Pacific, and has sent a warship full of sympathy for the United States to the Mexican waters evidently in the hope that America will co-operate in a possible war against China. England is trying by every means to induce European nations to take active steps against China, and yet at the same time she is attempting to break off diplomatic relations with Russia because Russia sympathizes with China. For years the public has been fed on the poison of a Russian menace. The year 1927 is blacker than the year 1914. The badly concealed warships of Mars are displaying themselves in full procession carrying the image of their god.



Lam ne Senghor, Negro delegate from Senegal, Africa. A brilliant speaker whose address was filled with ironic humour.

the world but also between the nationalist and workers' movements in all countries. Nobility of sentiment alone is not sufficient, he said what is needed is to give that sentiment a realistic shape and this requires organisation and the creation of a united front.

In the Imperialist countries—the so called Mother countries—competition is set up among the different organisations of the working class and this to the great disadvantage of the whole movement. A casual and temporary gain by the workers of one country is used as a handle in breaking up a struggle of the working class in another. A united working class would have produced a different result during the English coal strike. While this division amongst the workers exists the machine of Imperialism and exploitation grinds on.

The consequences of the aloofness of the working class from the nationalist struggles of the oppressed nations are graver still. There was a time when land and cheap labour in the Colonies served to produce commodities which the Mother Countries did not produce. This is no longer so. Competition has set in between the Colonies and the Mother Countries.

Mother Countries—to the advantage of the capitalists and to the disadvantage of the workers in the Mother Countries. Textile industries for example are shifting from England to India. Unemployment in the Mother Countries was not the only consequence but over and above that the workers are taxed to keep a colossal army of occupation in the Colonies, and this army is able to enforce labour conditions upon the workers there conditions that are a disgrace to civilization.

To illustrate his thesis Mr Fimmen took the examples of China and India, and showed the dominant nature of foreign capital and also the inhuman conditions of work. Dividends in the jute industry for example went as high as 360 per cent. In China workers in some industries had to work 59 weeks a year with hardly a holiday. In India, men, women and children were working 60 hours a week on starvation wages. In the mines of India, women took their children with them underground, deposited them on a piece of coal, and drugged them with opium to keep them quiet while they worked. Many hardly saw the light of day. These conditions are not human. The workers of the world must realize that they must cooperate with

4. *The Need of Co-operation and Co-ordination of the Nationalist and Workers Movements*. Mr Edo Fimmen (Hollander and General Secretary of the International Transport Workers) made a very valuable contribution to the Congress when in his clear concise speech he showed the great necessity for co-operation among not only the workers of



General view of the Brussels Congress against Imperialism. The Indian delegation is in the 2nd row left. Reading right to left they are: Jawaharlal Nehru (Indian National Congress), J. Naidu (Hindusthan Assn of Central Europe), M. Barkatullah (Hindusthan Gadar Party), A. C. N. Nambiar (representative of *The Hindu* of Madras and the Assn of Indian Journalists in Europe), Bakhar Ali Mirza (representative of the Oxford Majlis *The Bharat* and the Assn of Indian Journalists in Europe), V. Chattopadhyaya (representative Assn of Indian Journalists in Europe—1st standing figure against wall to the left), J. V. Sinha (from Indian Information Bureau, London) and G. Hunkar (from *The Aesara*, Poona) are standing in the back.

all the workers of the world—whether black white yellow or brown.

It had been suggested that a general strike should be proclaimed in sympathy with China; he continued. The sentiment was noble but he found it necessary to admit that the machinery for such a strike was not ready. The good will was there but it was necessary to create amongst the workers a consciousness that united they stand but divided they fall.

Ledebour, veteran German leader of the trade union movement in Germany, Member of the Reichstag and an Independent Socialist, made a remarkable speech urging the general strike. In part he said:

"I support the resolution for a general strike of all workmen in the imperialist countries against the suppression of movements for freedom in oppressed countries and colonies. This general strike should begin with a strike of the transport workers."

Comrades, when we here call upon the peoples of oppressed countries to throw off their slavery then we as Europeans as guilty parties in the suppression of these countries are bound to use every power within us and if necessary offer our lives, to help them.

He then gave example after example of the use of the partial or the general strike in Germany that finally began the break down of old monarchist Germany in 1918 and led to the establishment of the German Republic. He called upon all workers to organize for the general strike to help China and India in their struggle for freedom.

I call upon you, he said, if you are Europeans, Americans, Asians or Africans to unite and to grasp this opportunity to carry the fight against imperialism to an end. Only if we are determined can we be victorious. I am in a hurry. I am now 66 years old but I am going to be in the midst of that fight. I am going to be in the front and offer my life in the struggle. (Violent applause.)

Harry Pollitt, M. P. of England, leader of the revolutionary minority in the British trade unions, delivered a remarkable speech a few words of which follow:

In my opinion the reason why the Indian troops were sent to China was not because they were needed anywhere, but because it was a test to see how much India would stand at the hands of the British Government. It was a test

of the strength of the Nationalist movement in India.

5 Establishment of the Permanent League For the purpose of linking up all forces against Imperialism and colonial oppression into a world wide organisation, and to further friendship and co operation among all workers of liberation, a permanent League was established at the Congress. The Honorary Presidents of the League are Mrs Sun Yat Sen Jawaharlal Nehru George Lansbury, and Professor Albert Einstein. An executive was elected, and Nehru, representing India, was elected a member



Henri Barbusse the noted French writer who, despite illness travelled to Brussels to deliver the opening address.

It was suggested that the organisation should have its head quarters in Paris. Up to the present time the head quarters are at Wilhelmstr 48 Berlin, Germany.

India and the Congress The Presidential speech in the All India National Congress in December last indicated that the Congress had a tendency to broaden its outlook and to co operate with other countries engaged in the fight for freedom. The unanimous

election of Jawaharlal Nehru to represent the Congress at Brussels confirmed the realistic nature of that trend toward internationalism. Jawaharlalji was a happy choice, for he is devoid of that narrow and criminal sectarianism which is an obsession with some of our leaders. He made a deep impression upon the delegates at Brussels, because he is not an eloquent speaker, but instead, an organizer and a man of action.

The Brussels Congress showed a profound sympathy with India's aspirations. As Mr Sriuivasa Iyengar's cable to the Congress, conveying India's greetings and condemnation of the use of Indian troops in China, was read, a thrill and a cheer went through the hall. Happily, the cable arrived soon after Jawaharlalji had moved a similar resolution.

The Chinese, British and Indian delegations passed a common resolution by which they bound themselves to make every effort to accomplish the tasks laid down by the Congress. The Chinese, appointed to sign for the Chinese delegation, were General Lei Tsung Lin and Hanxin Liau of the Kuo Min Tang and Hsing Kwang Sen of the People's Government of Canton, for the British delegation, Mr Lansbury, Ellen Wilkinson, M.P., Mr Beckett, M.P. S.O. Davies of the Miners Federation, R. Bridgman, M.P., and Fenner Brockway, I.L.P. Jawaharlal Nehru signed for India. The resolution in full reads:

We the undersigned British Indian and Chinese delegations consider that the task of all working-class forces in Imperialist countries is

(1) To fight for full emancipation side by side with the national forces in oppressed countries, in order to secure complete independence wherever such national forces so desire.

(2) To oppose all forms of coercion against colonial peoples.

(3) To vote against all credits naval military and air for the maintenance of armed force to be used against oppressed nations.

(4) To expose the horrors of Imperialism to the civil and military populations.

(5) To expose imperialistic policy in the light of the working class struggle for freedom.

IN RELATION TO THE IMMEDIATE SITUATION IN CHINA

(1) We demand the immediate withdrawal of all armed forces from Chinese territory and waters.

(2) We urge the need of direct action including strikes and the imposition of the embargo to prevent movements of munitions and troops either to India or China and from India to China.

(3) That estimates relating either to war-like preparations or to war shall be voted against.

(4) That in the event of armed intervention or open war every weapon and effort shall be made within the labour movement to use every weapon possible in the working class struggle to be used to prevent hostilities.

(5) We demand the unconditional recognition of the Nationalist Government, the abolition of the unequal treaties and of extraterritorial rights and the surrender of foreign concessions.

(6) Finally in the interests of Trade Union and Labour Movements in Britain, India, and China, we pledge ourselves to work for their immediate close and active co-operation.

Although the above resolution was signed by the English delegates present, we as Indians must remember that only the individual Englishmen present signed it and it cannot be said that their organisations are bound to approve of it. In fact before even the individuals would sign it there were long and heated debates with the Indians. Since the Congress ended and the delegates returned to their various homes we learn—but it is so far an unconfirmed rumour—that there are serious quarrels within the British Labour Party and the Independent Labour Party of England about this very resolution and that there is a likelihood that some of the signatories will either have to retract or withdraw from their parties, or that their parties may split on the issue. In any case we as Indians have to go our own way taking it for granted that we will get little or no help from British labour or if we do get any it will be from the extreme left wing of the labour movement—and even then we should not depend upon it.

The Indian and Chinese delegations also drew up a joint resolution to renew the old ties of culture friendship and co-operation that existed as a tradition before the British period. The resolution reads:

For more than three thousand years the people of India and China were united by the most intimate cultural ties. From the days of Buddha to the end of the Mughal period and the beginning of British domination in India, this friendly intercourse continued uninterrupted.

After the East India Company had by intrigue and force secured its firm hold on the greater part of India, the English began looking for new sources of revenue and new markets. They not only introduced poppy cultivation into areas where food had previously been grown but also thrust Indian opium on the unwilling Chinese people by force of arms. Since that infamous Opium War of 1840-41 Indian mercenary troops have been sent again and again to China in support of British capitalist brigandage in that country. For 87 years Indian troops have been permanently stationed as policemen in Hongkong, Shanghai, etc. Time and again they have been used to shoot down Chinese workers and have

this created ill will in China against the people of India. Even as we make this declaration Indian troops are again on their way to China in an attempt to crush the Chinese revolution.

With the strengthening of British imperialism, India was cut off more and more from intercourse with China, and in their cultural and intellectual isolation the Indian people have now become completely ignorant of the condition of China.



A group of delegates. M. Y. S. F. (Persia) Mohamed Barkatullah, (Hindustan) Qadir Jilani, Sen Katayama (Japan), L. Benghor (Africa), Harry Pollitt (England).

It is this extreme ignorance that makes it difficult today to organise effective means to prevent Indian men and man power from being used for the enslavement of the Chinese people. We think it urgent and essential that active propaganda should be carried on in India to educate the people regarding China and to arouse them to the necessity of immediate action. We must now resume the ancient personal cultural and political relations between the two peoples. British imperialism which in the past has kept us apart and done us so much injury is now the very force that is uniting us in a common endeavour to overthrow it.

We trust that the leaders of the Indian movement will do all in their power to co-ordinate their struggle with that of the Chinese people so that by simultaneously engaging British imperialism on two of its most vital fronts China may receive active support in her present struggle and the final victory of both people may be secured.

As this is being written I learn that, as the British delegation has invited the Chinese delegation to tour England and speak to the people so has the Indian National Congress extended an invitation to the Chinese delegation to visit India and it is to be hoped that the British Government in India will not put any impediments in the way.

CONCLUSION

Resolutions dealing with almost all the oppressed countries were passed but space does not permit me to deal with them all. In passing I can but mention the very capable delegation of four men from Indonesia—the 'Dutch East Indies', also the very fine speech made by the Arabic delegate the intelligence and the ironic humour of the Negro, Lamine Senghor, from Central Africa the clear and uncompromising address of Professor Guio Mighioni, Member of the Italian Parliament and opponent of Mussolini—and consequently in exile, the untiring activity of the Korean nationalist delegation, the South African delegation consisting among others of a delegate from the South African Trade Union Congress, and a Negro delegate (a Communist)

who did not believe in the professions of his white colleagues. There were also Negro delegates from many different sections of Africa.

The student organisations represented in the Congress submitted to the Executive a request to have a student representative in the Executive and to aim at the unification of the youth and workers' movements of the world.

It is difficult to end this review without mentioning the silent and intense work of Messrs A Gibati and Virendranath Chattopadhyaya, whose organisational work had been responsible for the success of the Congress. Especially the latter, our own countryman, who, an exile from India for over 25 years, is untiring in his work for India and unflinching in his optimism.

DR HELENA LANGE

By AGNES SMEDLEY

TO do justice to the long and creative life of Dr Helena Lange would necessitate writing a social history of Germany for the past three quarters of a century. For not only is she a product of that period but she is one of the forces that gave it colouring and tendency. That social history, if written would reach down to the present and find her a woman of 78 sitting at her desk editing 'Die Frau' which she founded over thirty years ago, reading and reviewing books, receiving callers granting interviews, and carrying on a large correspondence dealing with the woman's movement and with the education of women. In that three quarters of a century we would find her, one of the truest representatives of the German spirit, standing in her secure, uncompromising strength scanning the horizon for the oncoming generations of free educated women, a woman who as she today says, stands at the sunset of her life, and yet who is filled with a surging energy and idealism and with a marvellous, permeating humour seldom to be found in age.

Who and what she is may best be expressed in the words of the University of Tübingen when, after the War, it conferred upon her the honorary degree of Doctor of Political Economy "in honour of her services as leader and pioneer of woman's work in national economy."

She is further the woman who, as Dr Gertrude Baumer, her biographer, has said, 'stepped out fearlessly upon land that had not been trod before, and cried into the emptiness not knowing if even an echo would answer.'

The courage it took to do this cannot be conceived by us today, with higher schools of learning and all professions open to us. But in the last quarter of the last century such a step called for not only courage, but also scientific knowledge and training that could compete with and defeat men on their own grounds. All this Helena Lange possessed. Just how and why it happened we do not know, for we never know what causes one woman to break through all bonds and impediments and rise to be a power while

girls brought up by her side and with the same opportunities blend with the generality and remain mediocre. It may be that a part of her elemental energy may be traced back to her peasant ancestry. We see her in her childhood in north eastern Germany, growing up and studying in the elementary schools with girls and boys alike, living a life somewhat freer than that of most German girls of the time. At the age of fourteen we see her reading voraciously, with the photographs of Garibaldi, Körner and Schiller over her study table. The atmosphere about her was vigorous, for she had been born in the historic year of the German Revolution, in 1848.

When she was fourteen her father sent her to Tübingen to the south to study for a year in the home of a pastor who was a Professor of Theology in the University there. In that home she learned a lesson which, she says, was the beginning of her life's work on behalf of women. She saw a home in which men had their afternoon coffee in the dining hall, the women waiting tables and then drinking their coffee in the kitchen in which no woman was permitted to participate in the conversations of the men in which no woman was entitled to study, converse or make any pretension to independent thought. The wife of the pastor even warned her young girl guest against letting it be known that she had read so much or that she held independent ideas. Such girls never found a husband! That was says Helena Lange in her 'Memoirs', a picture of German home life of that period, and one that forced her, at that young age to ask the women "but why do you permit it?"

Within a year after this experience in Tübingen she was left an orphan and forced to stand almost entirely on her own feet—no easy thing in those days, especially for a girl. We find her coaching little girls in their studies, and at the age of eighteen studying to be a teacher in an Alsatian Pension. The teachers' course lasted six months—such was the superficial training for women teachers in those days.

After teaching in southern Germany for five years Helena Lange came to Berlin and began the life that was eventually to place her at the head of the woman's movement. That was in 1871, when she was a young, energetic woman with the future before her. Academic study was impossible for a woman in those days, but she studied alone and with private teachers. Kant and Schopenhauer

were her guides in philosophy, Lotze and Wundt in psychology, and Lessing and Schiller were as friends to her mind. Goethe was for her, as for most Germans, the Bible. With an apple and a sandwich she stood for hours in a line before the Imperial Opera, waiting her turn to buy a fifty pfennig seat to hear good music. From her hard earned money she paid for lessons in Greek, Latin and Mathematics. Self discipline in her intellectual life, precision and fundamental thought and work were rules of life to her, and the time came later when Latin and Greek were as familiar to her as her mother-tongue, and when she was a master of mathematics.



Dr. Helena Lange

The position of women of Germany at that period is best summarized in her 'Memoirs', a book which is a marvellous study of social forces from 1848 to the present day. She shows us a society in which the old home activities and industries of women were being destroyed by a new industrial civilization, girls were forced to make their own living, and yet they did not know how. She shows us, also, a large class of wealthier middle class girls, sick of the emptiness of their lives, seeking relief in dilettantism in music and art, in the conversation of the tea room or the salon, women who, by rigid social custom were prevented from doing any work.

outside the home, from seeking any creative outlet for their energies, or from earning any money. As in India today with so many women for a woman to earn her own living was regarded as a thing of shame although it is almost impossible to understand from what perverted psychological source such an attitude comes.

In any case it was upon this emptiness, this distress and this superficiality in women's lives that the woman's movement had declared relentless war. The General Association of German Women had been founded in 1865 and when Helena Lange came to Berlin she came into intimate contact with some of its leaders. By coincidence she also came into touch with a small group of liberal thinking men and women and their association was a food to a hungry soul. They not only had liberal educators and writers among themselves, but they were further fortified in their position by the appearance of John Stuart Mill's book, *The Subjection of Women*, which had just been translated into German. Mill held as is well known, that the subjection of woman was not only an injustice in itself, but a serious handicap in the development of our race. Margaret Sanger a more modern writer, has expressed it more fundamentally in the phrase 'A woman enslaved cannot but help give a measure of bondage to her children'. Mill demanded that all economic, legal and political restrictions upon woman be removed, and that all schools, universities and professions be opened to them.

Helena Lange was deeply impressed, but she took a position that has run like a red thread through the years of her rich and varied life and without which it is impossible to think of her or of the German woman's movement. It was that not only is there certain public work that woman is quite as capable of doing as man, but that there is much work that women and women alone are best able to do, for instance social welfare, certain educational activities, health work and so on. In other words, all work in which the spiritualized and sublimated mother instinct may be creatively expressed.

We can almost see her in those fresh early years of her life tall, blonde blue eyed, trim, restless with energy, teaching for hours to make enough money to live and study, studying ceaselessly to prepare herself for better service, questioning all things

from philosophy and religion to the social order of society—qualities that remain with her on her up grade to a Century.

She became a teacher in a Teachers' Seminar of a girls' school in Berlin and later she became the director of the entire school. She remained there for fifteen years, and this period of the school was marked by a lengthening of the course of study for both girls and for the teachers' seminar, to giving the instruction a sound scientific basis and the lives of the students a goal and a purpose.

During this same period she was active in the woman's movement, was one of its leaders and was executive of the Berlin Association of Women Teachers. The thing that brought her directly into the open battle field however, was a brochure known as the 'Yellow Pamphlet' which she wrote and addressed to the Ministry of Education. This was in 1887, when she was 34 years of age, a woman ripe in knowledge and experience. With this pamphlet began the public fight that lasted for many years and that made her name identical with a program and a central point of struggle in the woman's movement. In this pamphlet she demanded, among a number of other important reforms, that *Gymnasiums for women*, the same as those existing for men, be created. And that the direction of girls' schools be placed in the hands of women teachers. Furthermore, she demanded that the teaching of German and of religion be placed in the hands of women because men pervert the teaching of these subjects in so far as women are concerned.

Such a shock! The German men teachers especially, were horrified at such demands, Helena Lange was challenging the will of God (so many men get God and themselves confused) and was striking at the very foundations of morality, religion, the home and the purity of women. Volumes could be collected of the articles they wrote against her, and they formed an association for fighting the emancipation of women. One has to smile—for the Germans were so like so many Indian men of this year of our Lord, 1926. The Neanderthal mind is the same in all ages and under all suns.

Once having laid down a scientific program, Helena Lange with characteristic scientific thoroughness began to support it by facts and figures. With the help of the German Empress Viktoria she went to England and

studied at Newnham and Girton Colleges, both of which were being conducted most successfully and under Woman management. Her book "The Education of women" appeared in the same year.

When she returned from her trip abroad she with a few other German women addressed a petition to the Humboldt Academy in Berlin asking that women be admitted to scientific courses. The Academy, under the direction of professors sympathetic to the woman's movement, granted the request, and Helena Lange was given the responsibility of building and directing the courses for women. This she did, and for the first time scientific courses of a higher nature were opened to German women. She carried on the work for five years. But there were no examinations at the end, and women who wished to get a university training had to go to Switzerland where they studied, took their degrees and then returned to Germany to practise their professions.

Helena Lange never rested. In 1890 she founded and was president of the German Women Teachers' Association an organisation whose purpose was to carry the fight further. Its foundation heralded the awakening of women teachers to their duties as educators and as leaders of women. Its demands covered, reform in elementary girls' schools, the founding of Gymnasiums (high schools) for women, an increasing influence of women in girls' schools and in school management, the placing of German and of religion in the hands of women, the admission of women to the universities, the establishment of institutions for the professional or trade training of women, the establishment of teachers' training schools on a sound educational basis instead of the two years then existing.

Apart from her intense activity in placing and supporting this program before the public, her next step of importance was to found "Die Frau" (The Woman) a monthly magazine which she, in cooperation with Dr. Gertrude Baumer still edits. It was then as now a magazine that embraces every phase of woman's activities in all lands, and is the most important source of information concerning women's activities that exists.

Although the point of attack for a large body of men she was yet a personality who was respected by many influential professors and officials. The Ministry of Education had held a number of conferences with her, and

her educational program was discussed at length. In the end she succeeded, and in the same year that she founded "Die Frau" the Ministry of Education sanctioned the founding of the first girls' gymnasium in Germany. She was made director of it as well as the instructor of Greek. She transformed her courses in the Humboldt Academy into Gymnasium courses, and began work with thirteen pupils. Of these few girls, six came from the Humboldt Academy and were advanced students prepared to study for the university matriculation examinations at the end of their course.

The propaganda against the Gymnasium was very great and few parents would permit their daughters to attend. Men teachers wrote that they bent double with laughter at the grotesque idea of the Gymnasium. But Helena Lange was clear visioned enough to expect this, and with the full burden of the historic experiment resting upon her shoulders, spared neither her body nor her mind. It was three years later—in 1896—that the first six girls formerly from the Humboldt Academy—appeared for the university examinations. When the results were known, each one had passed with honours, the examiners exclaiming that their work was superior to that of most of the men students. Whether the men teachers bent double with laughter again we do not know, but we do know that groups of men students from other universities telegraphed their congratulations to those first six girl pioneers. The Berlin university was opened to women, but it was not until 1899 that the medical profession was opened to them and only in 1906 that they were permitted to appear for the State's Examinations for teaching the highest subjects.

One would think she had enough to do with her educational work. Yet in those days the education of women was a problem intimately connected with women's advancement on the whole. To really place it upon a secure foundation, meant tireless and never ceasing work in the women's movement. The year after the first Gymnasium for girls was founded, the Council of German Woman Associations came into being, and shortly after that Helena Lange became, and for many years, remained its president. At the same time she was on the Executive Committee of the International Association of Women Suffrage attending their meetings in

Paris, The Hague, Geneva, Stockholm and Dresden. In 1904 in Berlin, and in 1914 in Rome she headed the German delegations to the international congresses.

The German woman's movement on the whole has from the very beginning been characterized by its strong social tendency, in contrast to the strong political tendency of the woman's movement in such countries as England and America. It concerned itself chiefly with inner problems, such as social welfare, youth welfare, working mothers, unmarried mothers and illegitimate children, divorce, marriage and sexual ethics, and the education of women. Many of these problems were not even touched upon by American or English women until very recently as for example unmarried mothers and illegitimate children, marriage and sexual ethics. But even in the days when respectable women were not supposed to discuss such matters, German women had frankly and honestly faced them. It was their propaganda that spread over to the Scandinavian countries and caused the latter to pass the first legislation protecting illegitimate children and the unmarried mother.

Helena Lange's chief interest was always education, but as President of the Council of German Women's Associations her activities were broad. One of her books is entitled "The Woman and her Modern Problems," a work dealing with social problems such as mentioned above. And it was her philosophy, her Weltanschauung, that coloured the entire German woman's movement and distinguished it from the movements in other lands. It is because of this philosophy that she has become known as the theoretician of the woman's movement. This philosophy may be very briefly and incompletely summarized as follows:

There is a spiritual, as well as a physical, difference between the sexes, and although women may do many different kinds of public work as well as men, yet they are especially fitted and destined for different spheres of activity. The very essence of woman is motherhood and all that woman does in her cultural development or activities works through her as a woman and as a mother. This does not mean that every woman must be a mother, physically, to possess this quality. Instead, there is a psychic motherhood which in the cultured woman finds expression in all she does. A woman may express her mother instinct in

her own child or in work for the children of other women or in both. In fact, it is often the motherless woman who is the best mother, the best teacher. This mother instinct always lies in readiness in the being of woman, and all culture means its spiritualization. It is this power which gives such tremendous driving force to the social activities of women today, and it is this force that must be awakened and used in all branches of our life if our civilization is to be more than a mere brutalized machine in which hatred and war are ruling features.

FURTHER

Woman's "place" is, therefore, not an external, but an inner and spiritual experience, she says. Die Baumer, her biographer, says that "God may be worshipped not only in Jerusalem, but in all places and at all times." Or, we may say, God may be worshipped not only in Mecca or in Benares. So it is with woman—her "place" is not just in the home, not just here or there, but wherever she can do good and use her powers and abilities best. Where that is, is for the woman herself to decide. There are many women who may wish to reach the same goal as men, for such the road lies through the Gymnasium and the University. There are others who will wish to pass through the women's schools, or the trade or special professional schools and enter work that is in the external form "woman's work." But wherever woman is, the effect of her work is and must be different from the work of men.

FURTHER STILL

In all this there is no place for antagonism between men and women when once women are free to choose their way of life. The bond between man and women must not only be that existing between husband and wife, but it lies also in their broader cooperation in the building of our cultural life and our civilization upon other foundations than they stand today. This civilization, as it is developing, is going to draw woman more and more into social life, for the old home activities of woman are being replaced, or have already been replaced, by modern inventions. Woman's life, as a consequence, is becoming narrower and emptier, and the only way of meeting and equalizing the situation is for them to

take part in all activities—in the professions, in social work, in education, and in politics. This new development is not evil just because it is new, on the contrary it is a valuable addition to our human history and marks the entrance of a new force in our external life that is capable of transforming the face of society.

Writing in her Memoirs, Dr. Lange says:

"Each spiritual movement has been called at one time a stupidity. So with the woman's movement. But whoever has known this movement that has become a force in modern life a force that has spread over all cultured lands cannot belittle it. Its foundations are those that will be deepened by time: they rest on the instinct that lies at the heart of woman—the instinct for the protection and care of the human race. It is this force that will make this movement endure and triumph over ambition and the hunger for power over hate and materialism. It is this merciful mother instinct in which lies buried the physical and spiritual being of mankind and which nourishes mankind with its blood that can build a new world. When we begin to build a new world upon this foundation—a foundation upon which all our historical development must rest—when our civilization in other words 'comes from God' it cannot be destroyed.

So it is that she at the sunset of her life works today, with this deep and unshakable conviction as the starting point from which she approaches all problems.

It is said by many today that her work is finished that the day of feminism is passed. They say that the pre-War period in Europe was the period of the emancipation of woman with Ibsen as its dramatic prophet, and that the woman's movement in those days coloured even the Socialist movement. They believe however that this problem is at an end because the chief problem since the War is the struggle of the working class for emancipation, that this is the period of the class struggle and not the sex struggle. They further hold that the working woman has nothing in common with the middle or upper class woman who only exploit her and that the problem of the higher education of woman never applied to the working woman.

All this the writer believes—in part. The philosophy of Socialism—whether Anarchism, Communism, or Socialism—recognizes class solidarity and not sex solidarity.

This is the outstanding problem of this period and it will not be settled until it is solved, whether it be within ten or within fifty years.

But granting all this, it cannot be forgotten that right within the revolutionary working class there is a woman's problem. All is not economic. Combined with the fundamental problem of the fight for food there are instincts as old as the first amoeba, to be dealt with. The members of the working or upper class have inherited the master and owner hip psychology regarding woman. Working class women do not have much better treatment at the hands of their husbands than do middle and upper class women neither in the intellectual or sexual meaning of the term. There are working class women who also wait on their husbands and his guests and then have their coffee in the kitchen. Generally do without coffee because there is not enough to go round. They do not share in the conversations go to meetings nor do they study. They, as are middle and upper class women are regarded as convenient pieces of household furniture and they are often treated with as little respect.

Here it is that the philosophy of Helena Lange enters within the heart of the working class movement. Although not a Socialist her philosophy is so deep and universal that it applies to all classes at all times. And even with actual practical modern day problems she is not a force to be shoved aside just because she happened to have been born 78 years ago. Through her magazine "Die Frau" she is today stepping out upon the open battle field for a problem that touches women it matters not what their class. She has but recently written that the sore spot of woman's freedom is not with the professional woman but, instead with married women and the mother in the home. She has many women friends who are physicians and she has documentary proof for the statement that much illness of women, nervous and otherwise is due to the sex treatment of the wife by the husband. The married woman is a sex slave, without autonomy over her own body, her husband takes it for granted that she is there for his personal use when he and he alone wishes it. If the woman resists, violence is used. The old emotion of ownership enters and it is not only intensified by marriage laws and by social custom but by woman's

economic dependence upon man and by the sanctity that society gives this dependence

Thus we find Helena Lange at her age, a woman whose life has been marked by a rigid sex morality tearing down the curtains before a problem that many people consider too sacred to discuss. It is not 'sacred' at all but is a secret shame that must be exposed. Not only in Germany, but it is understood India may turn its eyes inwards.

Helena Lange says the object of her life's work has by no means been achieved. She did what was before her to do. But the direction of girl's schools today does not yet lie in women's hands as it should. And there are many, many problems affecting the external and personal lives of women that must be solved. The woman's movement, she says, is in the beginning, not at the end. She continues to wield her pen with unremitting clarity. This keeps her very busy, keeps her working, travelling when necessary, keeping in touch with the woman's movement. She has resigned as President of the woman's movement—and she has a touch of

that incomparable humour when she says 'Yes, I thought it best to get out early and have them say, Oh isn't it too bad', instead of waiting and having them say, 'Well at last she's resigned!'

As this is being written a fight is in progress in the Hamburg Senate because of the plan to call a girls' Gymnasium the 'Helena Lange Gymnasium.' Certain Neanderthal gentlemen say that the name 'Helena Lange' means a program that they are opposed to. But the replies given by the defenders of the plan, and by the press show that the plan will materialize, for the Germans to day realize at least in part, what Dr Helena Lange has meant in the cultural development of women. As one newspaper stated:

'She was a woman who filled the empty lives of countless women with meaning and a high professional ethics. Her work was positive and constructive in the best meaning of the word. She belongs to those Germans who have represented Germany in the deepest and most scientific meaning of the word.'

AN ENQUIRY INTO THE EARLY HISTORY OF CHANDERNAGORE AND THE PROBLEM OF THE LOCATION OF THE FIRST FRENCH SETTLEMENT IN BENGAL

THE small town on the left bank of the Bhagirathi that goes by the name of Chandernagore has been known as such for the last two hundred and fifty years or the most. As regards its previous history or its possible antiquity no definite information is available. The name of the place began to be mentioned only after the advent of the French and even then for the first fifty years or more its history is almost a blank.

THE ANTIQUITY OF THE PLACE AND THE ORIGIN OF THE NAME

There is no record from which we can clearly ascertain how old the name is, nor do we know of any reference to it that may carry us beyond the time of the arrival of the French. So far as it is known the very first mention of the name occurs in a letter dated the 21 November 1636 written by Martin Deslandes and Pelle to the then Director(1). There is also a map prepared by Brouck somewhere previous to 1664 and published in 1726 which bears a flagmark indicating the place and also shows the factory there. But

this is supposed to be a later interpolation(2). Certain old mss. and printed books speaking of the locality mention other villages such as *Boro Ahalsam Gondolpara* and adjoining the latter, *Paikpara* but not Chandernagore.

Thus *Manasa Mangal* written about 1495 A.D. by Vipradas speaks of *Boro* and *Paikpara* (3) and *Kavilankhan Chandi* a work now almost three hundred years old in describing the places on either side of the Bhagirathi mentions *Gondolpara* (4). From the description it can be easily understood that *Boro* is the same place which goes by that name even today and is included within Chandernagore and which used to be called formerly *Borokishanpur* or *Krishnapur* and that *Gondolpara* is the locality of the same name that is now on the southern side of the town. Another work *Digvijaya Palasa* narrates that in very ancient times a fisherman king lived at *Ahalsam* (5). This *Ahalsam* also can be no other than the village which bears the same name today and lies on the western outskirts of Chandernagore. For the book mentions also in the same connexion names of other contiguous villages such as

Jagaddal Singur and Haripal. The story of a fisherman being king may not be altogether a myth. For from prehistoric times the region covered by the modern district of Hughli has been mostly inhabited by fishermen (6). I have heard that there is an old ms dealing with the story of Srimanta and Chandri which contains the line "He installed Borachalan at Boro" (7).

I enquired of Pandit Hara Prasad Satri and also of Prof Jadunath Sarkar but neither of them could tell me of any work either in print or in ms. anterior to the 17th century which mentioned Chandernagore by name. From all this it is natural to conclude that at the time of the composition of the works which speak of Boro Gondolpara and Khabani and yet do not mention Chandernagore those villages were not grouped together under the common name of Chandernagore and possibly there was no place at all called as such. Otherwise we would expect the poets to have included that name also in their description of the locality.

In 1676 Streynsham Master Agent of the British East India Company who later on became Governor of Madras came to see the settlements in Hughli and in referring to the French settlement there he speaks of it as covering a large tract of land (8).

So we see that at the time when the locality was not yet called Chandernagore even then there existed the villages known as *Ahalasani* (*Gondolpara* Boro and such others). The name Boro is said to have come from a variety of paddy called Boro that used to grow there formerly. This may or may not be true. However Boro was the chief station of the Pargana of the same name which formed part of Satgaon (9). The Pargana of Boro was itself a big Pargana in the Hughli district. Even now the name is used in legal transactions. Gondolpara was the property of the Nawal Khan Jehan Khan. It was given to the French Company on lease (10). Several other villages of the locality such as *Salanera* *Chack Nasirabad* *Gany Sukhrabad* seem also to be old enough. At least the antiquity of Ahalasani is beyond doubt, since as I have already pointed out it is mentioned in a work a thousand years old. The few other villages that we speak of now do not figure in that book. This is because it may justly be advanced that the book was concerned with the description of places only on either bank of the river and therefore those that were not exactly on the coast but lay somewhat in the interior did not naturally come within the poets' purview. Furthermore it is to be noted that the entire country was under one government and there was no special need to select some particular villages and group them under a common name.

From these facts we can safely conclude that the name Chandernagore was given to the group of villages consisting principally of Boro-Kishanpur Khabani and Gondolpara when these came all together and at the same time into the possession of the French just as modern Calcutta was formed out of the villages Sutanati Kalikata and Gobindapur when they passed into the hands of the British. Besides those villages Chandernagore might have included two or three other villages also such as *Sabanara* *Chaknasirabad*. However there is sufficient reason to believe that the entire country covered by these villages and the neighbourhood on the left bank of the Bhagirathi was generally called Hughli (11).

It is difficult to determine how and by whom the name Chandernagore was first given. There are three legends current on the point. Firstly, many have stated that Chandernagore comes either from "chandra (moon) or from chandan (sandal wood) in the previous case the name is properly Chandri nagar and in the latter case Chandannagar (12). But as for the reasons why *chandra* or *chandan* was chosen as the designation of the place no definite statement is found anywhere. Only a local newspaper *Prajabandhu* says that the name *chandra* was given because of the contour of the place which is similar to the low like crescent moon on the forehead of the Lord Shiva (13). A French work names the place as *Ville de la Lune* and in fact a look at the map of Chandernagore viewed from the Bhagirathi would seem to justify the epithet. But most of the writers favour the idea that Chandernagore was so named as it was a land of Sandal wood—*ville du bois de Santal*. Indeed a considerable trade in sandal wood was once carried on in this place and there is evidence to show that the article was even exported to foreign lands from here (14). We also find it mentioned that in later days a certain kind of red coloured wood used to be exported in large quantities from this place and this may be either *Bakun* or red sandal (15). Further more it is known that Rudra, the saintly king of Nadia, procured sandal wood from the vicinity of Hughli (16). Samibu Chandra De states authoritatively that once sandal wood used to grow plentifully in this locality (17). So we see that either of the reasons adduced to explain the origin of the name of Chandernagore may be valid but it seems more probable that the second one that is to say the place having in it a sandal forest or its being a trade centre in sandal was what gave the name. This view gathers confirmation from yet another source. Sir William Jones who was often invited to the festivities held in the palace at Garut says in one place of his diary that he French used to decorate the town after the fashion of Chandan so lipoae dham and hence the name (18). If this be a fact then it agrees with the view which holds the name Chandernagore to come from sandal or *chandan*.

As to who first gave the name no record expressly says anything. Some opine that the name was given by Deslance. The only proof I have been able to find in support of this opinion is that the name is mentioned by Deslance in 1696. However if the proposition that the name Chandernagore came into existence only with the French occupation happens to be true then on that basis it is reasonable to conclude that the name was first given by a Frenchman be it Deslance or somebody else.

Chandernagore is otherwise called *Parash-danja*. The origin and the age of this name also is no less uncertain. The locality was bounded on the East by the Bhagirathi and on the other sides mostly by marshes and low lands (19) so the name *langa* (upland) is quite appropriate and as the French were occupying the place it was naturally *Parash-danja* (the Bengali word for French is *Parash*) which later on corrupted into *Parash-danja*. This is all that can be said in the matter. I have seen a document in Bengali of the year 1175 (BS) with an indistinct Persian seal on it and with the signature in Persian of Muhammad Wazid Hassan which contains the word *Parash-*

danga (20) Clive used the word *France dongry* in a letter to the Nawab dated the 30th March, 1767 (21). This is also a corrupted form of *Farash danga* which name thus seems to be as old as the beginning of the French settlement.

WHEN AND WHY THE FACTORY WAS ESTABLISHED

AT CHANDERNAGORE

There is a difference of opinion as regards the time when the French established the first factory in India for the purpose of commerce and also as regards the original place whether it was Chandernagore or not. The reasons for establishing a business centre in Bengal are not less variously interpreted. It is, however, quite natural to suppose that the same reasons that is to say the same advantages which prompted other European nations to choose the banks of the river Hugli or places in and about the town of Hugli as trade centres made the French also establish a colony in the same locality. There can be no doubt that what tempted these foreigners to come and establish themselves here was the abundance of Bengal's natural and industrial products.

It was Caron the first director of the French Company who saw the possibility of exporting from this place valuable commodities and therefore sent Deslande to establish a centre (22). We know from another source that samples of various articles had already been sent perhaps for the first time from Bengal to Pondichery in 1680 and in the following year Martin had despatched a ship and a man named Deltor with 40,000 ecus (23). Another year passed and Deslande arrived with the commission to establish and organise a factory, which was first started at Hugli (24). Historian Keplin says that Deslande in the beginning chose his place at Bandel near the Portuguese Factory (25).

One of the reasons for locating the Factory here was without doubt to procure the beautiful Muslin of the place which was so much prized by the luxury loving French people. In old times Chandernagore produced Muslin in abundance and this article as well as many other varieties of cotton fabrics were exported in large quantities (26). Later records show that Chandernagore cloths could be sold at a greater profit than the cloths of other places (27).

According to English records the establishment of a factory in Bengal by the French East India Company was a matter of sheer accident. It is said that in 1673 a fleet despatched by de la Hève, while returning to San Thome was overtaken by a severe storm and one ship, *Flemen* by name, instead of heading towards the Coromandel was driven astray towards Baleswar. This vessel was then attacked and captured by three Dutch vessels and brought to Hugli. It is the crew of this ship who built a small house near the Dutch Factory at Hugli and started the first business (28).

This bit of history is not found in French record and it does not explain the real reason for an organised effort at trade by the French Company. The story however may not be false on that account. For about 15 years before the Company's claim by established itself in Bengal that is to say in 1673 or 1674 Du Housa had secured a plot of land in Chandernagore about 1½ leagues (29) to the South of Hugli. We also know that in 1673 the French had bought for Rs 401 a village with an area of 20 arpents (30) which is situated now

in Chandernagore and to the South of Chinsura (31). A different record says, however, that the plot of land was not more than 20 arpents and was a part of Boro quichempour (Borokishanpur) (32). The Factory Records of Hugli state that the French built a small house near the Dutch Factory and that they were driven out from the place through the machinations of the Dutch who by presents and petitions won over the Musalman Nawab. This was however the excuse the French gave in quitting the place but the real reason was that they could not raise there any more loan. They departed with a debt of Rs 8,000 (33).

Streynsham Master who represented the British Company came to visit the Hugli factory in 1676. On his way back he is said to have crossed a garden belonging to the Dutch (called, Dutch Garden) about 2 miles away from Hugli a little farther on he saw a large plot of land where he himself says the French had formerly built a factory the gates of which were even then existent. The land was at that time occupied by the Dutch. On the way he passed by a few thatched houses (34). C R Wilson says that the Dutch Garden was within what is now called Chandernagore (35).

L S O Malley identifies the factory described by Streynsham Master with the small house near the Dutch Factory at Hugli referred to in the Hugli Factory Records. He says furthermore that this house was situated just to the South of Chinsura, along the northernmost boundary of Chandernagore (36). Mr Bradley Birt also supports the view and thinks this to be the original place occupied by the French on the bank of the Bhagirathi (37).

Thus two of the older writers agree in stating that the French Factory or house was near the Dutch Factory or Garden. But one of them places it at a distance of two miles from Hugli while the other includes it within Hugli. It is difficult at the first view to regard both the statements as one. But there can be no doubt that the statements of the two later writers, O Malley and Bradley are one and the same. The relation of Chandernagore to Hugli is a matter which often raises considerable amount of uncertainty in the minds of the enquirers into the early history of Chandernagore.

As a matter of fact, before they permanently settled in Chandernagore the French had a Factory for some time at Bandel (38). Also it is true they had already commenced their trading business from there. But I have gone through many historical records both in English and in French, and I have nowhere come across anything to show that that concern lasted long. Some old French records use however the name Hugli instead of Chandernagore but the place referred to is evidently what is now-a-days designated as Chandernagore when they speak of Chandernagore as a dependency of Hugli—"ce lieu de Chandernagore de la dépendance d'Ougly" or "ce lieu de Chandernagore de dépendance de cette ville et Gouvernement d'Ougly"—they do not mean that Chandernagore was within the jurisdiction of the Factory at Hugli. Boro kishanpur which belongs to Chandernagore and is within the Pargana of Boro, is similarly described as being a dependency of Satgaon—"Borokishan pour capitale du paragonne du Boro, dépendant de Satgaon" (39). Paul Macpherson, a French historian says on this matter that for a very long time people used to call the French

colony by the name of the neighbouring place Hugh (40) Laureat Garcia also writes in support of this view in his journal that the entire re., on lying on the western bank of the Hugh and even Chinsura was called Hugh (41) H. Weber also says that in all legal documents of that time Chandernagore was mentioned as Hugh as it was contiguous to the latter place (42)

The second time that the French came and established a Factory in Chandernagore was in 1683 A.D. Many historians assert that this was the time when the French founded their colony and town and received the grant from the Mogul Emperor (43). It is true that it was in 1683 that the French bought from Aurangzeb a plot of land measuring 912 hectares (44) for the sum of Rs 4,000 and with the permission of the Emperor began their trade in a systematic manner (45).

This book mentions only the purchase of the plot but nothing about its extent. So far as I have been able to find out, the plot had noth's area. Yet there can be no doubt also as to the fact that in 1673 or 1674 a man named Du Plessis had bought a plot of land and set up a factory and that this was the earliest and the first attempt (46). The name of this Du Plessis is not however found in any record but that the French first came to Chandernagore in 1673 or 1674 may be gathered from many historical sources (47). Taus S. C. Hill, Nicolas Manucci, James Grant, Charles Stuart and others fix the time of their arrival as 1676 while G. B. Maitland gives one to understand that this first batch came and did not at all return (48).

Streynsham Masters observations however lend support to the view that they came in 1673 or 1674. The year 1683 is usually taken as the time when the French got the Farman from the Mogul Emperor. But in reality this was not the final Farman but only a permit to set up a Factory. The real Farman was obtained only in January 1693 after a good deal of struggle involving much correspondence and much expenditure extending years since 1689 (49). Cordiers notes, however puts the year as 1693 (50).

The man who came on the second occasion as the chief representative of the Company was the reputed founder of the Factory at Baleswar Desai, by name. Although he was not the pioneer yet he it is who has appropriated till now all the glory of having laid the foundation of Chandernagore. The most curious thing here is that it was also the same Du Plessis who got on lease a plot of land at Baleswar from Ibrahim Khan Nawab of Bengal and established a Factory there none the less many historians consider Desai as the founder of the Baleswar Factory (51). Desai was born at Tours sometime between 1640 and 1650 as the son of a family of nobles. He came out to India in the reign of Louis XIV as a member of the French East India Company. He married subsequently a daughter of Francis Martin the founder of Pondicherry (52).

The story of the French settlement in Chandernagore, as it is said in Bengal told in brief stands thus. In 1673 or 1674 Du Plessis secured, with the permission of the Nawab Ibrahim Khan a plot of land lying on the northern side of what is now known as Chandernagore and about four miles to the South of Hugh and erected a factory there, which was fortified subsequently perhaps in 1674, for protection against enemies (53). Then

the Dutch managed to win over the Nawab by presents and persons and drive out the French or perhaps the French left the place of their own accord for reasons of convenience. In 1687 Desai created a small centre at Bandel and started trade business. Later on as he had discussions with the miss naries of the Augustinians (54) or perhaps owing to some other inconvenience (55) he left the place and tried to remove to Hugh (56). But he could not secure a suitable plot here and so petitioned to the Nawab asking permission to erect a separate Factory in the same plot in Chandernagore which Du Plessis had bought. The Dutch came to know of this and once more wrote to the Governor of Hugh and the Nawab. As a result, the Company was at first refused permission. Finally however through the intercession of Gregory Boulet the Company got the permission to trade free of duty on paying a sum of Rs 40,000 to the Mogul govt. and on the same terms as accorded to the Dutch. A merchant named Maccarah rendered great help in this matter. It was settled that of the Rs 40,000 a quarter should be paid immediately and the rest in instalments of Rs 5,000 a year on an interest of 3½ p.c. The interest, however, was subsequently reduced to 2½ p.c. The petition for the Farman was submitted in the beginning of 1689 the acknowledgement of receipt came in November 1691 and it reached the Nawab through the Dewan in Jan 1693 (57). It was from this time that the French East India Company possessed a large proprietary right in Chandernagore and this was, as all historians agree, how the first foundation was laid of the French rule in Chandernagore.

(To be concluded)

(1) La Compagnie des Indes Orientales.

(2) Diary of William Hedges Esq. Vol. III. Wilson in his Early annals of the English in Bengal Vol. I gives a map of the Hugly river in the 16th century which shows Chandernagore. But it seems certain that the place was not known as such at that time.

(3) On the right was Hugh and on the left Bhatpara, to the west was Boro and to the east Rankinada. Mulajode and Garula were also soon passed and to the west lay now Pakpara and Bhadreswar. Manasa Mangal by Vipradas.

(4) Sadhu carried fresh water on to the boat. The chief shouted "Row on row on." Sadhu rowed past Garula and then Gondolpara. He rowed past Jagadial and reached Na-para. *Harikantian chandi*, edited by Akshaya Ch. Sarker.

(5) *Khalasani mahagrama yatra raja cha dhu arah.* "Banglar puratriti Part I.

(6) Bengal District Gazetteer—Hoojly Vol. XXIV.

(7) I had not the opportunity to see the work myself. Sreejit Jogendra Kumar Chattopadhyaya, asst. Editor of Hitabadi informed me of the ms. which he had seen at the house of the late Pandit Raghunath Vidyahusan of the village Dhanakhera, near Salgolia, in the district of Bardwan.

(8) Diary of William Hedges Vols. II & III.

(9) The author mentions Hugh Baranagore and other places and would certainly have mentioned Chandernagore had he come across the name.

(10) Putta of Raja Raju Choudhuri, found among the
at Pondicherry

A PRAYER FOR FREEDOM

By SISTER NIVEDITA

Bethink thee how the world did wait
And search for thee through time and clime
Some gave up home and love of friends
And went in quest of thee self banished
O'er dreary oceans, through primeval forests
Each step a struggle for the life or death
Then came the day when work bore fruit
And worship love and sacrifice
Fulfilled accepted and complete
Then Thou propitious rose to shed
The light of FREEDOM on mankind

Move on Oh Lord in thy resistless path
Till thy high morn overspreads the world
Till every land reflects thy light,
Till men and women with uplifted head
Behold their shackles broken and
know in springing joy their life renewed

KASHINATH NARAYAN SANE (1851-1927)

By JADUNATH SARKAR

I

IT is said that when the old Emperor Wilhelm I and Prince Bismarck were standing bare-headed as mourners beside the unfilled grave of Von Moltke, one thought passed through the minds of both—“Which of us will be the next?” Similarly when the news of Rajwade's death on the last day of 1926 followed that of Parasnis in the preceding March the thoughts of all who care for Maratha history turned instinctively and silently to the venerable scholar whose tall taciturn and lonely figure until recently used to be seen walking the streets of Kalyan every morning though in his 76th year. The present writer made frequent inquiries about Sane's health from mutual friends in Bombay and was quite unprepared for the news that he had passed away on the 17th March last.

II

Kashinath Narayan Sane was born in a Chitpavan Brahman family in a village near Bassein in the Thana district of the Bombay Presidency in 1851. After receiving his early education in that locality he entered the Deccan College Puna from which he graduated in 1873. Soon afterwards he entered the Government education service where his strenuous habits of work and love of strict discipline found favour with his superiors and led in a few years, to his appointment as Principal of the Puna Training College which he organised and developed with great energy and success. Then for several years he was Headmaster of the Government High Schools at Puna and Belgaum in succession. While he was at Belgaum the post of Educational Inspector, Southern Division fell vacant and was given

to Raoji Balaji Karandikar Sane felt that his claims to this high office had been unjustly superseded but his appeal was rejected by the authorities* and Sane showed his sense of the injustice done to him by retiring on pension before his time.

Thereafter he devoted himself entirely to the promotion of Marathi literature, especially history. A knowledge of the Marathi language was not demanded by the Bombay University in those days, and Hari Narayan Apte (the novelist) started a scheme for encouraging the study of their mother tongue among College students by granting some scholarships as the result of an examination in Marathi prose and poetry. Sane helped Apte in this good work by acting as honorary examiner for some years. He was on the executive committee of the Historical Society (*Mandal*) of Panaji from its foundation (1910) and latterly its President. Government conferred on him the title of Rao Bahadur.

III

Sane was at College with N J Kirtane (who was afterwards to print the *Chitnis Bakhar* of Shivaji) and Vishnu Krishna Chiplunkar and imbibed a strong love of history which continued all his life. After leaving College he found that the only materials for Marathi history till then published were four or five instalments of the *Chitnis Bakhar* which had appeared in a general literary magazine named *Vaidhyanatar*. He then began to think of bringing out a monthly paper to be specially devoted to the publication of old historical letters. Chiplunkar heard of the idea and urged that in the projected magazine in addition to historical letters old unpublished Sanskrit and Marathi poems ought to be included. After some discussion the idea materialised as a monthly magazine named *Kavyetihas Sangraha* came out in January 1878 the editors being Sane Chiplunkar and Janardan Balaji Modak who took charge respectively of the three sections Marathi historical letters Sanskrit poems and Marathi poems. The size was super royal octavo 48 pages a month—sixteen pages being devoted to each section concurrently from month to month.

The magazine continued for eleven years. Chiplunkar retired at the end of the fourth year but Modak carried it on to the end.

At the close of the first year the editors wrote "Our undertaking has been greatly liked by those who read Marathi from Goa to Karachi and from Hubli Dharwar to Gwalior and the Nizam's Dominions. We have received unexpected support from men of all classes,—from school masters on Rs. 10 a month to Rao Sahibs and Rao Bahadurs and rich merchants. True, the support has not been sufficiently liberal to enable us to conduct this work regularly and without anxiety. But it has filled us with the hope that it would increase.

Among the important helpers were 26 gentlemen at different centres who secured old materials or carried on local investigations, sent old manuscripts or copied and annotated them for publication in the *Kavyetihas Sangraha*. But delay in the payment of subscriptions led to delay in publication till the number for December 1883 came out exactly twelve months later. Then the paper ceased.

But the *Kavyetihas Sangraha* could be proud of its achievement. In eleven years it had given to the world 6300 pages consisting of 22 historical works (great and small) 501 historical letters petitions etc. 19 large Sanskrit books and 10 collections of Marathi poems. As the editor rightly boasts, "This work marked the revival of the national spirit in Maharashtra after the set back and despair following the disaster of 1817. A feeling of national pride was kindled. Everywhere there was awakened the desire to publish old historical works and letters."

Dr Ramkrishna Gopal Bhandarkar a very sober and fastidious critic gave it high praise saying that this magazine had been a revelation to him of how vast an amount of historical material lay unknown in Maharashtra. So also Dadoba. The *Kavyetihas Sangraha* has died but its spirit liveth. As Ramdas said—True my body is gone away but I still exist in the world! Its best title to fame was the long array of its children eg the *Kavya mala* series of Bombay (which printed Sanskrit mss only) the *Bharatharashwa* magazine of Parasnis (two years 1896 1897), Khare's *Atithashik Lekh Sangraha* (1896 1906, 13 vols) Rajvade's *Marathanchya Itihasanchin Sadhan* (1898 19 6 2¹ vols), Vade's *Peshvas Diaries* (11 vols) Parasnis's *Itihas Sangraha* (6 years) Ramdas and Ramdas and

* A writer in the *Kesari* suggests that Government had got an inkling of Sane's strength of character and silent but blazing patriotism and shelved him in that atmosphere of official excitement and suspicion.

Itihas ani Atihasi, besides the publications of the Puna Mandal.*

IV

Besides the collection of Marathi historical letters (*Patren Yadi uaghaire*) which he published by instalments in the *Kayethas Sangraha*, Sane separately printed the *Sabhasad Bakhar* of Shivaji (which went into six editions in his life time), the *Chitnis Bakhar* (of which the volumes dealing with Shivaji's successors were issued by him for the first time, while of the Shivaji volume he brought out a richly annotated second edition in 1924) *Bhan Sahib's Bakhar* (three editions), the *Panpat Bakhar* and Ramchandra Pant Amatya's *Rajmala*. While his editions of the *Sabhasad* and *Chitnis bakhars* are marked by minute accuracy in giving variations of reading and scrupulous fidelity to the original he spoiled the *Bhan Sahib's Bakhar* by modernising and simplifying the text for the benefit of schoolboy readers! This is opposed to the canons of scholarship. A diary which kept in his service days describing the topography and remains of many old places all over Maharashtra has been published anonymously in the *Vridha-jnan-ristar*.

V

In his character, he was an example of the best type of Chitpavan Brahmins,—as G. K. Gokhale was. A stern disciplinarian with a strong and independent nature he was very tidy and punctual in his habits, and gave in his own life a fine illustration

* Pancham Sammelan Britta, pp 113 et seq

of that orderliness, method and minute accuracy which he insisted on in others. In reading his works, as in conversation with him, one was impressed not by the depth of his scholarship but by his admirable precision, methodical habit and strength of mind. Indeed, Sane's sanity was a pleasing surprise among modern Marathi writers on history.

His private life was what one would expect from such a character. His grown up and distinguished son a vakil of the Bombay High Court, died of the terrible influenza epidemic which swept over the world just after the Great War. Sane's heart was made desolate, but his back was unbent. He kept up his regular habit of taking daily exercise by a morning walk. When, in 1924, I paid a visit to Kharan solely for the purpose of seeing him again I found the old man returning on foot from the Durgadi side, a slim, vigorous perfectly erect figure, who struck even a stranger as a commanding personality. Indeed he reminded one most of the late Justice Sir Chandra Madhav Ghosh, whose aged thin but stiff and dignified form could be seen taking his customary walk on the *maidan* of Calcutta every morning almost to the day of his death.

The end was worthy of the man. Sane retained his mental powers to the last. In extreme age, he began to languish, but his brain remained as fresh as ever, and he was ready to examine and accept any new idea. When doctors forbade him to leave his room he took his customary exercise on its floor. For the last fifteen days he gradually grew weaker and weaker and at last sank peacefully to rest in full consciousness, without pain and without repining, like a ripe fruit dropping from its stem.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*]

Portrait of Guru Gobind Singh

I

The frontispiece of your *Modern Review* for March 1927 representing the portrait of Guru

Gobind Singh is the most unbecoming of its kind. It shows him with a shaved head and a trimmed beard. This is quite the reverse of what the Guru actually cleaved. He was never dressed like a Brahmin (shaved head) nor did he look

like a Mughal Emperor. On the other hand, he was always dressed as a hero and a saint, both combined.

SIRASHER SINGH.

II

Please permit me to make a few observations on the portrait of Guru Gobind Singh published in the Modern Review March 1927.

I admit the artist drew this picture all in good spirit and never dreamt of injuring the feelings of the Sikhs. For all his honest efforts I cannot help saying that it was a great failure. It betrays total ignorance of the artist about the Sikh Gurus and their religion. It is very sad that the artist is ignorant of even the fundamental principles of the Sikhs. (1) You can see no Sikh without hair and beard except under special circumstances. He prefers death to the removal of hair. When Banda Bahadur a Sikh hero was asked by the Mughals in his prison to cut the hair of his son with his own hands the former could not bear such an idea and he preferred to see the head of his son cut off along with hair.

I therefore need not write that the Sikh

feelings have been greatly injured to see their great Guru represented without hair. It is quite apparent from the picture that his hair has been cut short.

(2) Secondly the great master always used to wear a crest on his head. And in Sikh history he is always represented with a hawk and indeed he is called the Lord of the white hawk.

(3) He never wore any ear ring and he preached against this custom of the Punjabis. Again the mechanical use of a thing has no place in Sikhism. The turning of the rosary is not a form of worship of the Sikhs and yet this master has been represented with a rosary round his neck.

He is shown here as wearing a type of moustache generally worn by the Mahomedans. One is sure to take this picture for one of a Musalman.

A person outside the Punjab can hardly distinguish a Sikh from a Mahomedan although a Sikh has quite a distinct look.

I wonder why the Bengalees otherwise so widely read, are ignorant of the Sikhs. Is it not indeed sad that they know all about England, Europe and America and very little about their own countrymen?

PHULA SINGH, B.A.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses etc. will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE DEPRESSED CLASSES AND CHRISTIANITY. By PUTHENNETTIL O PHILIP. B. A. Published by the Christian Literature Society, Madras. Pp. 52. Price four annas.

The author has described in this book let the condition of the depressed classes and also what Christianity has done and can do for them.

The author frankly admits that the admission of the depressed classes in large numbers acts as a downward pull on the Christian community and prevents Indian Christianity from coming to its own. It is a serious objection urged against mass movements. (p. 49)

The booklet is worth reading.

THE HIDDEN POWER IN MAN. By M. N. GANESA IYER. Published by P. A. Vinayag Mudaliar & Co. Soucarpet, Madras. Pp. 482. Price Rs. 2.8.

Crude uncritical and irrational

THE VISHNU PURANA. A SUMMARY WITH INTRODUCTION AND NOTES. By J. M. Macfie. Published by the Christian Literature Society for India. Pp. 258.

It is a good and readable summary of the whole book. Some of the points discussed in the introduction are Pantheism plus Polytheism. The Hindu Triad, the development of Vishnu, Vishnu's incarnations, the story of Krishna's life, Heaven and Hell, Sins and Sorrows, Transmigration and Karma, Hindu Chronology, etc.

It is a different hook from the Vishnu Purana published in the series called the 'Sacred Books of the East' described and examined.

WORSHIP IN ISLAM. By Rev. E. E. Calver, B.A. Published by the Christian Literature Society for India. Pp. 241. Price Rs. 2.8.

It is a translation of Al Ghazzali's book of the Ihya on the worship with commentary and introduction.

In the introduction the author deals with the following subjects —

- (1) The word sala and its meanings (2) The performance of the worship (3) The parts of the worship (4) The kinds of the worship (5) Other expressions of the divine life
A useful publication

SELF REALISATION By *Syamananda Brahma chary* Published by *Gowinda Chandra Mukherjee Benares Cantt* Pp 288+2 Price Rs 2 Paper bound Rs 2 8 (cloth)

In this book the author discusses the following points—condition of deluded people Deception of Maya, Maya Theory propounded the theory of opposites

How to get rid of Jivatwa Worship of Maya and Truth (Symbolization, Kali and Siva etc.) The Researcher Karma and Bhraanti Rebirth Responsibility the Self the Realiser the Realisation

Written from the standpoint of Absolute Vedantism

MAKES CHANDRA GHOSE

INSURANCE VADE MECUM, 1926 A Companion Book for the Agent and Manager Insurer and Insurant Published by the Insurance Publicity Company Lahore. Price with Accounts Supplement Rs 2 12

FINANCIAL SUPPLEMENT TO INSURANCE VADE MECUM 1926 Statistical Analysis of the Working of LIFE ASSURANCE COMPANIES IN INDIA together with summary of Accounts Price As 8 or 10 d net. In cloth As 12

Useful publications We recommend them to all interested in insurance. The get up might be improved.

THE SHADOW OF THE DEAD A PLAY IN FOUR ACTS By *J N Mitra MA* printed at the Anglo-Oriental Press Lucknow Pp 42 Price Rs 1

A drama, we are told and a tragedy in its ostentatious display of thunderstorms and wrecks the book has for its hero an orphan brought up in luxury by rich foster parents and married to their only beautiful daughter Love death piety devotion are sufficient materials for a tragic dramatist but this one a menagerie of all these is only a tangle of confused scenes of a highly got up pictorial effect. The characters are shadowy and the purpose is evidently absent—the whole thing being shot with the proverbial frenzy of authorship

SHAKESPEARE AND THE ELIZABETHAN DRAMA By *P Nannanathan, M A* Published by *G Subbiah chetty & Co* Book sellers Trygilane Madras

The greatest mystery (though Mysteries there are in this book) is how it could run into a second edition. Written in the language of text book an notations it is a confused heap of informations, necessary and even otherwise Crammed in a dry uninteresting and mechanical way the study on Shakespeare is based upon that of Dowden. All though frequent references have been made to critics such as Wily names as Bradley and Moulton seem to be almost unknown to the author The last chapter on Restoration and XVIII century drama

is an unmeaning tail A rigmarole of scrappy and diffused treatment of loose and disjointed thoughts the book can hardly be of any use to those for whom it is intended

A BRIEF INTRODUCTION TO PUBLIC FINANCE By *Akari Singh Panicholy B A LL B* Lately Indian Tutor to His Highness the Maharaja of Rewa Price Rs 5 Pp 106 To be had of the manager For Young Princes series Rewa C. I

After expounding the general principles of his subject in a brief introductory chapter the author proceeds to examine and explain their working in the four following ones on Public Expenditure Public Income Public Debt and Budget. Only the scantiest elements of the subject are given but the exposition is lucid and systematic. Even the fact that it belongs to the For Young Princes' series does not justify though perhaps it explains, the high price of the book which is prohibitive for those who are not princes

H S

GANDHI AND AUROBINDO By *B C Clatterjee* Published by the Calcutta Publishers College Street Market Calcutta Price not mentioned

The book under review appeared so far as we can remember by instalments in some noted daily in Calcutta and excited admiration from the public for its masterly handling of the two great figures of the present day India. Gandhi and Aurobindo stand as two apostles of faith and of action in whom the consciousness of re-generation of a fallen race has taken a definite shape. The author summarises that the non violent non-co-operation movement of Gandhi is not entirely a new theory and that a similar agitation of the form of passive resistance was inaugurated by Aurobindo in the Bengal Partition days which was soon followed by a revolutionary movement. And from behind the non co-operation movement also are already visible the flame of revolutionary fire The way to get rid of the calamity is to accept the almost prophetic doctrine of Mr Aurobindo Ghose, viz the use of partial *Swaraaj* as a step and means towards complete *Swaraaj*. In recounting the lives of the two patriots the author has given us a nice vivid and genuine history of the renaissance of modern India. His style is charming and vigorous. The Right Honourable V S Srinivasa Sastri has added to the value of this brief history of Indian Nationalism by affixing to it a pithy and wise foreword

STORIES FROM VETALA PANCHAVINSATI By *Ramchandra Acharya B A* The Students Store Berhampore (Gangam) Price As 2½ 1926

SEETA By *Godavarish Misra M A B T* The Students Store Berhampore (Gangam) Price As 4 1926

Two little books intended for children. The stories have been told in clear and simple English. The books will please those for whom they are written

UPANISHADS (THE KATHA THE HEDA AND THE ISHA) By *Surendranath Banerji B A* Published by *Atmasakti Library Book sellers and publishers, College Square Calcutta*

The book contains translations of some notable extracts from the *Isha Aena* and *Katha Upanishads*. The translations are not bad.

LEADERS OF THE BRAHMO SAMAJ Published by G A Natesan & Co Madras Price Rs 18

It is a record of the lives and achievements of the pioneers of the Brahmo movement namely Ram Mohan Roy, Devendranath Tagore, K. C. Chandra Sen, Pratapchandra Mazumdar, Sripada Banerjee, Ananda Mohan Bose and Sivanath Sastri. Messrs Natesan & Co. never lag behind the progress of the time. They are always up-to-date. The present volume like many others on different subjects bears testimony to the publishers' sagacity in bringing to the easy reach of the public world of information to a nutshell with a price admirably suiting the pockets of the poor Indian readers. The book is valuable.

RAMANAND TO RAM TIRATH Published by Messrs G A Natesan & Co Madras Price Rs 18

The book contains the lives of the saints of Northern India and of the Sikh Gurus. They are Kabir, Guru Nanak, Vallabhacharya, Tulsi Das, Guru Govind Swami, Virajanan, Swami Dayanand and Swami Ram Tirath. Several illustrations have made the book more interesting. It is a nice book on the evolution of religious thought in India.

INDIA AND HER PEOPLE By Swami Abhedananda. Published by Satish Chandra Mukherjee, Basumaty Off. c 166 Boubazar Street Calcutta. Price Rs 2

The book is a compilation of a series of lectures delivered by the Swami before the Brooklyn Institute of Arts and Sciences during the season of 1903-1906. It is divided into seven chapters comprising seven lectures on the philosophy, religion, education, society, political institutions, etc. of India. To sum up the volume is an exposition of India, ancient and modern. It covers the Indian life not only in its religious aspects but also in its practical ways. So it is an all round account of India and her people. Those foreigners or Indians, who will feel an interest to know about India proper will be highly helped by this work of supreme importance. The book is completely devoid of exaggerations, which the writers of such accounts are prone to make. Every library and every educated man of India should possess a copy of this volume—it is so helpful, informative and instructive.

P SENGUPTA

KENYA By Norman Leys M B F R Third Edition (1926) 4s 6d The Hogarth Press London

In the some four hundred pages of this book Dr. Leys has chosen to give us a picture of the life in Kenya. The author is eminently fitted for such a task for he has an intimate knowledge of the life and conditions in Kenya having spent years in medical service in various parts of Africa. We do not know of any earlier effort to record Kenya life on a scale like that attempted here and we therefore welcome this present effort.

The book may be roughly divided into two portions—one historical and the other topical or current. The historical survey begins from very early times and recording how Kenya came under British influence proceeds to modern times coming

down to practically 1923. The author next gives us a description of the industrial activities of the British people there, their economic and social conditions. There is also a chapter on Christian missions, one on the Masai and one on Black and White. The book has a note on the future of Kenya.

There is however one striking defect in the book. It is strong that in a book having the name of the whole extent of a country as its caption there is not much reference—barren of course casual—of the indigenous people and of those Indians who decades ago settled and still live in Kenya. As noted above there is a chapter on the African tribe known as Masai and some explanation is attempted there for the absence of description of other local tribes. But no explanation as to the omission of a chapter on those Indians who have largely helped to make Kenya an inviting country!

Nevertheless we feel constrained to say that the author has largely succeeded in his aim in this book which he has throughout written sympathetically and he deserves our congratulations. The book has an index, an appendix and an introduction by Professor Gilbert Murray and is bound to serve politicians and historians well.

R C G

HINDI

GRAMA KA PHER Translated by Syamsundar Dwivedi, Subrd MB BA [?] Published by the Chand Office Allahabad 1925 Pp 109

An unknown Bengali novel by one Mr Jogendra Nath Chaudhuri M.A. is translated into Hindi.

ISVARIA NYATA By Mr Ramdas Gaur Published by the Ganga Pustakmala Office Lucknow 1925 Pp 87

Mr Gaur presents this drama which is as he says based on actual facts. The prologue in the form of old Sanskrit Nandi and the long poetical quotations are too much for the modern readers.

HINDI BALDYUT SABBDAVALI By Pandit Kesavprasad Mishra and Mr Ramnath Singh. Published by R N Singh 232 Bhadani Benares 1925 Pp 60

The attempt of the authors to coin this Hindi Electrical Glossary will be found useful. Prof B C Chatterjee, the well known Electrical Engineer recommends it in his Prologue.

SURYA SIDDHANTA PARTS I & II By Mahabharadwaj Sriastava BSc LT Published by the Vijnana Parishat Pp 321

The two chapters of the Sanskrit Surya Siddhanta called madhyamadhikara and apastadhikara are ably edited with a good commentary which is named Vijnana-bhasya. The maps, charts, diagrams and mathematical calculations will be found useful to the students of Indian Astronomy. The appendix gives a list of the technical terms.

SWADHINATA KE POJANI By Bhudev Vidya Iankar Published by the Pratap Office, Cawnpur 1925 Pp 226

Short life sketches of the patriots of Russia who

stood against Czarism and suffered for their political convictions are given in this work. It may be noted that these facts of history are often stranger than fiction. There are several portraits.

KRISHNABAI RAJESWAR *Paramchitra Chitravali*
Published by the Pratik Office, Coimbatore 1920
Pp 267

The autobiography of Prince Kropotkin who was exiled in Siberia is charming as a work of fiction. There is a portrait of the Prince on the cover.

MANOVJAGANA *By Prof. Sudhakar M. A. The Indian Printing Works Guatmandi Lahore. Pp 272*

A very useful and popular treatise on Psychology. The author lightly touches upon the interesting topics of Educational Psychology, Experimental Psychology, Psycho-therapy, Sexology, Race Psychology and Industrial Psychology.

RAMES BASU

BENGALI

VISVA BHARATI PUBLICATIONS

GHARE BAIRE. 4th Edition Price Rs 2 8

GALPA GUCHCHA 1st 2nd and 3rd Part Price Re 18 each.

SAXAI 4th Edition Price 14 As

RAJTA KARABI First Edition Price Re 1 12 As

GITMALYA 4th Impression Price not mentioned

GITMALIKA. First Part First Edition Price Re. 1 8 As

KATHA O KAHINI 9th Edition Price Re. 1 4 As

With the exception of *Gitamalika* and *Rajta Karabi* all the above publications of the Visva Bharati are either new editions or reprints of some of Rabindranath Tagore's already published works.

The opening paragraph of *Ghare Baire* as it appeared in serial form in the Bengali monthly *Sabya-Patra* has been re-tored in this edition and it is a delight to read those splendid lines with which the heroine *Bimala* begins her story. We may mention also that an English translation of it appeared in the *Modern Review* under the title of "At Home and Abroad."

If we leave aside the quadruplet, *Chaturanga*, which is more a novel than a collection of stories, with the short stories of Rabindranath are now presented for the first time within the compass of a single series in the *Galpa Guchcha*. Previous editions of *Galpa Guchcha*, were complete in five parts and even then they did not include all the stories, some of which were published in separate volumes. In the present edition the stories have been arranged chronologically with the year and month of writing mentioned at the bottom of each.

Gitamalya and *Katha O Kahini* mark no departure either in size or arrangement from previous editions.

Rajta Karabi a symbolic drama which first appeared in *Prabasi* over three years ago and

which has since been translated into English under the title of *Red Oleanders* is now offered to the public for the first time in book form as also is *Gitamalya* which contains some of the poet's latest songs (with music appended to each). We congratulate the Visva Bharati publication department on the decent get up of these volumes but we regret to note that there are occasional misprints which may puzzle the unfamiliar reader who may be deceived into ascribing to the author those vagaries of the text which are due to the pranks of the printer's devil.

H S

DESCRIPTIVE CATALOGUE OF BENGALI MANUSCRIPTS Vol. I.—By Professor Basantoranjan Poy Vidyalalabha and Mr Basantakumar Chatterjee M.A. Published by the University of Calcutta 1926 pp. XXVII+252+2

This volume of the Catalogue deals with 418 Ramayana MSS preserved in the Bengali MSS Library and the University of Calcutta of which specimens are given from 286. The descriptions are fairly complete and the peculiarities are noted. Professor Ray who is responsible for the text is the best authority on old Bengali. Besides the well known *Krittivasa* we have here a number of Bengali writers on the various episodes of the Ramayana. The MSS are mostly modern rescensions the oldest is dated 1580 A.D. and several others belong to the 17th century. The *Raybara* poems which are composed in the so-called *Bhat* dialect are a class by themselves owing to their diction and metre. Mr Chatterjee in his long Introduction has dealt with various topics such as the Ramayana poets, non Valmikian elements in the Bengali Ramayanas etc. There is however no attempt at the filiation of the texts, which is so important a preliminary to scientific study.

RAMES BASU

GUJARATI

SWATANTRA NO DAVO *By Pranshankar Someshwar Joshi of Johannesburg. Printed at the Diamond Jubilee Press Ahmedabad, paper cover Pp 56 Price Re 0 8 0 (1926)*

"A spirited translation of Rev C F Andrews' 'Cium for Independence. We trust it will be read widely."

DAMPATI VARTALAP *By Jnanlal Karsanya Thakkar. Printed at the Jnan Mandir Printing Press, Ahmedabad, paper cover Pp 168. Price Re. 0 14 0 (1926)*

In the shape of forty nightly dialogues between a rising young husband and his equally young bride the writer has elaborated principles of social and domestic uplift, interspersing them with humorous interludes.

VIGHARINI *By Jinardan Prabhaskar. printed at the Khiriyata Printing Press Ahmedabad. Paper Cover 1 p 71. Price Re. 0 12 0 (1926)*

Mr Jinardan is not a tyro in the field of versification. Many of the verses collected and printed in this little book have appeared in various monthlies, but the one feature of it that attracts attention is.

the foreword written by Mr. Khabardar which is of a practical nature and appraises the work at its proper value. He rightly says that the writer is not an epoch maker.

KANNAD DE PRABANDH by *Dalyabhai Pitambar Das Derasari*. Bar at law. Printed at the *Vasant Press* Ahmedabad cloth bound Pp 24+24+253 Price Rs 3 8 (1927)

This is the second edition of an old Gujarati historical poem the text of which was edited by Mr. Derasari some years ago. We then acknowledged the great service done to our literature by him by the publication.

This second edition has added to its value by the further furnishing of many useful features a scholarly and interesting observation as the poem by Mr. Narsinh Rao Divatia, a thorough revision of the notes an outline map of the places mentioned in the poem are some of them. Mr. Derasari has been so very saturated with the spirit of the old language as actually to be able to compose a poem in it!

BAL CHANDRA By *Gurilar Sharma* of *Jhalra Patan* printed at the *Aditya Press* Ahmedabad cover (illustrated) Pp 80 Price Rs 1 0 (1926)

Kavi Giridhara Sharma is well known for his Hindi scholarship. He is equally at home in Gujarati in which he takes great interest which is testified to by this small book of verses which is a (verse) translation of Dr. Rabindra Nath Tagore's *The Crescent Moon*.

It gives pretty good idea of the original.

INDIA IN THE TIMES OF AURANZEB By *Nadi*. Printed at the *Islam Press* Bombay Paper Cover Pp 183 (1926)

The history of this book is as follows. Mr. J. R. Roy wrote an article called 'India in the times of the Moguls' To the Chief Justice of H. E. H. the Nizam's High Court Mirza Yarzang Samiullah Beg it appeared to be unfair and he replied to it in Urdu under the above name and the present author has translated it from Urdu into Gujarati with a view to show that the last of the great Mogul Emperors has been thus judged and the adverse opinions passed on his administration and religious ideas are unfair. By means of quotations from the works of European writers of the times the other side of the shield is tried to be presented. The quotations are full of information and naturally provoke thought. We want the book to secure many readers.

K M J

MARATHI

MARATHI LITERATURE AND WRITERS OF BARODA By *G. R. Dandekar*. Publisher—The Educational Dept. of the Baroda State. Price As eleven.

This book gives an interesting account of Marathi writers past and present in Baroda and the service rendered by them to the Marathi literature.

DESBANDHU C. R. DAS Published by *Goyate Company* Price As 8

A biographical sketch of the late C. R. Das with extracts from obituary notices in the Press.

THE HOME ENGLISH GUIDE By *G. S. Sardesai* Price As 8

The author has sufficiently long experience of teaching English to Indian boys and girls and has close acquaintance with the difficulties that Indian students have to face in acquiring a fair knowledge of a foreign language. This ought to be a sufficient guarantee for the usefulness of the new method he has devised for facilitating the teaching of English to Indian beginners. The method deserves a fair trial and from what I have seen of the book I feel no hesitation in saying that it will prove successful.

HINDU DHARMA SHIKSHYA BOOK II By *Mahadeo Shastri*. Duellar Publisher—Tilak Vidyapath Poona

This is an outcome of the resolution passed two years ago at the Teachers' Conference held under the auspices of the Tilak National University with regard to the preparation of suitable text books for religious instruction to be used in Primary and lower Secondary schools. The tone of the instruction conveyed is liberal and suited to the present times.

RAJ KUMARANCHEN SANGOPANA A disciple of *Madhav* Pages 200 Price Rs Two

The author who belongs to an aristocratic family in Gwalior seems to be alive to the entirely wrong way in which Indian Princes are being brought up and educated under the influence of a foreign Government. These evils are vividly set forth in the book and the right lines on which their training must go are laid down. The author has freely drawn upon the General Policy—a monumental work by the late Maharaja Madhav Rao Scindia—in the preparation of the book and has gratefully acknowledged the inspiration and the light received from His late Highness. The book ought to be read thought over and digested not only by Indian Princes but also their nobility who have the interests of their sons at heart.

V. G. ARTE

SANSKRIT

RASAGRANTHAMALA Edited by *Rajavaidya Jivarama Kalidasa*. Shastri Ayurvedacharya Rasashala Granthabhandana Gondal Kathiawar

This is a series the object of which is to publish *rasa sastras* or works dealing with chemistry or alchemy as developed in India. The editor has in his library a good collection of very rare and valuable MSS of such works of which the following four have been published and sent to us.

1. **RASENDRAMANGALA** (Pp 68 Price Annas 12)

Its authorship is attributed to Nagarjuna, who is said to have been the author among others of the *Rudrayamala* a work on dhātuvāda of which the first two parts *Dhatukalpa* and *Paragākalpa* have been secured by the editor. It has a few other parts not yet found. The present edition of the *Paser dramangala* is based on three MSS all of

them being very incorrect and incomplete. Consequently we could not have the entire work in the edition, there being only the first four chapters out of eight, as the author himself says in the beginning of his book.

2. *RASABANDHUS of Cudamani* Pp. 417. Price. Rs. 4.

It is divided in four *padas* or parts, of which the present volume contains only the fourth *Chakras* or treatment of diseases, prescribing various medicines according to this kind of disease. The first three parts, viz. *Upakarana*, *Dharmarajak*, and *Risakirna* may have come out by this time under the editorship of Vaidharaja Yadavaji Trkamaji Acharya, Honchakia, Bombay.

3. *Mantrakhandas of Nityanatha* (Pp. 111. Price Rs. 2.)

It forms the fifth part of a work called *Rasabandhara* of which the first two parts, *Rasabandha* and *Rasendrakhandas* have already been published in Calcutta and Bombay and the fourth in Bombay edited by Vaidharaja Yadavaji Trkamaji, while the third part *Rasikikhandas* is being published by the present editor in his monthly in Gujarati, *Parada*. The *Mantrakhandas* contains various kinds of *mantras* or formulas for charm-spell or magic. Those who want to get rid of troubles from bugs, mosquitoes, rats, snakes, flies or other such insects may try some of the remedies given in the book (Pp. 63-64).

4. *Rasaprasasasudhalara of Yasadhara* (Pp. 183. Price Rs. 2.)

It deals with alchemy, besides the purification etc. of such metals as quick-silver, gold, silver, copper and so forth.

We welcome the series. Though the books are not so critically edited as could be desired yet they have much value which cannot be denied.

VINODCHANDRA BHATTACHARYA.

FRENCH

REACTIONS DE LA MATIERE VIVANTE ET SON VIVANTE. PHYSIOLOGIE DE L'ARCEVOIR DE LA SEVE. PHYSIOLOGIE DE LA PHOTOSYNTHESE. Par Sir J. C. Bose—published by Gauthier-Villars, Paris.

The series of standard works on diverse activities of the life of plant by Sir J. C. Bose have roused keen and universal interest. The most important advances in physiology have hitherto been to a great extent the contributions made by German and French savants. The methods originated by them have been followed in other countries with success. It is only third-hand knowledge, often antiquated that reached India.

It is a matter of much gratification that the tide has now turned and the original contributions made by Sir J. C. Bose by the initiation of perfectly novel methods have not only opened out new fields of exploration but also established a wider synthesis in the phenomena of life. His works have already been translated and published by some leading German publishers. There was still a large demand for them in the Latin Countries, and Messrs. Gauthier-Villars the

eminent scientific publisher of Paris, are bringing out French editions of Sir J. C. Bose's works, of which the three books under review have just been published.

The scope of these works will be understood from the Preface written by M. Mangin, Minister of the Institute and Director of Natural History Museum of Paris, whose unique contributions in plant physiology are universally regarded as classical. We give below a free translation of the greater part of the preface.

Sir Jagadis Bose has for a long time been devoted to the detection and measurement of the most delicate phenomena of plant life such as gaseous interchange, growth, movements of the sap etc. As an inventor of rare ingenuity he has devised a whole series of apparatus which by their sensitiveness surpass all those known hitherto and which inscribe as minutely the most delicate manifestations of the vegetable life thus avoiding errors which are inevitable in personal observations.

His work on the Physiology of Photosynthesis is most suggestive in this respect. The measurement of chlorophyll, gaseous exchanges, sources of stored energy on which depend the life of all beings etc. were attempted until now by tedious methods of analysis of too long a duration to secure the constancy of the numerous factors on which the accuracy of measurement of photosynthesis depends. Photosynthesis can be measured from the volume of carbonic acid gas absorbed or from the oxygen disengaged or from the increase of weight of the organs due to assimilation of carbon.

Sir Jagadis Bose has utilized the well known characteristic of aquatic plants which disengage series of bubbles of oxygen when subjected to illumination these increasing or decreasing according to the intensity of illumination.

He has invented an apparatus "The Ribbler" for measurement of pure oxygen bubbles of constant volume emitted at regular intervals in proportion to the intensity of chlorophyll activity.

To this apparatus he has added an automatic recorder for the record of successive oxygen bubbles the automatic method being free from the errors of personal observation.

For a source of artificial light the author employs a special lamp the Pointolite consisting of a luminous point making it possible to obtain variations of rigorously defined intensity of light.

With the aid of these instruments it is possible to complete experiments within a short time and thus avoid the fatigue of the plant which vitiates the results. The action of diverse factors which intervene in the photosynthesis can also be easily isolated these factors being temperature, luminous intensity and composition of the atmosphere.

The study of the assimilation in the natural conditions of illumination is difficult, because the intensity of sunlight, direct or diffuse undergoes variations which is not perceived by the human eye. The difficulty has been overcome by Sir J. C. Bose's invention of the electric photometer by which the most feeble variations of intensity can be measured with precision.

Numerous are the problems elucidated by the author which could not be solved by the existing methods. As it is impossible to give an account of all of them I shall content myself only with a short summary of the results obtained of the

action of formic aldehyde. It is known that this body is considered as the initial product of the synthesis of carbohydrates. This hypothesis seemed to be in contradiction to the well established fact of the toxicity of formic aldehyde on plants. Sir Jagadis has shown that an extremely small dose of this aldehyde far from being poisonous increases the activity of assimilation. This substance is immediately polymerised after formation so that there is no toxic dose accumulated in the cells.

'It is already a magnificent achievement to be able to analyse with his instruments, with a precision hitherto unknown, the different factors which intervene in photosynthesis.

The clarity of the method of exposition adds further to the originality of the work and reveals Sir Jagadis Bose not only as an impeccable experimenter but also an incomparable professor.

X

LETTERS FROM THE EDITOR

VIII

The city of Geneva is the capital of the Swiss canton of the same name. It is situated at the south-western extremity of the beautiful lake of the same name which is also called Lake Lemman, and is the largest in central Europe. It is formed by the river Rhone which enters it at its east end near Villeneuve and quits it at its west end, flowing through the city of Geneva. The lake is crescent shaped, the east end being broad and rounded and the west end tapering towards the city of Geneva, where consequently one recalls Byron's phrase "the blue rushing of the arrowy Rhone" (*Child Harold* canto iii, stanza 71). The waters of this lake are as clear as glass and unusually blue. An idea of their transparency may be formed from the fact that the limit of visibility of a white disk is 33 feet in winter and 21½ feet in summer. A number of lake dwellings, of varying dates have been found on the shores of the lake. Mont Blanc is visible from it, and, although sixty miles distant, is often reflected in its waters. Mirages are sometimes observed on the lake.

Geneva is an old city, its history being traceable to the second century B.C. It was formerly surrounded by walls, and consisted of clusters of narrow and ill drained streets, but since the accession of the radical party to power in 1847 the town has been almost entirely rebuilt in modern style. The old walls have been removed, the streets widened and well paved, and new and commodious quays built along the

shores of the lake and river. The Rhone forms two islands in its course through the town. On one of these, laid out as a public pleasure ground is a statue of Rousseau in a sitting posture. I visited this spot several times in the company of friends.

The population of Geneva was 136,059 in 1920. Besides this it has a considerable floating population during the League Assembly meetings and the sessions of various international conferences. Geneva is famous as a theological, literary and scientific centre. It has given birth to the Casaubons, to Rousseau, to the physicist De Saussure, to the naturalists De Candolle, Charles Bonnet, and the Pictets, to Neckler, to Amiel, etc. Other names connected with Geneva, either as natives or as residents, are Calvin, Bonivard, Scaliger, Sismondi, Alphonse Favre, etc. The principal edifices are the cathedral of St. Peter (1124), the town hall, where the *Alabama* arbitrators met in 1872, the academy, founded in 1559 by Calvin, and converted in 1873 into a university with a great library, the International Reformation Monument (1917) facing the University, the magnificent theatre, opened in 1870, the Salle de la Reformation, where the League Assembly meetings are held, the Russian Church, the new post office, and the Hotel des Nations (seat of the League of Nations). The principal museums are the Rath Museum, the Fol Museum with collections of Greek, Roman and Etruscan antiquities, the Athenaeum, devoted to the fine arts, and

the museum of natural history, containing De Saussure's geological collection, admirable collections of fossil plants, etc. The Rousseau Museum, though not large, is also worth a visit. I found there portraits of Rousseau of various kinds and sizes, and all the different editions of his works hitherto published, besides some of his manuscript.

Geneva boasts of a fine observatory, and of a number of technical schools where watch making, chemistry, medicine, commerce, fine arts, etc., are taught. It is well supplied with charitable institutions, hospitals, etc.

Fairs have been held periodically in the vicinity of Geneva since the thirteenth century, frequented by Italian, French, and Swiss merchants.

The city is divided into two portions by the lake, and by the river Rhone which flows westwards under the seven bridges by which the two halves of the town communicate with each other.

Many of the fashionable hotels of Geneva are situated on a road running parallel to the quay on the northern shore of the lake. These hotels command a view of the lake and mountain scenery. In the evenings the quay is frequented by large numbers of people of all ages and both sexes. On Sundays and other holidays, the steamers, motor launches, motor boats, and other water craft of various descriptions are so overcrowded with men and women and children of all ranks and classes that it appears as if the whole of Geneva were out on pleasure bent. Such outings conduce to the health and efficiency of the population. Both shores of the lake are dotted with cafes and restaurants at convenient points, where the water craft touch. Chairs and tables are to be found placed under shady trees and one can sit there with one's family or friends and order any kinds of refreshments, and have a game of cards, etc., if one likes. After spending almost the whole day in the open air, the excursionists return home late in the afternoon or in the evening. Besides water craft, some use the railway, too, and those who have their own automobiles use them for these excursions.

The soil of the canton of Geneva is not naturally fertile, but has been rendered so by the industry of the inhabitants. Consequently gardening and vine and fruit growing are pursued as industries very profitably. One afternoon, after taking tea and some refreshment's at a cafe on the southern shore

of the lake, I strolled along a rather narrow road bordered by orchards noted with admiration how by means of intensive cultivation a considerable number of pear, apple and peach trees had been grown on small plots of land measuring only a few square yards each, and how the branches of very small trees were almost overweighed with fruit. I also noticed with admiration how the branches of some fruit-trees which are not creepers had been trained to run along the wires of fences and bear an abundant crop of fruit. Wherever one might go in Switzerland, one would find the mountain slopes covered with vineyards, fruit trees, etc.

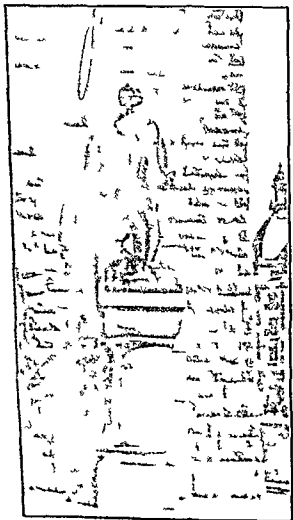
Besides being engaged in agricultural industries, the people manufacture watches, articles of *bijouterie*, musical boxes, chronometers, mathematical instruments, pottery, etc.,

Geneva appeared to me on the whole free from dirt and dust. The buildings were also fine, though, as in many other towns of Europe, the architecture was rather monotonous and devoid of art. There are some well kept public gardens. Considering the size of the town, the number of hotels is rather large. That is no doubt due to Switzerland being a tourists' country and Geneva being a city of various international gatherings.

It was vacation time when I visited the University. So I saw only the buildings and some of the rooms. In a hall I saw the busts of professors, mostly dead and some, I presume, still alive. As was to be expected, the faces were all intelligent looking. But what at the time I was impressed with was the calm, passionless expression of self-control in them. Most of the Europeans in India are Britishers. As I have not seen all or most of them, I cannot say how all or most of them look. But from the Britishers and their real or would be relatives the Anglo-Indians whom I have seen, the general impression left on my mind is that they have an aggressive, overbearing, and somewhat fierce look, as if they wanted to frighten browbeat and cow down somebody and consequently always had their war paint on. During my brief stay in England, Switzerland and other European countries, I did not find many examples of this type of expression. If my observation has been correct, the explanation is quite simple. Here in India the Britisher feels that he can maintain his unnatural position

only by being always in a state of war as it were whereas in England and other European countries the natives live among their own people whom it is neither necessary nor easy to terrify and cow down

The International Reformation Monument which faces the University is an impressive structure. It takes the form of a long and high stone wall on the surface of which are the statues in relief of Protestant reformers of many European countries like Calvin John Knox Huss etc with appropriate texts from the Bible carved underneath. All along the foot of the wall there is a reservoir of limpid flowing water with some aquatic flowers in full bloom. They seemed to symbolise the never drying waters of life



Monument Felix Berthelier

eternal bearing on their surface the flowers of spirituality. I should mention in this connection another monument in a different part of Geneva. It is the Monument Felix Berthelier erected to the memory of a man of that name who was executed in the year 1519 for adhering firmly to the right of freedom of opinion and freedom of conscience. The statue is in relief on the walls of a building. Every year on the anniversary of the day of his execution the citizens of Geneva decorate the statue with floral wreaths and do him honour in other ways.

A large plot of land has been acquired for the League of Nations Secretariat buildings which are still to be erected. At present the Secretariat occupies buildings originally constructed for a different purpose. The International Labour Office occupies a building of its own which is large but has no pretensions to architectural beauty or grandeur. The stained glass window on the wall of a staircase did not appear to me as admirable a piece of work as I had seen even on the windows of many college chapels in Oxford and Cambridge.

I do not know how many clerks and other officials are employed in the International Labour Office. Not having paid it many long visits and gone the round of the different rooms several times I cannot vouch for the accuracy of my impression, but from what little I have seen of this office it seemed to me that, whilst some persons are overworked many others have an easy time of it not having sufficient work to do. To compare great things with small it was in this respect somewhat like our Calcutta University.

By appointment one day I met M. Albert Thomas, Director of the International Labour Office, and Mr. Butler, Deputy Director, in their rooms. M. Thomas is a Frenchman and is a socialist. I was told Mr. Butler is an Englishman. M. Thomas received me courteously in his room. We had only a very brief talk. As after a few minutes of general conversation he seemed to make a movement or a gesture of resigning his office work I bade him goodbye, observing that he was a busy man to which he assented. He did not speak English with ease.

With Mr. Butler who also was polite I had a longer conversation. In the course of it I observed that so far as I discerned desire and efforts for political emancipation were con-

cerned, the League of Nations would be of as much help to her as a college debating society. He did not say either yes or no. I went on to add that, on the other hand, the International Labour Office might be able to do some good to the labouring population of India, if it did its work properly. As there were in India many women among factory labourers, I suggested that there should be an educated Indian lady to represent these women at the International Labour Conferences held under the auspices of the International Labour Office. For men are not always able or eager or willing to represent women's grievances. I said that an Indian woman like Mrs. Sarojini Naidu would be able to speak up as eloquently and courageously and with as much information for women workers as any male representative of male workers has hitherto spoken or may hereafter speak for both male and female labour. But I added, that it was not likely that the Government of India would nominate a woman like Mrs. Naidu. Thereupon Mr. Butler interposed the remark that the International Labour Office could independently and directly invite a woman delegate. But I see that this year at any rate no Indian lady has been invited. Whether any such person would be invited in any future year is more than I can say. And Mrs. Sarojini Naidu is not the only woman whose name could be suggested. There is for instance, Behen Anasuya Bai of Ahmedabad, whose active sympathy with and intimate knowledge of the conditions of work of female labourers in mills are unsurpassed by those of any other Indian woman. Our conversation drifted to the topic of the efficiency of labour in India. I suggested illiteracy and ignorance as among the principal causes of the comparative inefficiency of labour in India. I added that, far from the Government of India doing anything in the direction of free and compulsory elementary education it adopted a worse attitude than that of mere indifference to the late Mr. Gokhale's free primary education bill, which was thrown out. Other bills of a similar nature dealing piecemeal with rural and urban areas in some province or other, have sometimes been passed, but Government has not yet evinced any particularly unusual enthusiasm in this direction. I also said that during the last great world war, if not earlier, it has been proved that

the more educated the privates of an army are, the more efficient is the army. That being the case it goes without saying that in industrial pursuits the more educated the workers are the greater would be their efficiency and the better the quality of the manufactures. Mr. Butler spoke little. But on this topic he put the question, Is there a demand for universal free and compulsory education in India? I replied, 'Yes, there is.' I did not say anything more on this subject. But the question has not ceased to haunt my mind. I have often asked myself 'Must there always be a demand for a good thing on the part of the people before it is supplied?' Take the case of Japan. When the Emperor Mutsuhito proclaimed that it was his desire that there should be no village in Japan without a school and no family with any illiterate member, did he do so in response to any popular demand? No. When elementary education was made free and compulsory in Japan in 1871, was that again due to any popular demand? No. Or take the case of England herself. When after the passing of a Reform Act, the number of voters greatly increased, and in consequence Robert Lowe Viscount Sherbrooke said words to the effect, 'We must educate our masters,' and subsequently the first steps were taken towards providing national education in England was that done because of any universal demand?

Mr. Butler courteously offered to give me some reports and other literature published by the International Labour Office, for which I thanked him. These have been received. Mr. Albert Thomas having agreed to an exchange between *The International Labour Review* published by his office and *The Modern Review* and *Welfare*, the latter are regularly sent to him.

The Library of the International Labour Office is very valuable. It is a sort of depository of all sorts of information relating to labour and industries of all descriptions and allied subjects gathered from all quarters of the globe. Scholars who want to do research work about these subjects are likely to receive more facilities here easily than in any other single library.

This leads me to speak of the League of Nations Library. This also contains a good but not very large collection of books. It is growing, however, and is likely in course of time to assume respectable proportions. I do

not know on what principles books are purchased for it, or kept in it when presented. I sent the following historical and other works to it as presents by registered post on the 9th March 1926 but when I visited the library in September 1926, I did not find them there—*Rise of the Christian Power in India* complete set of five volumes, *Story of Satara*, *History of Education in India Under the Rule of the East India Company*, *Ruin of Indian Trade and Industries*, and *Colonization in India*—all by Major B D Basu IMS (Retired). Is the League library bound to discriminate according to some British *Index librorum prohibitorum*?

On the Library table I did not find a single Indian periodical conducted under purely Indian control. *The Modern Review* may or may not find favour with and be purchased by any organisation in which British bureaucratic influence predominates. But *The Hindustan Review* and *The Indian Review*, too were conspicuous by their absence. The only monthly published in India which I found on the League Library table is *The Young Men of India* the organ of the Y.M.C.A. The only Indian weekly which was on the table is *The Servant of India*, which is undoubtedly an ably conducted journal and has the right to be there. I told Mr Cummings of the Information Section that the Indian press was very poorly represented in the League library. The most widely circulated periodicals of India were not there, and most shades of public opinion were entirely unrepresented. He said he got *Forward* (though it was not kept on the table) and that the League kept only those journals which were sent free by their publishers. I took the hint and have been sending to the League library *The Modern Review* and *Welfare*. But I do not know whether they are kept on the table.

I went to Villeneuve one day with some friends to pay a visit to M. Romain Rolland, the famous French author and intellectual leader, who lives there with his father and sister Villeneuve some 56 miles by rail from Geneva and is some two hours' journey. Journey by steamer is more pleasant but takes more time. We had to change at Lausanne. We travelled third class. There were no cushions on the benches. Perhaps that was better, as it is difficult to keep cushions scrupulously clean. The benches were free from the least speck

of dust or stain. Otherwise, too, there was no inconvenience or trouble involved in travelling third class. It may be added here that there can be no comparison between third class carriages in India and in Europe travelling in third class, and some times in intermediate class, carriages in India gives one a foretaste of hell, or at least of purgatory. For this state of things our passengers are no doubt to blame to some extent. But if the railway management provided the public with clean carriages with plenty of water in the lavatories and insisted on their being kept clean, much improvement could at once be effected. Nowhere in Europe did I see such dirty and dusty third class carriages as in India. The smokers' carriages were no doubt not so clean as the non-smokers'.

After getting down from the railway train at Villeneuve station, we had to walk a little distance to reach Villa Olga, where M. Rolland lives. That part of the road which leads immediately to the Villa is shaded by an avenue of trees with broad large leaves growing thick on the branches. M. Rolland and his sister Mlle Rolland, received us very courteously. Romain Rolland is past sixty and has the scholar's stoop. He did not appear to be in the best of health, having just recovered from an attack of influenza. His clear blue eyes beamed with intelligence, and love of man was writ on his looks. He does not speak English, his sister does. I was very glad to learn that she has some knowledge of Bengali also. I may be permitted to say here that I had the privilege of being known to the Rollands by name through my son in law Professor Kalidas Nag, who, while in Europe, helped M. Romain Rolland in writing his book on Mahatma Gandhi. I found the portraits of Kalidas and my daughter Santa on M. Rolland's study table, and expressed pleasure at finding them there. Mlle Rolland observed with a smile, 'The portraits have not been placed there because you have come to see us, they are always there.' I had the honour of shaking hands with M. Rolland's venerable father, who is now past ninety. Considering his great age, the old gentleman appeared remarkably erect and healthy. I told him in English that I considered it a great honour and pleasure to shake hands with him. This was translated into French by his daughter. He, on his part, expressed pleasure at seeing visitors from India.

I was the only person in our party who was entirely ignorant of French. So what M. Rolland said in French was translated into English for me by his sister and what I said in English was translated by her for her brother into French. For this and other reasons there was no sustained conversation between us. Only a few points that came up may be mentioned here. The question arose as to how far M. Rolland's works were read in India. As only a small number of people in India know French some of his books are largely read in English translations. The English translation of his book on Gandhi has gone through several editions.



Mon Romain Rolland and Mr. Ramananda Chatterjee
Photo by S. C. Guha, M. Sc.

Similarly his "John Christopher" is largely read in English translation. It was perhaps I who said that it was appearing serially in Bengali also. Mlle. Rolland observed "Yes it is appearing in *Kallol* whereupon some one of our party asked whether she knew Bengali and if so how did she learn it. She replied "Kaldas gave me some lessons. When the conversation turned on Rabindranath Tagore's visit to Italy we learned some details of the attempt that was made there to prevent the Poet's meeting with the famous Italian philosopher Croce. Mlle. Rolland showed us photographs of Rabindranath and his party taken when they were at Villenouve. We learnt that M. Rolland had read Sarat Chandra Chatterjee's *Srilata* in an Italian translation made from the English translation of that novel. The great French author remarked that Sarat Chandra was a novelist of the first order and enquired how many other novels he had written. I told him the names of some of them. When we were led to speak of Sir J. C. Bose's work, M. Rolland observed that the Indian scientist had also the imagination of a poet. Thereupon one of our party Dr. Rajani Kanta Das if I remember aright dwelt briefly on the synthetic genius of India. M. Rolland wanted to know whether any Indian had written any work giving a synthetic view of the universe from the Indian point of view. I replied that I did not know that anyone had done so yet.

He asked whether there was no one capable of doing so. I mentioned the name of Dr. Brajendranath Seal. Then M. Rolland wanted to know why he had not done it yet. That was a question which Dr. Seal alone could have answered. But I ventured to suggest that perhaps he was diffident, perhaps according to his ideal of preparation for so great a task he was not yet ready perhaps he was always learning or thinking out new things leading him to revise his previous ideas etc., etc.

I am sorry some inconvenience might have been caused to M. Romain Rolland's venerable father in getting him photographed. All of us, the hosts and the visitors were also photographed together. Previous to that, Mrs. R. K. Das put in order Mlle. Rolland's hair which had been slightly disarranged by the wind. Thereupon M. Romain Rolland complained with a smile "you have not done my hair which was done immediately. I add this slight touch just to prevent my readers from drawing an ever frantically serious looking mental picture of the great French intellectual.

The Rollands kindly asked me to see them again. I regret I was not able to do so.

The day before the meetings of the Seventh Annual Session of the Assembly of the League of Nations came to a close, the Indian Delegation gave a lunch to which along with some other Indians



Standing (from the left)—S C Guba Mrs Rajani K Das Dr Das Sitting (from the left)—Miss Rolland, Mr Ramaswami Chatterjee and M R Main Rolland
Photo by S C Guba, M Sc.

I was invited. It was to begin at 1.15 P.M., but it was I believe nearer three than two o'clock when the guests began to be served. Before during and after lunch there was much desultory talk on matters grave and gay which need not be recorded. Three items may however be noted without any names being mentioned. A certain person (not Indian) was awfully afraid of snakes and was perhaps partly for that reason prevented from visiting India though invited to do so. It seems therefore that some foreigners have the idea that India is so infested with snakes that even in cities snakes these creatures are to be found wriggling in all our drawing rooms and rooms etc. With reference to some of the speakers at the League Assembly Meetings who were evidently bores in the opinion of the speaker, a guest (not Indian) suggested with quiet humour that they should be taken in a boat to the middle of Lake Geneva and just dropped down there. A certain person (Indian) asked me what places I had seen in Switzerland. I said that I had gone to Villeneuve to see M. R. Main Rolland. I was asked "Who is Romain Rolland?" I said in reply that he was a great French author and intellectual who had won the Nobel Prize in

literature had become unpopular with his countrymen because he had opposed the last world war against Germany, and so on and so forth. Finding that all these pieces of information left him cold, I added that M. Rolland had written a book on Mahatma Gandhi in which the viewpoint and ideal of Rabindranath Tagore had also been discussed. I was asked 'Is the book in English or in French?' I said in French but translations had appeared in English both in America and in India and gone through many editions. The last question was 'Has the book been published after you came to Geneva, and have you heard of it only since coming here?' I replied 'The book and its translations were published long before I left India. Evidently if India must send her so-called representatives abroad, they should have greater knowledge of things in general and of contemporary culture than this gentleman appeared to possess.'

P.S. I have forgotten to mention in its proper place one little but perhaps significant incident. On the 9th September 1926 I despatched from the League post office at Geneva some Notes and photographs for this *Review* by registered packet. It was meant to reach Calcutta just in time for our October issue. The man in charge of receiving registered articles asked what the packet contained, and was told in reply absolutely truthfully that it contained MSS for the press and photographs. Apparently satisfied he accepted it and gave me a receipt. Subsequently, however, it was opened at that post office (or elsewhere I do not know) and returned to me as containing a letter, which it did not. If the registration clerk had any doubt, he ought to have opened it before giving a receipt when he was told that

it contained only MSS and photographs. But his or someone else's peculiarly honorable conduct delayed the despatch of the packet by one full week, so that it

reached Calcutta in time only for the November issue, in which some of my Notes on the League were published as the first article

GLEANINGS

Cruise in Motorcycle Boat Around World Planned

Plans for a tour around the world from London in a small motorcycle boat he has designed are being made by an English inventor. The craft has a sidecar float and is equipped to withstand



Designed for World Cruise the Motorcycle Boat

rough weather and give protection to the occupant. According to reports, he tested the boat with good results on a small body of water at Hampstead Heath.

—Popular Mechanics

Monster Lizards

Sir Alan Cobham the world's greatest sky taxi man in his last world flight saw on the little island of Komodo three live dragons—gigantic lizards which, from all appearance, were direct descendants of the prehistoric monsters of mythology. They were ten to twenty feet long and armed with great claws which enabled them to kill and devour animals as large as horses.

They used their powerful tails as lashing weapons, one blow from which could break a man. In movements they were exceedingly swift. From natives who lived in mortal terror of the monsters, Cobham learned that the creatures had been known to run down and kill half-wild island ponies, and that they had been seen fighting one another over the carcasses of wild boars.

Two of the dragons, the only ones in captivity, were brought recently to America. One of them died soon after its arrival. Scientists say their discovery and capture constitute one of the most



One Lash of Its Tail Will Kill a Man
The days of romance are not past in a world that still holds gigantic dragons for its young heroes to slay. Above is a type of monster Cobham met with on the island of Komodo.

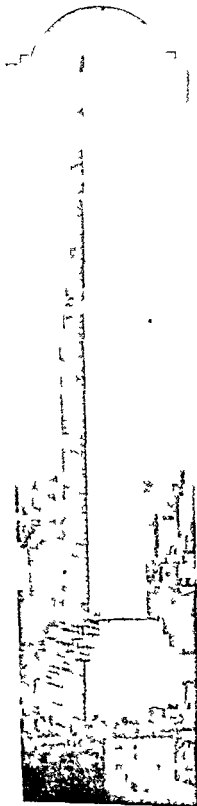
important additions ever made to zoological collections. Latest of all reptiles their ancestry dates back 4,000 years to the time of the pyramids.

—Popular Science.

Forty Thousand People within Four Walls!

When Thomas A. Edison speaks, everybody listens.

So it was that when the famous inventor a few weeks ago sounded the warning that "disaster



The Larkin Tower of New York City

must overtake us unless overcrowded American cities call a halt to the building of mighty skyscrapers he startled city dwellers and aroused a storm of controversy throughout the nation.

Almost simultaneously with Edison's warning came the amazing announcement that plans had been completed for a dizzy office spire of 110 stories to rise from the heart of New York City and to tower far above the world's tallest buildings. This colossal structure to be known as the Larkin Tower will climb 1208 feet above the street level—416 feet above the sixty-story Woolworth Building.

From the rocks on which the feet of the new giant will rest to the tip of its flagpole the distance will be a quarter of a mile. Eight million bricks will go into the walls of its enormous body while the steel required for its backbone and ribs will amount to 40,000 tons—enough to load a train twenty-two miles long. Including the value of the 50,000 square feet of land on which it will rest this superscraper will cost in the neighbourhood of \$12,500,000.

—Popular Science.

Camera for Parachute Jumping

Dropping 2,000 feet after a parachute jump Jimmy Clark takes pictures of the advancing earth.



Camera for Parachute Jumping

with an automatic movie camera. The photo shows the lens protruding from its canvas protector.

Tractor Saws Logs and Fells Trees with New attachment

Making a sawmill out of a Fordson tractor is the feat accomplished by an ingenious new attachment, a circular saw swung from the front of the tractor. The device moves in the hands of the operator to cut in a horizontal vertical or slanting position. This is by virtue of its universal suspension, a further refinement enables the saw to be pushed forward along its shaft or drawn back without moving the tractor.

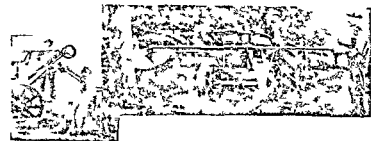
Power supplied through a belt to a series of geared shafts drives the saw at a high rate with a tooth speed or lineal velocity at the outer edge of 10,000 feet a minute twice the speed of an express train. The fast cutting of this

mathematics and astronomy than any ancient people, and their builders stone carvers and artisans in precious metals and other craftsmen turned out work the equal of any produced under the Pharaohs.

Yet they died and their cities and marvelous temples fell into ruins. Their civilization was lost mainly because they could not cope with the high cost of living and their towns fell down largely for the reason that they had never learned to build an arch to hold up the roofs. The high cost of living for the Mayas was due to the fact that they possessed no draft animals to plow their fields and the agricultural methods they used eventually produced a turf so thick and heavy that their plants could not pierce it.

All the first Spaniards found were the decaying ruins of great stone cities, wonderful temples and enormous pyramids. For four hundred years or more the ruins have been pawed over by soldiers, priests, adventurers and later trained and amateur archaeologists. Now however they are not only to give up their last secrets but one of them which was once the Mecca of the Maya world is to be reconstructed as early as may be to what it was in its prime.

At Chichen Itza, the holy city of the Mayas a party of American archaeologists representing the Carnegie Institution of Washington has embarked on a ten year reconstruction program under agreement with



The new saw attachment for tractors felling a tree and left sawing up a stump. It will cut up down, sidewise or endwise and will whittle up a log of wood as quickly as a man could whittle up a willow limb with a jackknife. With it the tractor can now be made to swing a saw in any direction.

saw is easy to understand when it is recalled that the old style drag saw moves at about the same velocity as your foot in walking.

The saw attachment fells trees, slashes brush and saws up limbs, poles, logs and stumps. It does not appear necessary to use a big saw to fell a large tree, says the inventor V. L. Holt of Portland, Ore., as the saw can be used as a woodman uses his axe. By taking advantage of its slanting adjustments the device can be employed to remove stumps to a depth of one foot below ground. A brush patch can be mowed with it. It is said as easily as grass with an old fashioned scythe. According to its inventor the attachment will fell and saw up twenty cords of oak a day at a great saving over usual costs. If logs are too large for this saw, they would have to be split in making cord wood any way so no time will be lost.

—

Rebuilding America's sacred City

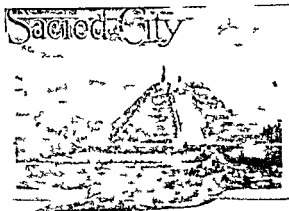
Down in the southernmost part of Mexico in the state of Yucatan which raises the sisal for American made harraster twine a great race of people lived and died nearly a thousand years before Columbus discovered the new world. At their height, they boasted a civilization as great as the ancient Egyptians. They knew more about



Head of the Snake God, One of the Most Used Decorations in the Ancient Mayan City of Chichen Itza

the Mexican government that all the art treasures found shall be preserved at the site as part of a Maya museum.

Chichen Itza won its fame because it was the possessor of the sacred well in which Maya maidens were sacrificed to Kukulcan, the god of



El Castillo the Great Temple atop a Pyramid from which the Religion is Processions Advanced to the Sacred Well to Throw Maize in as Sacrifices to the Rain God

run Not only were the living sacrifices hurled into the sacred well as mates for the god but gold and jade ornaments, beautiful pottery carved wood in fact, every kind of possession that its owner held precious were cast to the waters as well as an occasional enemy warrior whose valor was considered sufficient to make him an attractive present

—Popular Mechanics

Whether Mayan Sculpture Was of Local Origin or Shows Traces of Influence from Overseas is a Question Puzzling to Scientists

PESTALOZZI CENTENARY: (1827-1927)

By DR. KALIDAS NAG AND D. LITT (Paris)

THAT schoolmasters might occupy a permanent place in the Pantheon of Immortals was brought back to my mind by one of my friends of Switzerland—the Mecca of Pedagogues. It was Dr. Martin Hurlmann of Zurich who kindly looked me up in the course of his pilgrimage through India in the company of Dr. Wehrli, the famous Swiss Anthropologist, who is building the Indian section of the Anthropological museum of

the Zurich University. It was such a joy to meet and talk with a true idealist like Dr. Hurlmann. He easily scented my chronic enthusiasm for heroic souls and catching the infection he confessed that he was then full of a man—a Schoolmaster Hero—Heinrich Pestalozzi, born in Zurich in 1746, a contemporary of Rousseau and Goethe and like them although in a humbler sphere a real pioneer. Dr. Hurlmann has written a profound study on the great Swiss Education

Reformer (vide Pestalozzi Ideen published by Rascher & Co Zurich Leipzig) Moreover he belongs to the latest continental school of historians who consider history not simply as a chronological apparatus for catching the so-called events of nations but as a faithful recorder of the development of civilisation and of the march of Humanity along the path of deathless creations Hence his passion for art and his attempt to interpret life in and through the art of a people

But the most invaluable discipline ensuring the capacity of a people to create permanent things is a sound system of Education By discovering this basic principle and proving himself a martyr to it, Pestalozzi became immortal The facts of his life which I gathered from Dr Hurlmann I am bringing before my Indian friends who would join me in my sentiment of gratitude to Dr Hurlmann It was also due to him that I am able to present to the public a document of rare value—Pestalozzi's meditations on Education which I publish at the end of this tribute to the memory of this Educational Columbus of Switzerland

II

Pestalozzi came of a high family of Zurich His father died early and the whole education of the boy was in the hands of the mother—a remarkable woman Having the mother as a *Gertrude* Pestalozzi imbued a very high regard for womanhood as the maker of nations Hence we find in Pestalozzi's masterly romance *Leonard and Gertrude* the mother Gertrude to be the heroine who by her lofty womanly virtues and abilities purifies her family then the village and ultimately leaves a mark on the history of her country The other education romance of the age the *Emile* of Rousseau also centres round the life of a woman Love and Nature came henceforth to be the guardian angels of Education when it was revolutionised by master spirits like Pestalozzi and Rousseau

SYMPATHY THE KEY NOTE OF PESTALOZZI SYSTEM

Sympathy was the very keynote of the life and system of Pestalozzi While in the University of Zurich he breathed the noble atmosphere of creative idealism which made Zurich a force not simply in Swiss educational life but also in German literature. This

was admitted by a German poet like Wieland A spirit of *adoration of Nature* and a love of Shakespeare were symptoms of the age The *back to Nature* cry of another Swiss prophet Rousseau was already in the air and a group of vigorous thinkers and critics like Bodmer and Breitingen were



Pestalozzi the initiator of Sympathy method

inaugurating a political revolution along with the literary and spiritual renovations The preachings of the great Swiss pastor Lavater engendered a spirit of national awakening and Pestalozzi wanted to devote his life to political reform with a view to ameliorating the condition of the common people

But De tiny smiled obliquely He would be a great reformer but not in politics He was hopelessly unpractical so he left the difficult world of politics and attempted to build an agricultural settlement in Yverbois after his marriage (1809) From the economic point of view the experiment was a failure But the desire to help the poor and the helpless was insistent and the *back to the soil* idea was equally deep-rooted in him so we find Pestalozzi establishing another farm which was more an educational laboratory than a financial venture. For we find its author

more busy thinking how to make the *soul* and not the hand alone, free from the shackles of conventions. The work of the hand was considered as the *means* and not the end, which was to Pestalozzi the emancipation of the spirit. Thus he anticipated Tolstoy and Gandhi by insisting on manual work as a great corrective of purely intellectual education, as well as the most effective method of instilling true democracy, dignity of labour and sympathy for the majority of mankind, who are labourers. It is noteworthy that he had weaving and spinning as a part of his curriculum. He was busy with another this great experiment for six years (1774-1780), during which he built his *Home school* for orphans who would never know what home is. He used to live and work with his pupils (and his wife was a great helper here) and kept a regular diary for each of his children. This silent and sublime service to the helpless and the deserted, this intensive study of the children from day to day, gave solidarity to his system and a universality to his outlook that would ever keep the memory of Pestalozzi sacred. This *tapasya* produced fruits in the form of two of his famous works: the *Evening Hours of a Hermit* (1780), a book of meditations and the epoch-making novel *Leonard and Gertrude* (1881), a sister portrait to Rousseau's *Emile*. Pestalozzi was undoubtedly influenced by the works of Rousseau: *New Heloise* (1760), *Social Contract* (1762) and *Emile* (1762), which convulsed the whole of Europe. If the nineteenth century was a century of educational reforms, it was due to the works of the two great Swiss masters, Rousseau and Pestalozzi, who had 'the honour of conceiving a method which is the corner stone of all sound theories of primary education.'

With the French Revolution, Switzerland was invaded by the French in 1798 and Pestalozzi opened a school at Stanz for the orphans of war. Himself homeless and penniless, he could not help gathering the helpless children around him. What a pathos in the noble struggle in which he warred desperately against the demon of war and even when failing to make his work successful, starting another educational work at Burgdorf. Here he joined a school but was driven out from the position of a subordinate teacher by the jealous and bigoted senior master. This was his reward at the ripe age of 55!

INFLUENCE OF PESTALOZZI

However, he was able to start and run a school of his own, aided by the Swiss government, at Burgdorf (1799-1804). Here he published his second social novel *How Gertrude educates her Children* (1801), in which he set forth that "the development of human nature should be in dependence upon *natural laws* with which it is the business of every good educationist to comply, in order to establish a good teaching method, learn first to understand nature, its general processes in man and its particular processes in each individual, observation, the result of which is a spontaneous perception of things, is the method by which all objects of knowledge are brought home to us." This is the outline of the *Intutional Education* (*Anschauung*) of Pestalozzi which is the corner-stone of the German *Folkschool*. It led to a veritable revolution in the science of pedagogy and the reputation of Pestalozzi spread far and wide. In 1802 he was sent to Paris on deputation and he tried to convert Napoleon to his theory! The latter sympathised but with characteristic cynicism replied that he was a little too busy to think of the alphabet! Pestalozzi however was made an honorary citizen of France like Schiller and Washington.

In 1805 he moved his school to Yverdon and it attracted the attention of the whole of Europe. It was visited by Talleyrand, Madam de Stael and others, while Humboldt and Fichte praised the method followed in the institution. Amongst his pupils Pestalozzi claimed Delbrück, Carl Ritter, Zeller and last, though not the least, Frobel, the founder of the *Kindergarten* method. The Prussian government sent boys to be trained in Yverdon. When the Czar granted him an audience, Pestalozzi naively sermonised the emperor of Russia on his duty to educate the Russian mass! With each argument Pestalozzi, with his awkward yet vigorous gesture, stepped forward and the Czar was obliged to walk backwards, till at last the Emperor was not only cornered but actually pitched on the wall of the reception hall, and he burst out laughing while he embraced the divine fanatic of education.

A SAD END

Yet the last days of his life were very sad. His colleagues of the school rebelled against him and Pestalozzi, sick of perpetual conflict from 1815, retired from the school.

of *Yierdo*: in 1825 He was as lofty in his ideals as he was hopeless in his practical sense Hence his actual work came to nothing although his vision of the true principles of education continues to inspire us down to this day He wrote his educational prayer—the *Si an So g* and died in retirement at Brugg (17 Feb 1827) His own words now would speak for the greatness of the man

III

A VISION OF TRUE EDUCATION

We are warned as humanity has seldom been warned Thousands of bleeding wounds are calling out to us in a manner as they have not for centuries called out to the world It is urgently necessary that we should consider once the *force of the errors* of the Citizen and the Society giving rise to this mass of *corruptions of civilisation* Once more we should find in the improvement of our nature itself the means of escape from all the sufferings and all the miseries which we the higher and lower the rich and the poor should equally come forward to face not as frightened weaklings but as men who can face the responsibility their children and their race with stern dignity

Let us become *men* (*nenschen*) so that we may become citizens and statesmen *ska n*

NATURE THE SOURCE OF REAL EDUCATION

The art of being man (*Mensch*) of becoming man of remaining man *the art of making a man* (*den Menschen menschlich*) as well as that of maintaining his human character—this art which thou deniest O fool is absurd, base and ridiculous, as something undiscoverable, is, God be praised not yet discovered. It is ours, it has been ours and it will ever be ours Its principles lie inextinguishable and unshakable in the human nature itself



The Great helper of the helpless

guishable and unshakable in the human nature itself

CULTURE AND ANARCHY

But the world as it is, seems every day to become more detrimental to this pure basis of the happiness and culture "Bildung" of man every day it is advancing towards the destruction of the life of the *home* "Wohnstube" This is against God and human nature it hardens the pure human spirit and renders it sensible only to its bestial and voluptuous existence and activity without morality (Menschlichkeit) love or grace, in the private and public relations of life.

EDUCATION TO HUMANIZE MANKIND

Even in minor children we find the feeling of animal arrogance and animal violence fraud and cunning as they develop in a fox are found in ill-trained boys, apish vanity

and the pride of a peacock get possession of the nature of the girl before the tenderness of her developed maidenly character can expose to her this vanity and this pride as contemptible as compared with the innocence and simplicity of human feelings which are the products of human training



The Unflinching Friend of Orphans

PROBLEMS OF OUR DAY

Fatherland! the problem of our day is not yet solved, it still stands before you and awaits solution. The spirit of the time is not favorable to its permanent solution. Thousands of our men who are living only for the day (*Zeitmenschen*) are active in tying and tightening all sorts of bonds, shackles and knots. But few fingers are refined and tender enough bold and powerful enough to loosen these bonds, shackles and knots. If the ordinary man of the day is entrusted with the untying of such knots he would always (and how unhappily!) rush to seize the sword (in order to cut the Gordian knots!)

Fatherland! teach your children not to consider this means (of the sword) to be the highest. Highly estimated, the sword easily degenerates into a means of paralysing in you the old and essential things which you need today, and leave you a cripple. No Fatherland not the sword, no no but Light more Light upon yourself,—deep knowledge of the evils which lie within you, against your own self, knowledge of the real condition of yourself, that is what you want.

FROM VIOLENCE TO NON VIOLENCE

The elevation of our race to true manhood (*Menschlichkeit*) to real culture—is in its essence a *transformation of the bestial and lawless violence into a human non violence* (*Gewaltlosigkeit*) brought about by law and justice and protected by the same,—a subordination of the demands of our sensuous nature to the demands of the human spirit and the human heart

THE DISEASE OF CIVILISATION

Look at the whole society of man, sunk deep in the corruption of civilisation look at those whom you should consider to be the noblest and the purest. Look at the mother! No I don't call her mother—look at the woman of the day who is sunk in the corruption of civilisation. She cannot give her children what she herself has not and does not know. Her life, her maternal life as it is today is, for her child, an actual death. She does not know what maternal anxiety is she does not know what maternal strength is she does not know what maternal faith is. She has no anxiety, no strength, no faith for her child. Her anxiety, her energy, her faith is all for worldly dalliance, of which she does not wish to put one single card out of her hand—not even for a moment—for the sake of her child!

Imagine now also a father of today—I cannot call him father, imagine a man of the world sunk deep in the corruption of civilization. You will find in him the same effect of the corruption of civilization, you will find in him regarding his son the same error of mind, the same desolation of heart as we found in the woman of the day. He is nothing but a business man and he treats the education of his children just as any other business.

WORLD RELIGION: GOD

Without regard for the will of God, the parents want to educate their children for the world only and to represent to them the world as their God. The talents of human nature are for them nothing but means to get as much power and honour and enjoyment of life as possible for themselves only against all others. The intellect, which has been wedded by God in their children, to innocence, is separated by them from their heart and made entirely the means of selfishness.

And almost all creatures sunk into the corruption of civilization think and act and feel just as the man of the world and the woman of the world.

BANKRUPTCY OF POLITICS

The faults of the official people—"Behorden menschen, who are more bloodless forms than living people—are fundamentally the same as those of the woman of the day and of the business-man. The civilized corrupt magistracy are found as wanting as the home—(Wohnstube) of the common people. Fundamental knowledge and fundamental strength for what they should do and what they would do are lacking. In the magistracy just as in the homes dreams are dreamt about things which are unknown and sleepless nights are spent in restlessness for something which if it would be known it would not be worth wishing. This state of complete hardening of mind which I would call the wickedness of statesmen changes the *Vatersinn* (the feeling of a father) of the government into mere economic principles of property.

THE SILENT HIDDEN VIRTUE OF THE LIFE IN THE HUT

O my fellowmen! who have attained to a rare height in the cultureless arts of civilization and its blind delusive strength. O my fellowmen come for a moment out of this dazzling delusion of yourself and look at the life strength of silent hidden virtue which is still alive in the hidden lovely goal huts of the country. Look at the residium of morals and good habits which still express in your rural areas the national strength and the national character of your ancestors.

FREEDOM AND NON FREEDOM

The idle and de spective talk of the time about human and social freedom and equality and about non freedom and non equality of men would be carried away with the noise of its savagry and its social delusiveness. The diffusion of divine freedom and equality which have a given us from eternity is only apparent for it has been seldom acknowledged with sincerity and love, freedom and equality in the nature of human virtues and the equally necessary non freedom and non equality would resist the wild waves of barbarism as an eternal rock resists the waves of a violent torrent.

TENDERNESS THE HIGHEST HUMAN STRENGTH

Friends of humanity! The sublime claim of holy tenderness for the weak of our race, this tenderness which is really the highest human strength—this is the exalted eternal sign of the inner sanctity of a sovereign power.

Fatherland! beneath the thousand voices that have through the terrors of the past years, come up to the wisdom of a mature self help there is only one supreme voice. We must educate our children better and with more strength and earnestness than they have been educated until now.

If we are able to enliven humanity in its better individuals for the recovery of themselves and to strengthen the pure enthusiasm of the human nature for this purpose—then our race would raise itself to the farthest, to the highest and to the most sublime of what human nature is capable of. The powerful arm of the nation will then be unchained from single action to a common action. Life will be stirred up. Each single action of wisdom and virtue will act upon the common strength common wisdom and common virtue. These acts may then be done by the highest and the greatest as well as by the poorest of men they will disappear as single actions. They will be actions of and for the whole humanity actions of the higher human nature, noble exploits of our race dedicated to humanity and to the fatherland and to the most urgent needs of our time.

PESTALOZZI THE PROPHET OF OPTIMISM

It must, it will, become better ! There will be a common power for the creation of a general improvement of things

There will be a cry in the world Up ! Arise to the arms of wisdom and virtue ! Up ! Arise to the arms of innocence and love

Down, down with false honour which, puffs up human nature and thus destroys its Morale and its Spirit

Down, down with false honour, which going out from the barbaric weakness of our corrupt civilisation, proud of its stupidity and arrogance and unkindness, wants to usurp the holy heights of civilisation Down, down with the first source of the evils of the world—down, down with false honour, but only by means of wisdom and love. No evil force, no weapon of barbarism The developed Understanding and the burning Love of a better race—may it smile upon all !

INDIAN PERIODICALS

[EDITOR'S NOTE.—In this section we try to give extracts from the Indian periodicals we receive But as our space is limited, those periodicals which are published regularly and punctually have the first claim on our attention]

Bengal's New Governor

The editor of *Welfare* observes

Sir Stanley Jackson is very fond of cricket and has already talked once or twice in terms of cricket about his plans with regard to his governorship Once he reminded us that if we played cricket (i.e. played fair), he too would reciprocate by playing fair with us. We, no doubt, believe in playing fair, but Sir Stanley was not quite doing justice to the spirit of cricket when he thus made fair play a conditional thing Moreover, Sir Stanley forgot his captain the Government of India. How can it be cricket at all when we are holding eternally with shackles on our feet and they are hitting and scoring as they like ? Whenever we talk about declaring the innings and taking up the bat ourselves, we are told that our bats will be only 2 x 6 and that we must play with leaden leg guards and with landazed eyes. And to crown all, our stumps must be a mile wide and a mile high while the ball will be fired at us from a field gun ! We own up our defeat right at the beginning

Our Faults

We read in the same monthly —

Our up-bringing is steadily playing havoc with our social and other institutions. The order of the

day is weakness lack of energy, disunion and neglect of duty We need ten men where other nations put up only one man to do something Our energy oozes out three times as fast as that of others, our labour is wasted because we pull not together but against one another and we always devote far more attention to the subtle art of shirking duties than to learn to do things better Take, for example, any industry and study conditions in it Our brick layers lay 150 bricks per hour or less where the Americans lay 800 and the amount of *Co'Gunny* encountered by our employers makes normal business a dangerous speculation In any other society where people are better brought up and disciplined one man turns a theft where a thousand work wholeheartedly. But here eighty per cent of the men would directly or indirectly attempt to acquire what they have not earned and consider the whole procedure perfectly legitimate The law of distribution makes every man poor where few work and far too many steal (i.e. acquire the product of others' labour) and the poverty of India is largely explainable by this. By a lucrative job in India we mean a job in which there is much unearned income coming one's way and not one in which one can do a lot and earn accordingly

One of the main causes why Indian business does not expand is the lack of persons who can be trusted fully to carry out orders and not to abuse power The picture of the Western business man running his vast organisation from a sort of observation station fitted up with a hundred telephones and a hundred thousand charts and abstracts, has remained so far an unreality in India, for the available human element cannot fit into such a picture. It may be different hereafter but that will depend entirely on whether we can better bring up and train the future generations of Indians In law, in the services and elsewhere progressive improvement is obstructed by corrupt practices, jobbery and a total disregard for truth

and real merit and their claims. What one hears of the disgusting morale of the Moghul Court, one can see now in practice everywhere, the unfortunate part being that even the so-called Nationalists are ardent wallowers in the filth. If we are hoping for a new and better state of affairs in India, we must give up all self-deception, acknowledge the truth about ourselves and then proceed to build right from the bottom with a clear conscience, for build we must from the bottom in order to achieve any real and lasting good

Ancient Centres of Indian Emigration

According to Mr C F Andrews, in ancient times,

There were three centres of Indian emigration. First of all, the kingdom of Kalinga which is now Orissa and Andhra Desa, sent its ships over the sea as far as the coast of China and the furthest islands of the Malay Archipelago.

At the South West of India along the Malabar Sea-border another great and adventurous people sent its ships far abroad especially towards the shores of Africa, Madagascar, the Persian Gulf and the Arabian ports.

A third centre of emigration was the Gujarat coast, including Cutch Kathiawar and Sind.

As Mr Andrews is not a specialist in this and many other subjects on which he writes, he would do well to read up the latest literature on them. On the subject under notice, he might, for instance, read Dr Prabodhchandra Bagchi's article on India and China in the *Modern Review*.

Cultural Unity of India

Pandit Chamupati writes in the *Vedic Magazine*—

The Temple of India's culture knows no distinction of sect or creed of colour. It stands on the bed rock of unity. The religious movements that take their birth in this temple have an inclusive instead of exclusive, outlook. Ram Mohan Roy saw oneness in all religions. Vivekananda raised the cry of the Vedanta in materialistic West. Ram Tirtha of the Punjab joined his voice to the voice of his predecessor and his conception of mystic religion was clearer though not so rich. And Dayananda who spoke in the voice of thunder and storm recognised all religions to be the offshoots of the Veda. He united all cultures at the root.

Strange, as it may seem, even in the struggles of to-day that are being waged between different sects and communities of India bloody and barbarous as some of these conflicts are I see a vision of unity—of oneness passing through the throes of a new birth. India is rising. She is already awake. Through the mist of the morn the first rays of the

rising sun, of a new day, are visible. Blessed are they who recognise the rising sun, and set their house in order to welcome him!

The temporary decay to which Bharat was subject, in the course of which instead of assimilation, disintegration was the rule of its life instead of association and absorption, isolation was its motto appears to be coming to an end. As in past ages unity will once again prevail over forces of disunion. It has already prevailed. For the heart of India is sound. Only the externals had degenerated. For through the songs of Tagore and the paintings of Avanimdra in the scientific researches of Bose and the humanitarian messages of Gandhi, the same old vision of one in many" is manifesting itself. The religions of the world are relishing themselves in accordance with the latest religious voice of India, the voice of Dayananda. Thus, while politically we lie low we are making again a spiritual conquest of the world.

Rescue Homes

Stri Dharma observes —

The appeal by Lord Lytton for liberal public support to the Rescue Home, at Cossipore, is touching in its earnestness for the suppression of the social evil in our midst. Speaking of Calcutta, he said that 2000 minor girls (who can say what numbers have yet evaded the vigilance of the police?) were kept for immoral purposes, whereas the present Home could accommodate only 32. Lord Lytton has suggested various means by which public sympathy could be secured for enlarging the institution, the most significant of which is for every father and mother in Calcutta to subscribe a rupee for each of their own daughters to the central fund to save other children from a life of shame." He highly commended the labours of the Bengal Vigilance Society and also referred to the success of the Suppression of Immoral Traffic Act, 1923.

Education of Girls in Bengal

In Lady Abala Bose's paper on girls' education in Bengal, published in the same magazine, it is stated that

Of the total number of girls in the different educational institutions of Bengal, nearly 95 per cent. are in the primary grade the remaining 5 per cent being distributed in the Middle and High schools and the colleges for general or professional studies. So the problem of female education in Bengal is mainly the problem of primary education.

The combined effect of these and allied causes is that, although Bengal can boast of about 12,000 primary schools for girls with about two lakhs and seventy eight thousand of pupils—these being, by the way the highest figures of all the provinces in India—only the fringe of the vast pro-

of primary education that has been touched, because among the girls of school going age, only 7½ per cent ever go to any school at all, the rest of them remaining beyond the reach of all educational influence.

I venture to lay great stress on the point that primary education should be left to the initiative of non official organisations national in character subject of course, to Government supervision. Official organisation must necessarily be rigid inflexible and unable to adjust itself to varying circumstances.

The Telegraph Services for Indians

What just and generous treatment Indian employees receive in the Indian Telegraph Department will appear from the following sentences taken from *The Telegraph Review*

The main grievance is that this General Scale service has been an exclusive monopoly of one section of the Indian population and that is the Anglo-Indian community. We feel that this is a gross injustice and that this anomalous and ridiculous distinction should be forthwith removed and that earnings be offered to all irrespective of caste, colour or community and that merit should be the only basis which alone can increase greater service with better efficiency to the public, such as is demanded of them.

Alas! there is yet another class to mention—the so-called menials. These Telegraph peons, who are no less important from the point of view of essential imperativeness are paid wages or subsistence allowance, as it is called, of a varying degree from Rs 8 to Rs 10 a month and the rest are to be made up from the mileage pies by the delivery of telegrams. The breathless hurry with which deliveries are made at the risk of health and even life can better be imagined than described. In about 10 to 15 years of their ceaseless activities, they become mercilessly spent-up and yet they continue till the far end of their officially recognised period when they are doled out a magnificent pension of Rs 4 a month! It is said that this paltry pension is not sufficient enough today to feed even a country dog for a month.

revenue Provincial Governments with the exception of Bombay and the C Provinces accept the Government of India's policy. The spirit of antagonism to prohibition has markedly grown in official circles. The steady annual rise in Revenue receipts in Provincial and the Imperial Government is a disheartening factor in present conditions. In this respect Excise Departments are making the drink and drug traffics a necessary part of the fiscal arrangements of the country. Meanwhile discussions in Legislative Councils continue to show that the large majority of the representatives of the people of India repudiate this policy of regulation and control of consumption. A demand is made and reiterated for more sympathetic compliance with the expressed convictions of the great majority of the Indian people asking for eventual prohibition.

The "Friendly Handshake"

According to the *Oriental Watchman*,

The "friendly handshake" is now charged with being very unfriendly. According to Dr John Sundwall, University of Michigan this age-old custom spreads diseases especially respiratory infections such as influenza. The infectious organisms of this group of diseases he says, are present in the discharges from the mouth and nose and the average person's hands are always contaminated with these secretions. A man who has the infection and whose hands are contaminated, meets and shakes hands with his friend. The friend's hands are contaminated by this contact, and when his fingers go to his mouth shortly after the meeting, the route of transmission of the disease is completed. Persons suffering from respiratory infections frequently use their hand to check a cough or violent sneeze, and almost immediately extend the same hand for a friendly shake with an old acquaintance. In many cases the result of such "shakes" is that the friend is made to suffer. Dr. Sundwall blames this form of greeting for influenza epidemics.

religion of the Buddha, in the light of which all Christianity pales like moonlight in the glow of the sun.

This also is the duty of every friend of the Buddha in Asia. For the fully Awakened One has expressly enjoined that his disciples should carry his Teaching to all men. For, whoever helps to spread the Buddha's teaching brings to his fellowmen the highest of bestowals. "The Gift of the Teaching excels all other Gifts." Can it be that to-day there no longer are any disciples of the Buddha who obey this his command? Can it be that especially in Eastern Asia, there are no longer any friends of the Buddha's Teaching who are blessed with this world's goods and are willing to place at disposal the means necessary for the spreading of the Buddha's Teaching in Europe? Are the rich friends of the Buddha in Asia going to let themselves be put to shame by the rich Christians of Europe? No, that cannot be! that shall not be! All the less shall that be in that no very extraordinary amount is required. Five thousand pounds sterling would suffice to carry out a plan which indicates the most promising method for the spreading of the Buddha's Teaching in Europe.

Leadership without Apprenticeship

India abounds with leaders of all descriptions, political, religious, social educational etc. They will find the following portion of Swami Bhuriyanaanda's talks published in *Prabuddha Bharata*, interesting —

A man went to a Sadhu to become his disciple. The Sadhu, before accepting him informed him of all the hardships of a disciple's life. The man replied, 'Sire, make me a Guru directly! For then he will be saved from the hard austerities! If you always spare yourself, you cannot hope to accomplish anything!'

The South African Settlement

The National Christian Council Review observes

We have had in the reception that India has given to the news of the South African settlement a distressing revelation of her present mood of scepticism. It seems as if in this matter a miracle had happened but miracles do not happen! The change of heart that we speak so much of has come to be reckoned a phrase to which no meaning can ever be attached. India needs in the region of political expectation to be begotten again to a living hope. Perhaps the gradual persuasion that a change has indeed come about in South Africa may be the beginning of a return to faith. The exposition of the whole India South African contention that Mr. Sinivasa Sastri gave in Poona an exposition as candid as it was luminous and masterly made it plain that through it the agreement things have been attained that may be of very far-

reaching consequence in India's forward march among the peoples. The agreement restores India's self respect, frees even her coolies from humiliation. If they leave Africa, they leave as emigrants seeking of their own will a better place of settlement and free, if they choose to return. If they remain in Africa they remain as fellow citizens and not as aliens and interlopers. And further, as Mr. Sastri pointed out these total achievements were obtained by the direct negotiation of an Indian Commission under Indian leadership speaking face to face with the representatives of their sister nation and unencumbered by the tutelage of foreign guides or governments. There is ground for profound satisfaction in all this and we trust that it may help to cast out the spirit of suspicion and distrust that have of late ruled so lamentably in this land.

Humour in Sikhism

Mr. Teja Singh contributes to *The Calcutta Review* a readable article on humour in Sikhism in the course of which he says

The most striking example of Humour playing a prominent part in Sikhism is the fact that there exists a regular order of Humourists called *Sutras*, who have carried on religious propaganda in the name of Guru Nanak mainly through Humour.

Guru Govind Singh also realized the value of humour and made full use of it in his religious work. Once he dressed up a donkey like a lion and set it roaming about the fields. The Sikhs began to laugh when they heard it baying in spite of the lion's coat, and asked their leader what it meant. The Guru told them that they too would look as foolish as the donkey, if with the Singh's (lion's) name and uniform they still remained as ignorant and cowardly as before. The same love of the dramatic is exhibited by the way he exposed the futility of the belief in Durga, the goddess of power. When all the *ghees* and incense had been burnt and Pandit Kesho had tired himself out by mumbling mantras by the billion without being able to produce the goddess, the Guru came forward with a naked sword and flashing it before the assembly declared, 'This is the Goddess of power.' The same grim humour was shown to him when one spring morning, in the midst of hymns and recitations he appeared before his Sikhs and demanded a man who would sacrifice himself then and there for his faith. He wanted to see whether the people dared to do anything beyond mere singing of hymns and reading of texts.

Veterinary Education in India

Mr. C. J. Fernandes G. B. V. C., writes in *The Indian Veterinary Journal*

Veterinary education has been the Cinderella of Government educational departments in India. After forty years of existence it is still in its infancy and its growth and progress has been retarded by a parsimonious policy. It originated as a half-hearted attempt at imitating the veterinary arrangements of civilized European countries but

has remained in its original conception through lack of encouragement and neglect of the persons responsible for the progress of agricultural welfare in India.

Indeed much elaboration is not needed to prove the immense benefits that accrue to a country through veterinary science. The veterinarian does not merely relieve the sufferings and prolong the existence of our dumb servitors but he helps materially to conserve the vast wealth of the nation invested in its flocks and herds. Moreover the benefit to the general public by the State control through its veterinarians of the chief infectious diseases of animals some of them communicable to man cannot be overestimated. Reports from towns and cities where meat and milk inspection are carried out show what service is rendered by the veterinarian in safeguarding the health of the population. Veterinary research has also proved of great benefit to its sister science medicine and the help rendered to medicine by experiments conducted on animals by both medical men and veterinarians is too well known to need more than passing mention.

India is an enormous country chiefly agricultural. Agriculture in the main may be said to mean the art of raising plants and animals that are best suited for the supply of food for man. If this is so then the importance to India of maintaining the health of the live stock in the country which is chiefly in the hands of veterinarians may be appreciated when we consider that the total livestock in 1924-25 in India was 213 millions.

Indian Posts and Telegraphs

In *Labour* Srijit Tarapada Mukherjee gives the following comparative statements of expenses of the Indian Postal and Telegraph Departments

1 Postal Expenses		
(a) Expenditure for—		
1924-25	Rs	5 56 90/100
(b) Do Estimated for—		
1927-28	Rs.	6 00 31 000
An increase of	Rs	43 35 037
	or a little over 9 percent	
2 Telegraph Traffic Expenses		
(a) Expenditure for—		
1924-25	Rs	1 22 06 030
(b) Do Estimated—		
1927-28	Rs	1 48 42 000
An increase of	Rs	26 85 9/10
	or over 20 percent	

The expenditure of the Telegraph Traffic Department has increased by over 20 percent while the expenditure of the Post office has increased by only 9 percent during the same period. The Telegraph Department is working at a loss and in the year 1927-28 the loss estimated is Rs. 27 00 000 on the Telegraph side and Rs 174 00 00 on the telephone side. On the other hand a net surplus of Rs. 24 57 00 00 is estimated in the Post office department.

The Honble Member is probably aware that since 1924-25 the telegraph traffic has not increased in the same rates as the post office work. It was naturally to be expected that there should be a higher percentage of increase of expenditure

in the Post office department than in the Telegraph department specially when Post office services in the subordinate ranks are so much underpaid. But quite the reverse is the case. The Telegraph service has received increases at rates more than double that of the Post office service. We do not grudge our brother workers in the Telegraph department. We congratulate them on their good luck. But what we lament is that the poor hard worked Post office men should not receive at least equal consideration from such a sympathetic officer as Sir Bhupendra Nath Mitra. There is a surplus shown in the Post office Budget and money is therefore not wanting to do justice to the subordinate staff in the Post office. If the Honble Member could manage to secure for the Telegraph service an increase of over 20 percent in the expenditure when the department is working at a loss why could he not do likewise with the Post office service when the Post office department is showing surplus year after year?

Mr D N Dikshit observes in the same issue of the same magazine —

My contention is that Government have no moral right to annex for general financial purposes any surplus of Postal revenue. Indeed the Government of India since the days of the East India Company are committed to the principle that the Postal Department is to be administered without any consideration for the general revenue interests. In 1866, the Right Honble Mr Massey, the then Finance Member of the Government of India, went so far as to declare that the Post Office was so potent an engine of civilisation that no Government would be justified in allowing fiscal considerations to stand in the way of any improvement. The only consideration that seemed to weigh with him whether or not the postal rates did act as a check on correspondence and if they did they must be made liberal no matter what the financial effect was. And Sir Malcolm Hailey was out to demolish the generous principles established by this broad minded predecessor of his. I maintain that the Post office need not always be even self supporting. The Post Office is a public utility department, and any check on its usefulness must be condemned. The recent increase in Postal rates has already resulted in a great shrinkage in the volume of correspondence. A similar circumstance was considered sufficient to justify a reduction in the rates in the British Isles in Sir Robert Hornes budget though it involves the imposition of the financial burden on the general tax payer. The rates for carrying a letter to London is two annas while that of London to India is 1 1/4 annas. Does any body look to this anomaly?

The Age of Consent

In the opinion of Mr N Sri Ram, as expressed in *The Bharata Dharma*,

The Madras public deserves to be most heartily congratulated for the meeting held in Gokhale Hall on March 23 at which the following resolution was passed with but one dissentient. "This meeting is in favour of marriages taking place only after sixteen years for girls and eighteen for

boys, it is in favour of the Age of Consent being raised to fourteen years as an immediate step towards the prevention of child motherhood and wholeheartedly supports Sir Hari Singh Gour's Bill to raise the Age of Consent for married girls from thirteen to fourteen. It will be noticed that Sir Hari Singh's modest proposal which he is bringing up for the second time before the Assembly has not only the very strong support of public spirited citizens, who have emphatically voiced their opinion in other places also besides Madras but falls considerably short of the proper age acceptable to them. There can be no reasonable doubt whatever that if the women of the country were allowed to settle the question it would be decided at once in accordance with the demand of the Reformers. It is because they have not yet come to their own and are still in many ways like dumb driven cattle, that man made law continues to exercise his blightful ascendancy.

Ancient Tamuk

We read in *The Beagal Nagpur Railway Magazine*

Ten miles to the south west of Kolaghat station and 16 miles from the Panchkura station on the main line to Bombay on the banks of the Rupnarayan river is the ancient port of Tamralipti now modernized to Tamuk.

The date of this port is lost in the mists of centuries but the fact that coins have been unearthed near its vicinity proves it to have existed during the days of the Roman Empire, for the coins bear the face of the Emperor Justinian. It is obvious from this fact that the port was one of call for the Phoenicians in their journeys to the east. As far as we are concerned, besides being one of the most ancient ports in India, Tamuk was the only inlet of merchandise into the "country of Bengalla." To ascertain approximately the date of this seaport, a reference to the Sanskrit works of the Jains, Buddhists and Brahmans is necessary and they show frequent mention of the name Tamralipta, a name which was given to the port as well as to the kingdom of which it was the capital as also to the people. In fact from these works it is surmised that the seaport was in existence long before the birth of Christ.

Ptolemy notices it in his geography giving the place the name of Tamalites and this was in the year 150 A.D. The situation of the town in his maps places it on the banks of the Ganges.

It really first merges into history by being several times referred to by mediaeval Buddhists as a port at which merchants and others embarked for Ceylon and the Far East. Fa-Hien (A.D. 405-11 A.D.) describes it as being on the sea front, and the earliest Hindu tradition places the sea 8 miles off to-day the town is 60 miles inland.

Fa-Hien took up his abode for two years in one of the Buddh at monasteries. It was again visited by another Chinese pilgrim Huen Tsang (in the 7th century A.D.) whose description of the place shows it to be near an inlet of the sea, 10 li (about 2 miles in circuit) with ten Buddhist monasteries and 1000 monks, and near by was a pillar erected by King Asoka, 200 feet high. Indigo, silk and copper (tamra) were the trading

articles of export and he concludes by thinking that the port got its name from the copper exports. Still another Chinese pilgrim—I tsing landed at the port from China at the close of the same century and Hwai Lun the Korean remarked—This is the place for embarking for China from the East India and close to the sea.

The town also finds mention in the Story of the ten princes written by Mitrugupta in which it is said to be close to the sea and not far from the Ganges and frequented by sea going boats of the Yavannas and others, and on the whole prosperous.

Again on the Dudhpani rock inscription which is not later than the 8th or 9th century A.D. there is a reference to Tamralipta, but after this period no mention of the port can be found in any subsequent works.

Fault-finding

In the Calcutta Presidency College Magazine Mr J C Ghosh humorously lays down the definition

Faults are what one finds in others that is why fault finding has ever been a highly fascinating pursuit. As a characteristic intellectual attitude it is the recognised privilege of all civilised men and women and can be engaged in with considerable impunity. Laughter which according to its most modern and brilliant analyst is purely critical corrective and devoid of feeling is the gesture of highly sophisticated societies. The wit the humourist, the satirist and the caricaturist find their natural quarry in the follies and foibles of men and women, and we unloosen our purse strings in order to view ourselves in the distorting mirror of their art. We enjoy being grieved and bulbed by them and call those great who really pull our ears while apparently pulling our legs. Even personal jealousy malice and spleen may run into many editions and in the hands of a master achieve immortality.

The sun and the moon would not be what they are if they did not have spots. It is at least some fun to discover that votive offerings are too often poured at feet that are of clay and that the ample mantles of shoulders that are too narrow. Men are of course, great not because of their failings but in spite of them. But no picture is complete without the necessary shade. The dark spots are not only so many foils setting off by contrast the general brilliance they also supply the requisite human touch for it is the way of all flesh to err. Frailty is a necessary human quality and nothing would be more faulty than faultlessness even if it were possible—vapour drab and inhuman.

Hindu Moslem Quarrels

Mr Vasudeo B Mehta writes in *The Indian Review*

The many and regrettable Hindu Mahomeddan riots that have recently taken place in India, have set people thinking as to what should be done to prevent their recurrence in future. Religion has been a source of bitter quarrels in most if not all

countries of the world at some time or other in history Europe was torn to pieces by the religious wars of the Reformation. But as time passed the followers of the different sects understood each other's point of view better and so the wars became less and less frequent and finally disappeared. In the same way the Hindu Mohammedan quarrels in India will disappear when the two communities understand each other's point of view better.

The situation is not hopeless. The different communities can be brought together again and made to work harmoniously as in the past. This can be done by one method—and that is by giving the right kind of education. Whether the different communities have separate schools or common schools, the education imparted in these schools should be of a national and not of a communal character. All Indian children should be taught to take pride in their country and her history and work for her improvement—as is being done in Turkish and Persian schools.

That a certain amount of friction for position and power between different Indian communities will always remain cannot be denied that kind of rivalry exists between different groups all over the world. But if the right kind of national education were given Indians will certainly be able to unite and work for the improvement of their country—and not waste their energies in irritating each other and flying at each other's throats as they are doing at present.

The Caves of India

Roughly speaking says Dr K N Sitaram in *Shama*, a

The cave districts in India comprise about fifty different and distinct groups though the majority of them are to be found within the limits of the Presidency of Bombay. All told the caves both those which were only natural formation ones and those specially hewed from out of the sides of the living mountains or detached rocks big enough for the same purpose number easily more than a thousand although some of these are no bigger than mere manholes which house some of the slum population in the least sanitary parts of the City of Bombay while others like those of the chaitya Halls that lend dignity and charm to Karla, Kanheri Ajanta Bedsa and Bhaja are structural excavations of whose Tour d'force any man on in the world might be proud of.

There are others which were Viharas once and housed either a college or only a community of meditating monks which though secondarily for architecture but still primarily are now invaluable for the students as well as connoisseurs of art, throughout the world, because of the precious fragments of fresco which still adhere to their walls, ceilings and pillars in some of which the colours are still as fresh as when they left the hands of their masters nearly two thousand years ago.

If the caves in the Ramgarh Hills can claim priority because of their antiquity and as the earliest to delineate in colour the joy in life which

the ancient Indian felt, then the caves of Sittang and twelve miles from Pailath near Trichinopoly contain some of the finest cave paintings which the hands of the Jain masters of the brush has yet given to us. Ajanta contains the largest number of paintings executed in glorification of the Mahavira form of the Buddhist faith though some of the paintings are far from being either religious or Buddhist. One may say that the paintings of Bagmati (Gwalior) are more or less contemporary with the latest of the wall paintings at Ajanta even though from the point of technical achievement and the colour scheme some of them may be said to be superior and rarer even to those at Ajanta, especially the scenes in the Ramgarh which depict Indian dancing.

Value of Historical Training

Mr G A Naidu observes in *Morris College Magazine*

A historical training teaches one to be critical in his study of the various aspects of human affairs. "The student is to read history actively and not passively," says Emerson to esteem his own life, the text, and books the commentary. Thus compelled, the Muse of History will utter oracles. "A sound historical morality (or training) says Goldwin Smith will sanction strong measures in evil times selfish ambition treachery murder or perjury it will never sanction in the worst of times for these are the things that make times evil."

"If you wish to profit by your reading," says Lord Bryce in one of his addresses, do not forget to scrutinise each maxim delivered to see if it be justified by facts. Sound criticism (or historical training) seeks rather to discover and appreciate merits than to note faults. In short true historical training teaches to judge of events correctly. It fosters right thinking and favours the formation of a wholesome public opinion. Let my son of ten read and reflect on history this is the only true philosophy were Napoleon's last instructors for the king of Rome And it is this habit of reflection which a sound historical training aims at cultivating in the average citizen for a right understanding and proper guidance of the affairs of the society and of the country in which he lives.

Another way in which a historical training is of practical value to the average citizen is that it enables him to make a fairly correct estimate of the future from the study of the past. History says Sir John Seeley ought surely in some degree, if it is worth anything to anticipate the lessons of time. We shall all no doubt be wise after the event we study history, that we may be wise before the event.

Engineering

L N Dev Esq L M T writes in *Progress*—

Engineering is now recognised as one of the sciences. It is really the science of applying the

older sciences to the ordinary affairs of mankind. It is the practical application of information gathered by the abstract scientist the chemist the physicist the mathematician and so forth. It is also defined as the science and art of adapting converting and applying the great sources of power in nature to the use and convenience of man.

Some Indian Artists

N Vyasa Ram Esq BHAVACHITRA LEKHANA SIROMANI (which we suppose is a brief hono-
rific title) read a paper before the Bangalore Mythic Society in which as published in its quarterly journal we find the following

The works of Ravi Varma may be roughly divided into three main groups portraits scenes from life (contemporary) and mythological representations. I am of opinion that his best works are to be found among the portraits examples of which can still be seen at Mysore. Though he was not a portrait painter like Rembrandt who could see through his sitters Ravi Varma must certainly be accepted as one of the best portrait painters of modern India. The huge portraits of Their Highnesses the Maharaja and the Yuvaraja of Mysore are among his best productions in the line.

While Ravi Varma, through his art created in the people a certain amount of appreciation for scientific colouring of light and shade he has also on the other hand stimulated the grosser tastes in them for jarring colour effects and pleasant lusty womanhood in painting to such an extent that the path of the sincere well wisher and reformer in the line has become very steep and beset with thorns on every side. India became in consequence of the activities of Ravi Varma and his followers, a suburb of London and Paris in art, as she is a suburb of Manchester and Sheffield in commerce. As the art of Ravi Varma was a lifeless imitation and hybrid combination similar features dominated the life of the average Indian of the period making it too prosaic and devoid of imagination.

The swing in Indian artistic thought towards the western ideal had reached far enough to need a reaction. And this originated on the other extreme of India. Ravi Varma's prosaic art spread its influences from the west end of India—commercial Bombay. The reactionary influences began their work from the east end of India—emotional and poetic Bengal. This movement stimulated and patronized by E. D. Havell the principal of the Calcutta School of Arts gathered round it a strong band of relentless workers like Abanindranath Tagore and Nandalal Bose and began a counter activity in art.

The members of this reactionary school saw that the beauty of Indian life was fading away in a mad pursuit of a foreign civilization and concluded that the only method of purging Indian art of its newly acquired evils and purifying it once again was to look back to the past for inspiration and guidance. Consequently they based their styles on the art of Ajanta, and the Mughal and Rajput schools of the medieval period. Without

doubt this movement produced some excellent artists who have won world wide fame for their country through their productions. Abanindranath Tagore Nandalal Bose Surendranath Kar Asit Kumar Haldar Gogonendranath Tagore and Mukul Chandra Dey are among the foremost of them in Bengal. These artists developed different styles of their own each specializing in his own way. Gogonendranath Tagore specialized in the ironical aspect of art and produced a series of extremely humorous and instructive cartoons illustrating the degeneration of Bengal life. He has now become an exponent of the new theory of cubism.

As the fashion of Indian art grew more and more common on the spirit of fanaticism found itself gradually entering the minds of the later artists. Among the ideals of the new school one was to copy and revive the style of Ajanta. But the new artists forgot that the hand can never imitate the style of Ajanta unless the heart is inspired by the ideal of Ajanta artists. If the ideal was there the style would come by itself.

It is with a certain feeling of pride however that we have to consider the effect of the activities of the new school of thought on South Indian artists who came under its influence. While Bengal always emotional soared beyond its normal limits and reached the extent of fanaticism in her art South India, though represented by a handful of her artists in this new wave of artists' renaissance brought her reason and intellect to bear upon these problems and struck out a new line for herself.

Two names appear before me in outstanding prominence in South India Venkatappa of Mysore and Natesan of Hyderabad. These two artists evolved a style of their own which particularly reflected the ideals of the part of the country they lived in.

sent by the employers. Only when the workers have an income adequate to maintain a decent standard of living can higher ideals of social life be discussed. The economic phase of the fight should precede any other consideration in a programme of social reconstruction for present day China. Thirdly unsound practices should be avoided. A general tendency to-day is to imitate the tactics of the labour movement in the west. Certain practices may have been successful for the struggle between capital and labour in Europe or America but may yet be ineffective in China. Regulations or policies of trade unions may be efficient for one society but unsuitable for another. Certain aspects of the Chinese labour movement to-day are still too foreign in spirit. Trade union methods and practices of western countries should be so modified as to suit economic and social conditions in China. The 8-hour work day should not be blindly advocated when the 10-hour day would in many cases be a blessing to the workers. It is useless to agitate blindly for labour co-partnership in industry when the majority of the workers are still illiterate and care little for such privileges. What is urgently needed then is a programme of practical reforms based upon existing social conditions which shall truly serve to promote the welfare and happiness of the workers. Some fundamental work must be done to build up an intelligent proletariat capable of appreciation and

using wisely its just rights and privileges. Gradually its social standards should be raised so as to ensure industrial peace in the nation and so ultimately throughout the world

Japan's Foreign Relations

The *Japan Magazine* contains the following opinion of Baron Shidehara, minister for foreign affairs, Japan, on Japan's foreign policy

Our policy covering all questions in the relations between Japan and China may then be summarized as follows

1. To respect the sovereignty and territorial integrity of China, and scrupulously to avoid all interference in her domestic strife

2. To promote solidarity and economic rapprochement between the two nations.

3. To entertain sympathetically and helpfully the just aspirations of the Chinese people and to co-operate in the efforts for the realization of such aspirations.

4. To maintain an attitude of patience and toleration in the present situation of China, and at the same time to protect Japan's legitimate and essential rights and interests by all reasonable means at the disposal of the Government.

Difference Between the Nationalist and Anti Nationalist Armies in China

The *New Republic* observes

It looks more and more as if the national impulse to which the Canton government is giving an effective military and political expression will in the course of the present year subdue the whole of China. The Nationalist victories according to all accounts, are won quite as much by propaganda as by the discipline and the valor of the Cantonese armies. The troops which oppose them are merely mercenaries, or at best provincial levies and their loyalty and the loyalty of the communities which they are supposed to defend are easily undermined by armies which are fighting on behalf of the Chinese national idea. For the first time in centuries the Canton government is offering to the Chinese peoples the prospect of participating in the life of an orderly independent state which will at least try to govern in their interests. Propaganda to this effect ought to work as well in the north of China as it has in the south. Chang Tso-lin stands, it is true, for an idea. He, like many another apprehensive official, is proclaiming himself to the world as the arch-enemy of Bolshevism but this kind of preaching is intended not for the benefit of the Chinese, but to carry favour and support from foreign powers. The anti Nationalists can for the time being, place armies in the field against the Cantonese armies, but they cannot place ideas in the field against the Cantonese ideas. These ideas will continue to

march ahead of the Cantonese troops and pave the way for their victories. The most serious obstacles which the Chinese Nationalists will encounter in winning over their fellow-countrymen will not be created by their present active opponents, who appear already to be beaten. They will arise after the fighting is over and when they will have to redeem their pledge to provide the Chinese with an orderly and progressive national government

Financial Interests and the Use of Violence

In the opinion of the editor of *The World Tomorrow*

The use of violence by nations to protect their financial interests abroad is proving to be less and less effective. The policy of armed coercion is rapidly breaking down in China, India and Egypt and has already been abandoned in Turkey, Ireland and the Ruhr. The economic boycott, the industrial strike, the policy of non-violent non-cooperation and national armies are being widely used to administer disastrous blows to the commercial and financial interests of foreigners. It is supreme folly to think that western powers can successfully safeguard their economic interests in the Near East or in the Orient by the use of violence.

'Colour' Problem of the British Empire

Writing on the above subject in *The Labour Magazine*, Major D Graham Pole asks

Are our Statesmen big enough to settle the Eastern problem in a big way? If not they are going to unite the whole of the coloured races against the dominion of their white overlords. Not only shall we lose the Indian Empire because of the lack of imagination of our Statesmen but we shall go far to unite the whole of Asia, and possibly the whole of the coloured peoples of the world in a determination to overthrow the white races who seem unable to see the signs that even he who runs may read

Muddle and Bombay

Mr B Shiva Rao writes to *Foreign Affairs* (British)

Dr Besant has been a severe critic of British rule in India, which may be efficient in administration but has shown a criminal neglect of all that concerns the life of the people—education, health, food and decent housing

Even this bubble of 'efficiency' was burst recently by a Committee appointed by the Government itself. Lord Lloyd, when he was in Bombay

as Governor launched a scheme for reclaiming a portion of the sea for greater Bombay. The scheme is a colossal failure and the protests of the people became so loud that the Government appointed a Committee. If the work was done is best told in its own words.

The organization and arrangements made for the conduct of the scheme were a most unworkable. Responsibility was not clearly defined. Much of the technical work was left to an over-worked Chief Executive Engineer or was not done at all. Nobody believed himself responsible for the due execution of the work. No real effort was made to secure competitive tenders.

Every word in the above paragraph is from the Committee's report. The scheme failed because the clay at the bottom of the sea was hard and the dredger ordered from Holland could only work on soft clay. Lord Lloyd's defence is that the distinction between hard and soft clay was too technical for him to appreciate. Sir George Buchanan, the expert gave such "manifest underestimates" that the Committee says, "it cannot understand how they found acceptance at Bombay and Delhi. When Sir George was questioned by the Committee about his figures, 'he preferred not to answer those questions.'" Sir Lawrence Hepper was Director of the Department, on a salary of over £5,000 a year. If a annual reports, says the Committee, cannot be justified. They do not present a true picture of progress of the work and concealed material circumstances.

Now comes the last part of the story. The misleading of the public for over six years by false reports, the sanction of a scheme on figures deliberately altered and equally deliberately overlooked by the Bombay Government and the Government of India, the ordering of a soft clay dredger to do operations on hard clay, the breakdown of the scheme, involving a loss of several millions of pounds—none of this is denied. But the men concerned in this were all honest, says the Committee, "actuated by the highest motives. They perpetrated—well, only errors of judgment."

A Union of English-speaking Peoples

On Mr Hearst's advocacy of a Union of English-speaking peoples Mr J Krishna murti makes many just observations some of which are quoted below.

What, in Heaven's name is the fundamental difference between a non-English speaking person and an English speaking person, between a Hindu and a Christian, or between a Chinese and an American, that they cannot peacefully enjoy the world together? Is it because of the difference in colour in traditions, in customs that we should be regarded as superior or inferior? The highest Brahmin of India regards the white man or anyone outside his own caste, as beyond the pale. He is as instrumental in causing a division as the man who is convinced of the superiority of the English race.

A Union of English-speaking races alone, while it might undoubtedly increase the material wealth and prosperity of those races would not make for

the well-being of the world because it would leave out of the new civilization the wisdom the culture, the beauty of the East and of the non-English speaking races. The English speaking races, while they have been distinguished for their power of organization of Government and of law, while they have produced great literature, and works of art have never given birth to a religion or to a great spiritual teacher. The spiritual wealth of the world lies in the East and the material wealth of the world lies in the West and the union of both is the guarantee of the world's happiness.

"China Must Arm"

The following is taken from the London Inquirer

One of the saddest things said to me whilst I was in China," writes Dr Charles E. Jiff (London U.S.A.) as quoted in *The Christian Inquirer* was said by the President of Amoy University, one of the noblest men it has ever been my privilege to meet. We were sitting on the deck of a vessel on our way to Hong Kong and we were discussing the present and the future of China. He said China must arm. No Oriental nation can have the respect of the Christian nations of the West unless it is armed. No Oriental nation can expect justice at the hands of any Christian nation unless it is armed. There is nothing then, for us to do but to arm. We must go contrary to the traditions of our people and to the principles of the greatest of our sages in order to secure justice at the hands of the nations of the West. And I sat there in his presence shamefaced and dumb.

Awakened China

We read in *The Modern World*

Seventeen years ago the break-up of China was taken for granted by the chancelleries of the world.

Today China can no longer be regarded as one of the stakes for which imperialist diplomacy can play.

Four hundred million people representing the oldest—and in many ways the most civilized—race the world has known have taunted in 17 years as no one would have anticipated they could have taunted in a century.

Every close student of Chinese history recognizes that beneath the surface differences China's diverse populations display there is a psychic unity represented by a myriad manifestations which the casual tourist, the farblinded militarist or diplomatist can never see.

Devices and outside oppression—railroads, telegraphs and airplanes on the one hand and arrogant bullying on the other hand—have served to make this psychic unity potent even in the gross terms which alone, Occidental imperialism can understand.

From China emerges a voice which will increasingly influence the future. It is the voice of a

truly civilized rational ethical *kultur* made vibrant and threatening by enforced self protection against the morbidly animalistic brutish activities representing that mythical superiority of the predatory Orient exalting the physical while blind to the more subtle ideals to which the Orient has given allegiance

A Polish View of English speaking Peoples

We have received from Warsaw a journal named *Zycie Wolne* in which the only things that we could read were the following lines in English addressed To English speaking Peoples —

How now?

For the others only You have the moral command of disarmament in order to be able to keep easier Your uncontrolled armed dominance over the world?

From the others only You require to give full rights to racial and speech minorities and for Yourself You guard the right of oppressing enormous peoples whose culture is by many millennia older than Your own?

For others You have pulpits to preach the sublime words of Christ but for Yourself You preserve the Moloch and Mammon's altars?

Ireland Mexico Nicaragua

The Negroes The Boers

India China

And the affair of the Mayor of Cork

And the process of Mahatma Gandhi

Still You are not ashamed You mighty powers?

Still do You not regret this sublime role of a

Great Arbitrer of the World that the cruel War has awarded to You?

O' Anglo-Saxons!

Every Anglo Saxon is not like this

Beating Politicals in Soviet Russia

In a Bulletin published in Paris and Berlin in March there are some frightful and disgusting details of the treatment received by political prisoners in Soviet Russia, some of which we print below The more disgusting portions have been left out.

In a cell occupied by 4 Georgian Social Democrats was placed the non partisan working man Beliankin The Georgians speaking Russian imperfectly used to converse among themselves in their native tongue In consequence Beliankin felt himself entirely isolated and requested to be transferred into another cell or into solitary His demand refused Beliankin declared a hunger strike. He was entirely ignored by the prison management, till the 17th day of his strike, when he was removed from his cell for the purpose of administering forcible feeding The other politicals protested against this by creating an obstruction for about five to ten minutes during which time they beat with their tables and stools against the doors

Within a few minutes the prison was filled with the special guards of the G P U who immediately forced themelves into the cells and began throwing their contents into the corridor The politicals did not resist not wishing to precipitate any bloodshed in view of the fact that the Tchekists were ill armed some of them being drunk But the activities of the G P U guards did not stop there After the contents of the cells were all thrown out the Tchekists attacked the prisoners They began forcibly undressing them tho while beating the victims Not only the men but the women prisoners were similarly treated The proceedings in the female cells were accompanied with terrible scenes of brutality They would pick up a woman bodily one guard tearing off her things another pulling off her stockings while the other Tchekists indulged in market vulgarity and cynicism

One of the women the S R Ksheshnerskaya was knocked down and beaten into unconsciousness for daring to protest The Zionist Socialist woman Holtzman and several others suffered similar treatment The Social Democrat Dalinsky was badly beaten up for trying to protect his wife Also Dichter and his wife Venger Even the sick politicals did not escape brutal handling

During three days the Tchekists continued the beatings

The use of the toilet is allowed for only 20 minutes—for the occupants of each cell collectively The guards actually force themselves into the toilets even when occupied by women and drag the occupant to his cell irrespective of his or her condition The women in particular have been brought to such a pass that they now refuse to go to the toilet to wash up

For some time past the authorities of the Tobolsk polit isolator have been making the lives of the politicals unbearably miserable The Anarchist prisoners occupy Cell No 6 and one morning about 10-30 the usual time for being permitted to go to the lavatory the men were informed that the lavatory was engaged They waited patiently repeatedly reminding the keepers about their need This continued till 3 in the afternoon though never on previous occasions was the toilet engaged by one person for more than 15 minutes

Prohibition in America

We read in *The International Student of America*

At the moment, prohibition as a national policy is supported by the business community by all the Protestant churches by the women's organizations by the farmers and probably by the boot leggers altogether a very powerful combination for any political party to challenge successfully In Europe we are constantly told that American labor desires to re-establish the liquor interests Even if this were true labor is not so universally organized in America as in Britain and does not take the same part in politics But it is not true. Manual workers in the United States belong in great measure to what is called the middle class. They belong to labor but not to the lower classes

These men are often associated with church and chapel. These would be against drink. Then also too many wives of manual workers attribute to prohibition the comforts of their homes to make at all universal the pro-liquor views of a limited number of labor leaders in districts where there are foreign born workers.

This journal shows how owing to prohibition health has improved, crime decreased, drunkenness decreased, drinking in colleges decreased and economic conditions improved. Consequently there are more homes, better homes, less poverty, and more food (not wine and beer), milk and meat.

The Soul of China

Writing in *The Review of Nations* on the Soul of China Professor Richard Wilhelms observes, impart —

The East does not form one indivisible whole. It is true that there are some common traits—some things that are characteristic of all civilisations from Constantinople to Calcutta and Tokyo if they are contrasted with Western Europe and America. The common characteristic may be briefly defined as a holding fast to the natural profundities of the soul as against the Western tendency to make life consistently mechanical and rational. But within this unity we find a variety of forms of expression.

Chinese civilisation has already passed through one crisis about 2700 years ago. At that period it passed through its mechanical stage. Technical discoveries were made and something like capitalism and industrialism came into existence. The old orders fell into decay and a new aristocracy of wealth and power sprang up. A process of atomisation took place in thought. The philosophy of Yang Chu was a glorification of the individual who would not give up one jot or one tittle even to benefit the whole world and on the other hand would not accept one jot or one tittle which was not his just due. Mo Ti on the other hand taught a rationalistic faith in an anthropomorphically conceived personal God, whose will it was that all men should love one another. He hoped to build up the fabric of society on the basis of this universal human love organised in the form of a church and on a rationalistic system of pragmatism and utilitarianism. In his view that is true which has prevailed historically that which is practically useful, and that which corresponds to the dictates of common sense.

As far as China's attitude towards the West is concerned it has gone too far in the reception of the mechanical civilisation of the West for retreat to be possible. The Chinese want the advantages of mechanical industry. This however means that capital and the uprooting of the factory workers and their reduction to the status of a proletariat, must also be accepted. What is more the improvement of means of communication, the development of mining and the industrialisation of large tracts of territory cannot fail to have its effects on the structure of Chinese society. The organisation of the Confucian family State will necessarily break

down and the atomisation of society will be the result.

There is no intention in China of passing through all the phases of capitalistic industrialism, which caused so much misery in Europe, in the same way that Europe was obliged to pass through them. China benefits by the historical moment at which industrialism comes to it. Since the Russian Revolution it is no longer a moral possibility for the proletariat to be treated in so inhuman a fashion as in Europe in the Nineteenth Century. Again the Chinese worker is not so defenceless against exploitation by the employers as the European worker was when there came without warning the sudden development of machinery and its consequences. China has inherited from its past the power to organise. The system of guilds of traders and craftsmen in the towns is still full of vitality. These organisations are a further development of the administrative organisations of the villages which are based upon combinations of families. They constitute the germ of trade unions. Besides the workers in China are not struggling without defence of help in inarticulate misery. They receive guidance, assistance and moral support from the students who feel their solidarity with the struggling proletariat and stand shoulder to shoulder with it.

A solution for all the problems with which China is faced is to be found in the spirit of the old traditions. The more the Chinese have become sceptical that the only salvation is to be found in the gospel of Europe the more they have realised how much benefit is to be derived from their own past and have tended to go back to it. The representatives of Young China have undertaken the gigantic task of impartially investigating and sifting what national and what foreign elements are good and useful and can be amalgamated to form a new synthesis of cultures.

Let us sum up what has been said above. If mankind is to set itself free from the bonds of the temporal and the local it needs two things. The first is profound penetration into its own subconscious until from that beginning the way is opened to all those living experiences to which access is gained intuitively in mystical contemplation. This is the contribution of the East. On the other side mankind needs the bringing of the free individuality to the utmost pitch of intensity until it gains sufficient strength to bear the full pressure of the external world. This is the contribution of the West. On this ground East and West meet as twin brothers each of which is the necessary complement to the other.

Wiping Out Illiteracy in China

Current History for April has an interesting article on this subject by Lenning Sweet, in the course of which he says —

What Socrates did for the thought of Greece, what Pasteur did for medical science, Y. C. James Yen is doing for democracy in Asia.

Yen, who conceived and founded the Popular Education Movement, is gradually teaching 320,000,000 people to read and write at the rate of a

million a year at a cost to each pupil of ninety six hours time and to the community of the equivalent of 60 cents per scholar. This has been done almost entirely by volunteer help in a country in which there is no semblance of central Government and which has sunk into poverty and anarchy through fifteen years of civil war and brigandage.

Never before has it been possible for a Manchurian coolie to learn at first hand the thoughts of his countryman in Canton or for him to read what is happening in Paris in Vienna in New York. Now millions are learning to understand the meaning of China. For the three million text books which Yen has sold do not merely teach the pupils to recognize the puzzling Chinese characters, they also carry lessons concerning love of country, veneration of the heroes of old, the solidarity of the labouring classes, the imperialism of foreigners and the meaning of citizenship in a republic.

Afghanistan's "Modern" Ruler

We read in the same magazine —

Amanullah Khan is an ambitious man. He has two objects in view to become the Caliph or religious head of all the Sunni Mohammedans in the world and to modernize his country.

The Amir has already taken many steps to realise his second object, viz. to modernize his country. He has taken Japan as his model and like the late Mikado Mutsu Hito he is introducing all sorts of reforms in the country.

The Amir is rapidly progressing. He has employed a large number of Turks to bring Afghanistan into line with Western countries. The Afghan army is trained by Turkish officers. The Turks are also put in charge of the Finance Department. But though the Amir prefers Turks who as Mohammedans are more agreeable to his people as introducers of Western civilization it must not be supposed that he employs no Western peoples. There are some American and German experts appointed to guide the industrial and commercial activity of the country. No British or Russians are employed because the Amir is afraid of both Great Britain and Russia. Non-official Western peoples are also taking part in the development of Afghanistan. A German firm called *Shirkat ul-Ahman* (The German Co-operative Company) has recently secured monopoly of the whole export and import trade of the country. Another German firm has applied for the monopoly of valuable minerals in Afghanistan and the application is being considered by the Amir. French archaeologists under M. A. Foucher have obtained a thirty-year monopoly for excavating the remains of the Greco-Bactrian civilization in the country.

The Amir is a strong protectionist. With the exception of the Koran and other religious books, also war material, there is a heavy duty on all imports into the kingdom. Powders, cosmetics, collars and handkerchiefs are charged 100 per cent duty.

The Government of Afghanistan has been considerably improved. The Amir sees that no tyranny is practised in any of the five provinces

into which his kingdom is divided—Kabul, Kanda-bar, Afghan Turkestan, Herat and Badakshan which are ruled each by a Governor. He has created a *Khilwat* (cabinet) which is composed of *Sirdars* (hereditary noblemen) and *Khans* (representatives of the people). He has also created two assemblies: the *Durbar Shahi* (the Senate) and *Akharwan* (*Mulkhi* (Congress). Justice is administered by the *kazi* (the District Judge) and under the *Kazi* comes the *Kotwal* (Magistrate). The Amir himself is the Supreme Court of Appeal. Amanullah Khan like Oriental monarchs of old has also set apart a day in the week on which the humblest of the subjects can approach him and pour their grievances into his ears.

He is something of a linguist, because, besides *Pustu* (the people's language) and *Persian* (the court language) he speaks English and French. He dresses in a half Oriental and half Western style, but he takes good care that the cloth from which his garments are made is manufactured in Afghanistan.

Increasing Duration of Life

Mr Watson Davis writes in the same monthly —

One of the most notable achievements in the eventful half century since Pasteur has been the increase in the average duration of life in the United States. At present the average length of life is 58 years. Public health experts predict that the average years of man will continue to lengthen as time goes on. At the recent convention of the American Public Health Association Professor Irving Fisher of Yale gave a schedule of how the duration of life should increase in the years to come assuming that a hundred year average duration is the attainable limit. In 1930 the average length of life will be 61, in 1940 63, 1950 69, 1960 72, 1970 75, 1980 78, 1990 80, 2000 82. In the distant time of 2100 nearly everybody should live until 94 years of age. Professor Fisher pointed out that increases in length of life were being made at an amazing rate at the present time. The pace for the quarter century just past was 40 years increase per century, whereas it was only 4 years per century in the seventeenth and eighteenth centuries. There will be a time perhaps when men will live if not for ever at least much longer than the century mark which is now practically the limit of the human life span. The time will come perhaps Professor Fisher said when the human being will have an indefinite life-span when his defective and worn out parts can be replaced and renewed like those of a watch.

A Swiss on Our Congress

A Swiss correspondent has contributed to the *Neue Zürcher Zeitung* an article on the Gauhati session of the Indian National

Congress, from which we make the following extracts —

People previously unknown to its members have enjoyed brief periods of amazing popularity only to be forgotten the following season. A classical example is Annie Besant the theosophist leader. As early as 1878 this lady attracted the British Government in India in a pamphlet entitled *England in India—Afghanistan*. In 1916 she appeared, almost unannounced with a plan for immediate home rule which she persuaded the Congress to endorse by a heavy majority. At the session in Calcutta late in 1917 she was elected president. But she vanished from the stage as suddenly as she had appeared and no longer figures among the Congress leaders. The All brothers have had a somewhat similar experience.

This year's attendance which was about five thousand including spectators, was not as large as at some previous sessions but when we consider that the delegates had to make an exceptionally long journey at their own expense in order to attend it was most creditable. A number of those with whom I talked spent three days and three nights on the railway to reach Gauhati which is twenty hours railway journey north-east of Calcutta, the nearest large city.

A place was reserved for lady delegates and their children. These formed a bright and charming group. Many of the women were remarkably beautiful and, as they sat there on their mats there flowing bright garments made them seem like a veritable roseary in the snow throng. The Assamese women, who were naturally out in force are among the loveliest in India.

Malini Sarojini Vaidi the poetess, who like Gandhi has resided in that continent, followed Gandhi with one of the most brilliant and appealing addresses of the Congress. She pictured with vivid ardent words and a great wealth of literary figures the condition of the Indian settlers in Africa. Every sentence was perfectly rounded and complete. Her address was a gem of extemporaneous eloquence.

Heart Thunderings by Loud speaker

The Literary Digest notes —

An electric stethoscope with radio loud speakers attached rumbled and roared recently with the noise of human heart-beats amplified 10,000,000,000 times in its first clinical demonstration at the University of Pennsylvania, says a Philadelphia dispatch to the *New York Herald Tribune*.

Two hundred members of the junior class of the Medical School took notes as the dull roaring of the hearts of eight patients of the university hospital one at a time reverberated throughout the hospital auditorium.

The patients, all of whom are afflicted with some form of heart ailment, were wheeled one by one on their beds into the center of the amphitheater beside the huge apparatus flanked by two large, rectangular loud speakers and had the stethoscopes placed on their chests.

As the first patient was hooked up with the

radio-like apparatus, a rumbling as of distant thunder filled the room.

"That's the heart beat," explained Dr. C. J. Gamble, a student instructor in pharmacology, who with H. F. Hopkins, of the laboratories of the Bell Telephone Company, New York, in charge of the heart beat amplifier conducted the class.

"This is amplified 10,000,000,000 times," said Dr. Gamble.

The roaring was irregular as if a man were pounding on a barrel with a hammer, alternating the interval between the strokes.

Dr. Gamble explained that the machine was the result of seven years work in the Bell Company laboratories. It was devised especially to enable students to become familiar with heart sounds in diagnosis. The demonstration, Dr. Gamble said, was its debut in actual work. Heart beats have been heard over the radio before but this was the first time the beats have been amplified to such an extent.

Differences in the heart beats of the several patients were discernible to the lay auditor. Some hearts beat rapidly slowing up when the patient held his breath momentarily at the request of Dr. Gamble. Others were irregular.

The most interesting patient was a sixteen-year-old high school boy. He grinned when he heard his own heart beats pounding into his ears, watched the blackboard chart of his heart's functioning and waved his hand in a cheer, good-by as he was wheeled out.

Buddhism in Leningrad

The British Buddhist announces —

"Preparations are well under way for the opening in Leningrad of a special institution for the study of Buddhism. Its establishment with the status of an Academy will mark it out as the only institution of its kind in the world.

"It will be organized in four departments—Japanese, Indian, Chinese, Mongolian—at the head of which will be four eminent Sanskrit scholars, one from each of the nationalities mentioned. The Soviet Government has borne initial cost and guarantees the institution financially for the future."

Let us hope that the British people too will follow this grand example and study more carefully the Doctrine of Love and Compassion enunciated by the Buddha Gautam over 2,500 years ago.

A Resolution Urging Prohibition

According to *Ablari*, the Executive Committee of the Prohibition League of India has passed the following resolution —

The Executive Committee of the League passed a resolution placing on record its clear and considered judgment that the total prohibition of the traffic in alcoholic liquors and poisonous drugs,

except for medical and industrial purposes should be the goal of the Excise policy of the Imperial Government, all Provincial Governments and the Governments of Indian States. Keeping in view the difficulties of the introduction of national prohibition a period of ten years is sufficient for this purpose in the opinion of the Committee. The financial difficulty must be met partly by reduction

of expenditure and partly by alternative methods of taxation. The Imperial and Local Governments should be urged to recast as early as possible the present scheme of finance so as to eliminate Excise revenue from the country's financial system.

The resolution further demanded the immediate introduction of local option laws by which to ascertain the wishes of the people in this matter

of a complete and self-contained kingdom seemed to have faded into a dim distant and almost forgotten memory. Thus, when in 1669-70, a poor, friendless, humbly born youth of thirty-two set himself to face at once the might of the Mughal empire (then in its noon-day splendour) and the nearer hostility of Bijapur 'which had been the "Queen of the Deccan" for nearly a century, and whose internal decay was not yet visible to any human eye),—he seemed to be the maddest of all mad men. No one could foresee in 1660 what the Mughal empire would sink to in 1707, as yet it was resplendent with all the prestige of Shah Jahan's victorious and magnificent reign. Shivaji had no brother Hindu chieftain to help him nor even a Muhammadan Court which could have ventured to give him an asylum in case of defeat, from Mughal vengeance. In embarking on war in 1660 he, therefore, as the English saying is "burnt his boats" and made retreat impossible for himself.

The result in fourteen years was that he did found a State, he did make himself a fully independent sovereign (*Chhatrapati*). Therefore, there can be no denying the fact that he was as the ancient Greeks would have called him, "a king among men"—one endowed with the divine instinct or genius.

III

Shivaji founded and maintained a sovereign State in the face of unparalleled difficulties and the opposition of the three greatest Powers of India in that age—the Mughals, the Bijapuris and the Portuguese. But did he succeed in creating a nation? Let us appeal to history for the answer.

A century and a half after Shivaji the Maratha State fell before the impact of England. Its political condition is graphically described by an exceptionally talented and shrewd Scotch contemporary. Sir Thomas Munro writes

18 Dec. 1817—"I have already got possession of a considerable number of places in this district entirely by the assistance of the inhabitants of whom nine-tenths at least are in our favour. All that the inhabitants had requested was that they should not be transferred to any [Marathi] jagirdar." [Gleig, in 221.]

19 May, 1818—"No army was ever more completely destroyed than the Peshwa's infantry. Of the few who escaped [after the fall of Sholapur] with their arms the greater part were disarmed or killed by the country people." [Gleig, in 256.]

Let us try to imagine a parallel in Europe. The Germans, provoked to war by the imbecile French Emperor Napoleon III, have invaded France. The French soldiers, after a disastrous defeat at Worth or Mars La Tour are escaping to their homes before the enemy, and they are "disarmed or killed by the country people." Is such an event conceivable? If not, then the conclusion is irresistible that the French are a nation, but the Marathas were not even after a century and a half of *Hindupat Padshahi*, or a purely national Government without any foreign admixture or control.

What was the attitude of the higher classes, the natural leaders of the people in Maharashtra, during the national disaster of 1818? Let Munro again speak.

Most of the Southern jagirdars would I believe be well pleased to find a decent pretext for getting out of it [i.e. the war in which they were standing by the side of the Peshwa.] [Gleig, in 301.]

We have in our favour with the exception of a few disbanded horsemen and the immediate servants of the late Government almost the whole body of the people. We have all the trading, manufacturing and agricultural classes. [Gleig, in 270.]

IV

The Maratha failure to create a nation even among their own race and in their small corner of India, requires a searching analysis on the part of the Indian patriot no less than the earnest student of Indian history. And for such an analysis we have to go down to the roots, to the social condition of Shivaji's time.

A deep study of Maratha society, indeed of society throughout India,—reveals some facts which are popularly ignored. We realise that the greatest obstacles to Shivaji's success were not Mughals or Adil Shahis, Siddis or Feringis, but his own countrymen,—just as in his last year he could have truly said in the words of Tennyson's dying King Arthur

My house hath been my bane

First, we cannot blink the truth that the dominant factor in Indian life—even today, no less than in the 17th century,—is caste, and neither religion nor country. By caste must not be understood the four broad divisions of the Hindus,—which exist only in the text books and airy philosophical generalisations delivered from platforms. The caste

that really counts, the division that is a living force, is the sub division and sub-sub-division into innumerable small groups called *shalhas* or branches (more correctly twigs, or I should say, *leaves*,—they are so many!)—into which each caste is split up and within which alone marrying and giving in marriage eating and drinking together take place. The more minute and parochial a caste subdivision, the more it is of a reality in society, while a generic caste name like *Brahman* or even a provincial section of it like *Dakshina Brahman* does not connote any united body or homogeneous group. Apart from every caste being divided into mutually exclusive sections by provincial differences, there are still further subdivisions (among the members of the same caste in each province) due to differences of districts, and even the two sides of the same hill or river! And each of these smallest subdivisions of the Brahman caste is separated from the other subdivisions as completely as it is from an altogether different caste like the *Vaishya* or *Shudra*. Eg the *Kanyakubja* and *Sarayu pari Brahmins* of Northern India, the *Konkanastha* and *Deshastha* of *Maharashtra*.

These are live issues of Indian society. Where three *Karhara Brahmins* (to take only one example) meet together they begin to whisper about their disabilities under the *Chitpavans*. A *Prabhu* stranger in a far off town would at once be welcomed by the local *Prabhu* society of the town, ignoring the other members of the visiting party.

ancestor of a higher caste, sanctity or learning than *Shahji*? No. Both families had gained wealth, power and social prestige by serving the same *Muhammadian* dynasty, but the *Mores* had been eight generations earlier in the field than the *Bhonsles**. It was exactly as if the grandson of a *Rao Bahadur* created by *Lord Canning* were to sneer at a *Rao Bahadur* created by *Lord Reading* as an upstart.

Thus, even the smallest sub-division of a caste was further subdivided, and a united nation was made one degree still less possible. The same forces, the same beliefs, the same false pride in blood, are operating among us to-day. Without the completest freedom of marriage within a population—and not the much advertised *Aryan Brotherhood* *Inter-caste dinners* (on vegetables!)—that population can never form a nation. Englishmen of to-day do not consider their blood as defiled when they say in the words of their late poet laureate

"SAXON AND NORMAN AND DANE ARE WE."

Where caste and kulinism reign, merit cannot have full and free recognition and the community cannot rise to its highest possible capacity of greatness. Democracy is inconceivable there, because the root principle of democracy is the absolute equality of every member of the *demos*.

The rank is but the guinea's stamp

A man's the gold for all that.

Without the abolition of all distinctions of caste, creed and kulinism, a nation cannot come into being. And further, without eternal vigilance in national education and moral uplift, no nation can continue on the face of the earth.

This duty the *Maratha* State never attempted to perform, nor did any voluntary agency undertake it.

Balaji Arji (of the Prabhu caste) invested his son with the sacred thread for which he was excommunicated by the Brahmans. Whichever side had the rights of the case one thing is certain namely, that this internally torn community had not the *sine qua non* of a nation.

Nor did Maharashtra acquire that *sine qua non* ever after. The Peshwas were Brahmans from Konkani and the Brahmans of the upland (Desh) despised them as less pure in blood. The result was that the State policy of Maharashtra, instead of being directed to national ends was now degraded into upholding the prestige of one family or social sub division.

Shivaji had besides almost to the end of his days to struggle against the jealousy, scorn, indifference and even opposition of Maratha families his equals in caste sub division and once in fortune and social position—whom he had now outdistanced. The Bhonsle Savants of Vadi the Yadavs of Sindhkhed the Mores of Javli and (to a lesser extent) the Nimbalkars despised and kept aloof from the upstart grandson of that Maloji whom some old men still living remembered to have seen tilling his fields like a *Kumbi*. Shivaji's own brother Vyankoji fought against him in the invasion of Bijapur in 1666.

VII

Thirdly there was no national spirit, no patriotism in the true sense of the term among the Maratha people to assist Shivaji and hasten his success. Not to speak of the common people who patiently and bloodily tilled a grudging soil all their lives,—many of the higher and middle class Maratha families were content to serve Muslim rulers as mercenaries throughout the Chhatrapati or royal period of their history, as their descendants did the English aliens by deserting Bajji Rao II. And why? Because in that troubled divided society with century after century of the clash of rival dynasties and rapid dissolution of kingdoms land was the only unchangeable thing in an ever changing world. The ownership of land—or what amounted to the same thing the legal right to a village headman's dues—was the only form of wealth that could not be quickly robbed or squandered away but could be left as a provision for unborn generations of descendants. Dynasties did change but the

conqueror usually respected the grants of his fallen predecessor.

It has been well said of the Scottish Highlanders that, after the Jacobite risings of the 18th century they could forgive to the Hanoverian Government the hanging of their fathers but not the taking away of their lands.

Such being the economic bed rock on which Maratha society rested it naturally followed that *fief (watan)* was dearer than *patria sua desh* and a foreign Power which assured to the watan dar the possession of his land was preferred to a grasping national king who threatened to take away the watan or enhance his demand for revenue. As Munro writes—

The Patwardhans and the Desai of Kiltoor will be secured in the enjoyment of their possessions (by the British conquerors), instead of being exposed to constant attempts to diminish them as when under the dominion of the Peshwa [in 267]

Even Sindur [of the Ghorpare family] was in danger of treacherous seizure by Bajji Rao II during his pilgrimages to the river [in 230].

The same clinging to land which was quite natural and justifiable in that age—drew many Deccani families to the Mughal standard against Shivaji and Shambhaji and kept them faithful to the alien so long as the Mughal Empire did not turn hopelessly bankrupt and weak as it did after 1707. There could therefore be no united Maharashtra under Shivaji; as there was a united Scotland under Robert the Bruce. Shivaji had to build on a loose sandy soil.

VIII

But the indispensable bases of a sovereign State he did lay down and the fact would have been established beyond question if his life had not been cut short only six years after his coronation. He gave to his own dominions in Maharashtra peace and order at least for a time. Now order is the beginning of all good things as disorder is the enemy of civilisation progress and popular happiness.

But order is only a means to an end. The next duty of the State is to throw careers open to talent (the motto of the French Revolution of 1789) to give employment to the people by creating and expanding through State-effort the various fields for the exercise of their ability and energy—economic, administrative, diplomatic, military,

financial and even mechanical. In proportion as a State can *educate* the people and carry out this policy, it will endure. Competition with the prize for the worthiest,—modified partly by the inexorable rules of caste and status and the natural handicap of the mediæval conditions of the then society,—was introduced into Shivaji's State.

The third feature of a good State, *viz* freedom in the exercise of religion, was realized in Shivaji's kingdom. He went further, and though himself a pious Hindu he gave his State bounty to Muslim saints and Hindu *siddhus* without distinction, and respected the *Quran* no less than his own Scriptures.

But his reign was too brief and his dynasty too short lived for the world to see the full development of his constructive statesmanship and political ideals. Thus it happened that on the downfall of the Hindu *Śvaraj* in Maharashtra, a very acute foreign

observer could remark (evidently about its outlying parts and not the homeland) —

'The Mahratta Government, from its foundation has been one of devastation. It never relinquished the predatory habits of its founder. It was continually destroying all within its reach, and never repairing.'

[Munro's letter, 11 Sep 1818. Gleig iii 276]

For this result Shivaji's blind successors at Satara and Puna were to blame, and not he. In that early epoch and in his short span of life, he could not humanly be expected to have done otherwise.

Today, after the lapse of three centuries from his birth a historian taking a broad survey of the diversified but ceaseless flow of Indian history, is bound to admit that though Shivaji's dynasty is extinct and his State has crumbled into dust, yet he set an example of innate Hindu capacity (superior to Ranjit Singh's in its range) and left a name which would continue to fire the spirit and be aspired to as an ideal for ages yet unborn.

BINDU'S SON

By SARAT CHANDRA CHATTERJEE

6

ABOUT ten days after Bindu's return from her father's house, one afternoon Annapurna entered her room and called "Chhotobou!" Chhotobou was sitting silently in front of a pile of soiled linen.

Annapurna asked, "Has the washerman come?" Chhotobou did not speak. Annapurna now noticed the expression on her face and was frightened. Very much upset, she asked, "What has happened?"

Bindu pointed out with her finger two burnt cigarette ends and said, "They were in Amulya's coat pocket."

Annapurna stood speechless.

Bindu suddenly burst into tears and said, "Didi, I prostrate myself at your feet, either send them away or let us go and live elsewhere."

Annapurna could not say anything. She stood silently awhile, then went away.

In the evening Amulya returned from

school, had his tiffin and went out to play. Bindu did not say a word. Bhairab, the servant, came and complained that Naren-babu had slapped him without any cause.

Bindu got annoyed and said, "Go and tell Didi."

On his return from court Madhab attempted a little joke while changing, got scolded and reverted to silence. Only Annapurna of all the members of the family had any idea of the range of the storm that was brewing unseen. She passed the whole evening tortured by suspense, then finding her alone, she caught Chhotobou by the hand and said in a voice of entreaty, "Whatever it might be, he is your son. After all, do pardon him this once! Or get him to one side and give him a good scolding."

Bindu said, "He is not my son. I know that, so do you. So what is the use of saying a lot of words for nothing, Didi?"

Annapurna insisted, "No, you are his

mother, not I, it is to you that I have given him."

"When he was young I have fed him and dressed him. Now he has grown up, he is your son; take him back, give me my freedom!" So saying Bindu went away.

At night Amulya came to sleep with Annapurna. He was on the verge of tears.

Annapurna understood the matter and was annoyed. She asked, "Why have you come here? Go away, I am telling you, go away!"

Amulya turned round and found his father asleep on the bed. He did not say another word and went away.

In the morning Kadam, the maid, went to clean the kitchen and found Amulya fast asleep at one corner of the verandah on a pile of cow-dung fire-lighters. She ran to Bindu and brought her to the place. Annapurna was also awake, she too came and stood there.

Bindu said sharply, "Did you drive him away at night, Bara Ginni? He spoils your sleep, doesn't he?"

Seeing her son in that condition, Annapurna was deeply pained and tears of remorse clouded her eyes, but Bindu's cruel rebuke made her lose her temper absolutely. She cried, "Nothing pleases you so much as shoving your own guilt on to others' shoulders."

Bindu lifted up the boy and found he had a temperature. She said, "If one lies out in the open the whole night at this time of the year, one is bound to get fever. It will be a blessing now, if he gets well."

Annapurna anxiously leant forward and said, "Fever, did you say? Let me see."

Bindu pushed her hand away roughly and said, "Leave him alone, you needn't see if he has got fever." So saying, she picked up the sleeping child with ease, cast a poisonous glance at Annapurna and went to her room.

Amulya got well in about five or six days, but Bindu did not pardon her sister in law her fault. She did not even speak to her nicely after this incident. Annapurna understood everything, but kept silent. Nor could she forget how Bindu had put all the blame upon her before the whole house. This she somehow blurted out one day to Elokeshi. "His fever was due to Chhotobou. It is his good fortune that he did not die."

Elokeshi did not delay a minute to bear the tale to Bindu. Bindu heard it but said nothing. That she had heard it was known

only to Elokeshi. Bindu now stopped all conversation with Annapurna. For the last few days things were being moved to the other house, to-morrow they would go over to the new house. Jadab was staying in that house with the boys, Madhab was away on a case. He too was not at home when something terrible happened. The teacher had come in the evening, Bindu suddenly had an idea and had him called before her. She said, "From to-morrow please go to the other house to teach the boys." The teacher was going away after a respectful, "All right," when Bindu asked him, "And how is your pupil getting on with his lessons now-a-days?"

The teacher answered, "He is always good at study, he stands first in his class every time."

Bindu agreed, "That is true. But he has learnt to smoke cigarettes these days."

The teacher was astonished, "Learnt to smoke cigarettes?"

The next moment he himself added, "Well, there is nothing surprising in that, children learn what they see."

"Whom has he seen to smoke?"

The teacher kept quiet. Bindu said, "Please inform his father about this."

The teacher agreed by nodding his head, and said, "Take, for instance, this other affair about a week ago, they entered the garden of an Orissa man near the school, plucked his mangoes untimely, thrashed him and created no end of a row."

Bindu held her breath and asked, "What happened then?"

"The Oriya complained to the headmaster; he fined them ten rupees and pacified the man with the money."

Bindu could not believe it. She asked, "Was my Amulya in it? Where could he have got the money?"

The teacher answered, "That I don't know, but he too was in it. Naren babu of this house was there, as well as some three or four wicked boys of the school. I have heard all this from the headmaster."

Bindu asked, "And the money? Has it been realised?"

"Yes, madam, I have heard that also."

"All right you can go," Bindu sat down where she was, she could only utter in a whisper, "Who is so daring in this house as would give him the money without telling me!" She was already in a bad temper as a result of her

Annapurna. This fresh provocation drove her to desperation

She got up and went straight to the kitchen Annapurna was cutting up vegetables for the night's dinner She looked up and into Chhotobou's clouded face

Bindu asked, "Didi, have you given any money to Amulya recently?"

Annapurna was fearing this Her tongue dried in her mouth She asked, "Who told you?"

Bindu said, "That is not so very important. The important point is how you could give the money and how he could take it from you."

Annapurna was silent.

Bindu continued, "You do not want it that I keep him in discipline that is why you have kept this secret from me. What-over he might do, Amulya would never lie to his seniors. You gave the money knowing all, isn't it so?"

Annapurna said slowly, "Yes, it is so. But pardon him this time I am begging it of you."

Bindu was burning within her heart. She cried, "This time! I am pardoning for ever I shall not say anything more. I shall utter one final word. I would not suffer him go to the dogs like this, inch by inch, before my own eyes—let him go wrong altogether. But what audacity you have!"

The last word pricked Annapurna rather sharply, still she kept quiet. But the more Bindu talked, the more angry she was getting. Bindu cried again, "For every thing you have your one eternal pose of innocence and say, 'pardon him this time only', but the fault is not so much his as yours. I shall never pardon you."

The servants of the household were all listening to the battle of words from under cover.

Annapurna could stand it no more. She cried, "What will you do? Hang me by the neck."

The fire received added fuel. Bindu flared up like gun powder and said, "That is the right punishment for you."

"Isn't my crime this that I have given my own son a couple of rupees?"

Words brought in words, Bindu forgot the main issue and digressed, "Why should you give even that much? Where does the money come from to be wasted?"

Annapurna said, "And don't you waste money."

"I waste my own money, and whose money do you waste, may I know?"

At this Annapurna became fearfully angry. She was the daughter of a poor family and thought Bindu was referring to her poor origin. She got up and cried, "You may be the daughter of a rich man, but don't be conceited enough to think that other people could not even spend two rupees."

Bindu retorted, "I am not so conceited, but you had better think whose money you spend even if you give away a pice."

Annapurna shrieked, "Whose money I spend! How dare you say such things? Go away from my presence at once!"

Bindu said, "Go away I shall—in the morning, but can't you see whose money you spend? Don't you know whose income you live upon?"

Having blurted out this Bindu suddenly became silent.

Annapurna's face had gone deathly pale. She looked awhile, without a flicker of her eyelashes, at Bindu, then said, "We are living upon your husband's income. I am your bondmaid and servant and my husband is your slave and serf. This is what is in your mind, isn't it? Why hadn't you said so before this?"

Her lips trembled. She bit her lips hard, and continued after a moment's silence, "Where were you Chhotobou when he (meaning her own husband) never even purchased two garments at a time so that his younger brother might go to school? Where were you, again, when he rebuilt this parental cottage after it was burnt down, cooking his meals and living under a tree?"

As she said this, her eyes overflowed with tears. She wiped her eyes with the end of her sari and continued, "If he had only known what you had in your mind, he would never have passed his days in ease like this—eating opium and dozing away with the pipe of his hooka in his mouth—he is not a man of that type! Your husband knows him, the gods in heaven know him! And you have insulted him to-day by making me an occasion!"

Annapurna's breast heaved at this insult to her husband. She said, "It is a good thing that you have told me how you feel about it. Sati killed herself when her husband was insulted by her father, I am taking this solemn oath that I would rather earn my living by working as a cook, than touch your food! What have you done—you have insulted him!"

Just at this moment Jadab came into the court yard and called, 'Barabou !' Her husband's voice roused her emotions to a storm. She rushed out and said, "Oh shame, the man who cannot feed his own wife and child—why can't he get a rope to hang himself with!"

Jadab was thoroughly nonplussed. He enquired in a dazed voice, "Why, what has happened?"

"What has happened? Nothing at all. Chhotobou said it quite clearly to-day that I was her maid and you her servant."

Inside the room, Bindu bit her tongue and put her fingers in her ears in shame.

Annapurna wept as she said, "I have no right to give even a pice to anybody—and I have to hear all this while you are alive! I am taking this solemn oath in front of you, if I ever again eat their food may I eat the head of my own son."

To Bindu's stunned senses the fearful words came faintly, as if from a long distance. She uttered a half-articulate, "What have you done, Didi!" Then suddenly fainted and collapsed again after about twelve years.

(7)

Everybody had come to the new house except Jadab, Annapurna and Amulya. Among outsiders had come Bindu's aunt, her aunt's daughter and grand children, her parents, their servants etc., etc. The whole house was full up. Bindu appeared a bit upset on the day of their arrival, but it passed off from the day after. That Annapurna would come the moment her anger vanished, Bindu had not the least doubt about. She put herself wholeheartedly into making arrangements for the religious ceremony and the feast which would take place.

Her father asked, "How is it, little mother, that I don't see your son?"

Bindu answered laconically, "He is in the other house."

The mother enquired, "Your sister-in-law couldn't come, is it so?"

Bindu said, "No."

She then herself explained, "If every body came away, who would stay over there? One could not very well shut up one's ancestral home could one?"

Bindu quietly went after her own work.

Jadab used to come every evening these days, sit outside and make enquiries about everybody, but he never came inside.

The night before the sanctification ceremony (of the new house) he called Elokeshi and was enquiring about various things of her. Bindu witnessed all this from a safe corner. Her brother-in-law had been more than a father to her. He used to call her "mother" and not 'bouma' as is customary. How often had she carried her little complaints to him when she had quarrels with her sister-in-law. He had never decided against her. To-day she could not face him, for a great shame separated her from him. Jadab went away. Bindu wept bitterly in a secret corner gagging herself with her sari—the house was full of all sorts of people, they might hear her.

Next morning Bindu had her husband called in and, when he arrived, said, "It is getting late, the priest is waiting, why has not Bara Thakur (Jadab) come yet?"

Madhab was astonished, "Why, what do you want with him?" he asked.

Bindu was even more astonished, she said, "What do I want with him? Who else is going to conduct everything, if he doesn't come?"

Madhab said, "Either I or our brother-in-law Priyanath Babu will have to do it. Dada cannot come."

Bindu said angrily, "You can't say 'Dada cannot come' and have done with it. While he is present, who else has the right to take the lead in such things? No, no it cannot be—I will not allow anyone else to perform the ceremony."

Madhab said, "Then the ceremony had better not take place. He is not at home, he has gone to work."

"All this is Bara Thakur's doing! I see that she too will not come." So saying Bindu went away tearfully. To her the religious ceremony, the festivities the merrymaking all became aimless and unreal in a moment. For three days it had been her only thought that Bara Thakur would come and so would Didi and Amulya. Only she knew how much she had built upon this hope of hers while she had been going through the days' labours. How secure she was in her faith! And now, at a word from her husband the whole thing vanished like a mirage and her fruitless labours rested on her shoulders like a burden of heavy stones.

Elokeshi came and said, "Give me the key of the store-room, Chhotobou, the confectioner has come with the sweets."

Bindu said wearily, "Keep them somewhere now Thakurji, I shall see to it later on"

"Where shall I keep them, the crows will be at them at once."

"Then throw them away", Bindu said and went elsewhere

Aunt came and enquired, "Bindu, if you would just show them how much dough they should prepare for the morning"

Bindu answered with an expression of displeasure in her face, "What do I know about the quantity of dough required? You are experts in household work you ought to know"

Aunt exclaimed in surprise, "Just listen to her! How should I know how many persons will dine here!"

Bindu got angry, "Then go and ask him", (meaning her husband) You should have seen Didi at work—when Amulya was being given his holy thread, the whole town dined at our place during three whole days, but she never once said 'Chhotobou just do this, or arrange that' Her one little bone contained more ability than that found in all the people in the house put together. So saying she went into another room. Kadam came and said, "Didi, Jami Babu is saying the clothes for the ceremony—". Before she could finish Bindu cried out, "Slaughter me and eat me up all of you! Go away from here at once!" Kadam ran away promptly

A little later Madhab came and called her several times, "I say, do you hear?" Bindu came up closer to him and said loudly, "No not a bit I shall not. I won't! Won't. Will that do?"

Madhab gaped at her amazed. Bindu said, "What will you do to me? Hang me by the neck? Then do it. She began to cry and left the place at a run. The sun slowly mounted, the hours went on increasing. Bindu went about from room to room, restless, doing nothing and finding fault with others. Somebody in her hurry had put some plates and dishes on the floor. Bindu threw them all into the court-yard in order to demonstrate how plates and dishes should be kept. Somebody's clothes were drying on the line when they touched the passing form of Bindu. She tore them to ribbons to show how clothes should be dried. Whoever came before her hurriedly dodged her in a panic.

The priest himself came into the house and said, "Well, well, the hours are advancing

more and more, but I don't see any progress anywhere—"

Bindu stood behind a door and told him rather rudely, "It is usual for things to be a bit late where there is plenty to do". Then she kicked a plate to one corner and sat down on the floor like an inert mass. About ten minutes later a familiar voice made her jump up suddenly. She looked out and found Annapurna out in the courtyard.

Bindu wept in sorrow and wounded pride. She wiped her eyes, came noisily up to Annapurna, put her sari round her neck as a mark of submission and said, "It is nearly eleven Didi. What more would you do to show me your enmity? If it will please you to have me take poison, then go home and send me a cupful." She then dropped the bunch of keys at Annapurna's feet and went to her room to roll on the floor in tears.

Annapurna silently picked up the keys and went into the storeroom after opening its doors.

In the afternoon there was little crowd in the house. People had departed after enjoying the feast. Still Bindu kept going in and out of her room restlessly for some unknown reason.

Bhairab came and told her, "Amulya-babu is not in the school."

Bindu looked daggers at him and said, "Wretch! Do boys remain at school till late at night? Couldn't you go to the other house once and see?"

Bhairab said, "He is not there either."

Bindu cried, "He must be playing *gooli dang* somewhere with the children of low people. Has he any fears in his heart any longer? Now if he loses one of his eyes, I believe, Bara Ginni will be thoroughly pleased. She would then be really happy—Go and find him wherever he may be!"

Annapurna was conversing with some other elderly women sitting by the storeroom. She could hear the shrill voice of Chhotobou. About an hour later Bhairab came back and informed Bindu that Amulya was in the house, but would not come. Bindu could not believe it.

"Wouldn't come, did you say? Did you tell him that I was calling him?"

Bhairab nodded and said, "Yes, I did, but still he wouldn't come."

Bindu kept silent for a moment, then said, "It is not his fault. He is only his mother's

was talking about. She asked, 'Of what, mother?'

Bindu said, 'I am talking about what happened the other day.' What did I say? I only asked, 'Didi, have you been giving money to Amulya recently?' Who does not know that one should not give money to children? She could very well have told me that Amulya had been crying and she had therefore, to give him some money. That would have settled it. But where was the occasion for all this exchange of words and taking of oaths? If one keeps some plates and things together they knock against one another, and we are human beings. But what justification was there for such oaths. He is the sole descendant of the family—and the oaths were in his name! I am telling you daughter, I shall never even look at her face while I am living! I might turn to my enemies but never to her."

The Brahmin woman was by nature not a great talker. She kept silent, not knowing what to say. Bindu's eyes filled with tears. She wiped them hurriedly and said, 'Who is there who does not take oaths occasionally when in a temper. But she wouldn't even touch a drop of water in this house! She wouldn't allow the boy to come here. Are these befitting an elder? I am after all her younger, I am not so wise. If I had been her own daughter what would she have done then? But I shall pay her back, I shall never even take her name, you can rely on me for that.'

The Brahmin woman still kept quiet. Bindu continued, "And it is not she alone who can take oaths. Don't I know it too? What will she do if I went to her to-morrow and asked her to send me a cup of poison, and told her that she would cause the death of her own son if she did not do so? I am

keeping quiet for a few days, but later on I shall either do this or take some poison myself and tell people that Didi had sent it to me. I shall see if people don't cry shame on her! If she does not learn a lesson thereby!'

The Brahmin woman was frightened. She said in a soft voice, 'Oh, shame, mother—you must not have such ideas—quarrels do not last for ever—nor would she be able to live without you. Nor would Amulya. I do not know how he is passing his days without you.'

Bindu said eagerly, 'Say so daughter! She must be keeping him back by force and threats. May be, she is beating him. He could not sleep without me a single night and five whole nights have already gone by! One should not even see the face of that hag. Didn't I say, that I would rather look at my enemies than at her?' The cook showed her a black bruise mark on her own wrist and said, 'See here, it is still all black and blue. That night you fainted you do not know. Amulydhone rushed in from somewhere, threw himself on your bosom and cried such a lot! He had never seen you like that and said, Chhotoma was dead. He would neither let us sprinkle water on your face nor fan you—I tried to drag him off he bit me. He scratched, and bit Barama and tore her clothes, to ribbons. People forgot to attend to the patient in their vain attempts to pacify him. At last four or five people jointly dragged him away.'

Bindu kept her eyes fixed steadfastly on the Brahmin woman's face and appeared to swallow every word she said, then she heaved a deep sigh, got up, went to her own bed room and shut herself in.

(To be continued)

technique to the accomplishment of a thing, so that while the standard of the achievement might be maintained or even improved, there might be at the same time a saving of time and energy. In other words, efficiency is the ability to accomplish a thing by means of the best method known at a time and place.

The most significant connotations of efficiency are, therefore, that it is relative and dynamic. There is nothing absolute and static about it. It always implies that one method is better or more economical than another. It is always in the state of becoming. The efficiency of yesterday may appear to be the inefficiency of to-day, and what is most efficient to-day may prove to be most wasteful to-morrow. As soon as a new law is discovered or a new technique is invented, there arises an occasion for the appearance of a new standard of efficiency. The fundamental principle in the development of efficiency is, as in the case of organic evolution, adaptation or the constant adjustment of old methods to new conditions.

Efficiency is a general term which is applicable to all classes of activities, namely social, political, and industrial. It refers to the means of achievement rather than to the achievement itself. One can thus speak of the efficiency of machines, industries, institutions, and governments with reference to the function which they have to perform. Industrial efficiency simply refers to industrial activities or productive energies.

The industrial efficiency of an individual is the ability to mobilise all the physical, intellectual, and moral forces at his command for achieving results in a productive process. It consists of several elements—First, health and vigor, which are the physical basis of efficiency. They depend partly upon the constitution, including the muscular and the nervous systems, and partly upon the proper development of the vital organs and their freedom from disease. Second, aptitude and adaptability, which are the psycho-physical features of efficiency and imply temperament and disposition. The former relates to one's liking for a particular kind of work in preference to others, and the latter to the capability of adjustment to new conditions, including machines and surroundings. Third, application and perseverance, which, although psycho-physical in origin, refer to the moral qualities of efficiency inasmuch as they imply one's power to control the body and mind.

The former is the ability to concentrate one's energies on a particular work and the latter is the capability to sustain this concentration for a desired length of time. Fourth, skill and ingenuity, which relate to the intellectual aspects of efficiency. Skill is the combination of speed and precision, the former adding to the quantity and the latter to the quality of work. They are achieved through education and training and perfected through repetition and experience. Ingenuity is the ability to meet a new situation or to design a new method in a productive process and is, therefore, the basic quality in invention. Both skill and ingenuity are the highest qualities in industrial efficiency.

When applied to an entrepreneur, industrial efficiency may best be defined to be the ability to organise and manage a business for profitable purposes. In the case of self-sufficing economy it is the capability of producing the largest amount of commodities with the least expenditure of land, labour and capital. The efficiency of a housewife is similar to that of an individual engaged in household production. It is the power of economising or getting the highest amount of satisfaction out of the stock of goods and services at her disposal. But in this age of exchange economy, production takes place mainly for the market rather than for the household, and efficiency in such cases may best be judged by the extent of profit, which in the final analysis is, however, nothing but one's command of other goods which one can obtain in exchange of one's own.

The organisation and management of a large business or corporate enterprise include several processes, such as location and installation of the plant, choice and utilisation of machinery and material, selection and organisation of workers, and marketing of finished products, the object in each process being the decrease of cost and increase of productivity. The movement for the so-called scientific management of industries and business has also added some new phases to business organisation. The ability to co-ordinate land, labour and capital with a view to making the largest amount of profit in a given business enterprise constitutes the efficiency of an entrepreneur or business manager.

The industrial efficiency of a nation has, however, a much larger connotation. First of all, national efficiency generally refers to the production of social wealth, while in

dividual efficiency may imply merely acquisition for private gain. Second, a nation is more or less a permanent entity and its interest lies both in the present and future generations, while an individual is a temporary being, and his interest may end in himself or may at best continue for his immediate descendants. While making the best use of its resources for the present generation a nation must also conserve them for future generations.

Prosperity is of course the prime object of industrial efficiency. It is, however, more or less a relative term. There is no end to human wants. In this age of growing aims and aspirations and of consequent increasing wants it is hard to draw a line where poverty ends and prosperity begins. Beyond the supply of absolute necessities of life, the prosperity of a nation can best be judged from the viewpoint of its ability to maintain its economic standard among other advanced nations. But there is no necessary correlation between efficiency and prosperity. Wealth is the product of factors other than human energy or labour alone. The same amount of labour applied to two countries of varying natural resources would result differently in national wealth. In order to maintain its national standard a country of poorer resources will have to increase its labour power or capital resources. Since capital is the product of past industry, the accumulation of capital resources is also determined by labour power or industrial efficiency.

The welfare of a nation depends not only upon the creation of economic values, but also upon that of other values such as the ethical, esthetic and religious. While devoting itself to the pursuit of wealth, a nation must also pay attention to the moral and intellectual aspects of life. In fact, one of the principal aims of industrial efficiency is to release a part of national energy for activities other than industrial. Moreover, by facilitating the supply of the basic needs of life, industrial efficiency also creates opportunities for realising moral and intellectual ideals.

The industrial efficiency of a nation is, therefore, determined by several factors — First, utilisation and conservation of arable land, forests, fisheries and mines in the light of modern science and art. Second, encouragement to savings and transformation of these savings into productive instruments of

the latest discoveries and inventions. Third, development of the physical, intellectual and moral qualities of the people for productive purposes. Fourth, preservation of a high national standard among other advanced nations. Fifth, cultivation of the moral and intellectual aspects of life for the welfare of society. In short, the industrial efficiency of a nation is its ability to conserve and utilise, in the light of the latest progress in science and art, all its natural, human and capital resources for both the absolute and relative wealth and welfare of its people.

2. SIGNIFICANCE OF EFFICIENCY

Efficiency is the goal of all evolutionary processes. They all tend to the gradual differentiation and specialisation of the organism on the one hand, and the more and more interdependence and coordination of the parts to the whole on the other, resulting in increasing efficiency in functional process. While organic evolution furnishes one of the best examples of functional development, equally illustrative is social evolution, which, through the development of different institutions, such as the family and the state, has led to the progress of society. The function of industrial evolution is the augmentation of social wealth. The development of the factory system from hunting and pasturing, of the modern exchange from the primitive barter, and of international economy from the self-sufficing household or village have all tended towards the increase of national prosperity.

The significance of efficiency in national life is best indicated by its functions, which might be classified under two heads, namely, direct and indirect. The direct effect of industrial efficiency is threefold — First, supply of the basic needs of life in the face of the proportionately decreasing natural resources, especially food supply, as a result of increasing population. Second, supply of increasing requirements of the growing individuality in the process of social progress. Third, preservation of the prosperity and prestige of a nation as well as its economic independence in the growing competition among different nations.

The indirect effect of industrial efficiency upon a nation is also very great — First, the physical, intellectual and moral qualities constituting industrial efficiency also form the basis of national character. Second,

efficiency by saving time for the supply of necessities and requirements secures needed leisure for intellectual and moral activities. Third, both material prosperity and moral and intellectual development are essential for national liberty and social progress.

3 ESTIMATION OF EFFICIENCY

There is scarcely any standard by which the industrial efficiency of a nation can be measured with any degree of accuracy. Some rough idea may nevertheless be had from different systems of estimation. Since efficiency is a relative term, such estimates must be based upon comparison.

The per capita incomes of different countries might give some idea of comparative efficiency. But they refer to nominal or money income which differs in different countries, and not to real income. Moreover, they give no idea of the relative importance of labour in productive processes, which forms the subject matter of study in efficiency.

Attempts have been made to estimate efficiency by the productivity of an industrial unit. Thus the yield of crop per acre has been made the basis of relative efficiency. The defect of the system lies in the failure to take into consideration the relative importance of the other factors of production, namely labour and capital. Similarly defective is the system of estimating the efficiency of labour from the products of factories using the same kind of machinery. Such estimates disregard the differences in the conditions of work, nature of raw materials, rates of wages, and similar other factors.*

The relative efficiency of labour may also be estimated by employing different groups or gangs of workers in the different branches of the same industrial plant, such as factory, mine, farm or orchard, or in the same plant at different times. Such a method is quite practicable in the United States, where workers of practically all nationalities are available. The weakness of the system is that the age, health, education and training of the workers of different nationalities are

often disregarded. But as most of the immigrants are in the prime of life and the experience of the workers, is also taken into consideration to some extent such a method offers a very fair basis of comparison. But it is hardly possible to apply this method to a nation as a whole.

Another method is the estimation of the potential productivity of a country with the probable application of the latest industrial technique including discoveries and inventions compared with the actual productivity. Such methods would include the effect of machinery in the technique of labour proper. But the inability of a nation to apply the best machinery to productive processes is also a sign of its industrial inefficiency. This system is however too theoretical to be of any practical use.

A practical method is to take as base the average productivity of various industries in several advanced countries, including as many commodities as possible, and to compare the efficiency of a particular nation by index number. But the difficulty arises in the fact that there is no common basis of collecting statistical data in different countries. Moreover, exact data on a sufficiently large number of commodities are available only in a few countries. It must also be mentioned that a large number of commodities escape statistical calculation even in the most advanced countries.

There are several other methods by which the industrial efficiency of a country may be indicated. First, the general economic condition of a country. For example, the starvation of the majority of the people in India cannot fail to indicate its industrial inefficiency. The presence of a few extremely rich people implies only a defective system in distribution rather than sufficiency in production. Second, absence of the latest technique and up-to-date machinery from the productive system of a country is another indication. Obsolete and antiquated tools and implements and century-old industrial system and methods in this age of world competition and international economy show that India is still far behind other nations in industrial development. Third, wastage of natural, human and capital resources is still another indication. In a country like the United States, where there is a superabundance of natural resources in comparison with man power, a private economy has necessarily

* This is the basis of calculation of the efficiency of India as compared with the British. See Dr. R. A. Fildes, *Factory Labour in India*, Berlin, 1923, pp. 10-11.

led to a certain amount of wastage. But in a country like India, where famine is constantly present in some part of the country or other and where the majority of the

people are always on the verge of starvation, the wastage of the resources in any form is the direct result of her industrial inefficiency.

INDIANS ABROAD

SEGREGATION IN MOMBASA

IT is well known how the Government of Kenya Colony have always tried to live well up to the principle of racial segregation in which they believe heart and soul. Last year they tried to sell 21 residential plots in Mombasa with the restrictive clause 'To Europeans only', but were frustrated in their noble effort by the opposition of the Indians there. This year they are again offering 12 plots on similar condition. A memorandum published by the Young Men's Union Mombasa, throws much light on matters as they stand. We are quoting from it below:

It seems the Local Government with the consent of the Colonial Office is determined to revive segregation in Mombasa Township.

It is contemplated by the Government to reserve the area bounded by Salim Road South Railway Line Triton Road and Golf course measuring about 160 acres for the European residence only. Owing to the policy of segregation contemplated to be followed by the Government before 1923, few plots were sold by the Government in the said area in 1913 allowing any person without distinction of race or colour to buy the plots but with a condition that no Asian could reside or stay in the houses erected thereon except as domestic servants. Later on in 1916 and 1918 few more plots were sold restricting the sales to Europeans only. The total area alienated thereby is approximately 30 acres.

It must be borne in mind that at the time of all the said sales the Indian Community strongly resented the unjust and arbitrary restrictions put on sales and carried on their fight against that invidious policy till July 1923 when the Imperial Government published the White Paper and while doing injustice to Indians on all the points at issue definitely abandoned segregation in townships without any qualification. It was then considered by all competent persons that non-segregation in townships was the only point decided with equity and justice. Following is the text of non-segregation clause from the White Paper of July 1923—

The next matter for consideration is the segregation of European and Non-European races. Following upon Prof. Simpson's report the policy of segregation was adopted in principle and it was

proposed by Lord Milner to retain this policy both on sanitary and social grounds. In so far as commercial segregation is concerned it has already been generally agreed that this should be discontinued but with regard to residential segregation matters have been in suspense for some time and all sales of township plots have been held up pending a final decision on the question of principle involved. It is now the view of competent medical authorities that as a sanitation measure the segregation of Europeans and Asiatics is not absolutely essential to the preservation of the health of the community, a rigid enforcement of sanitary police and building regulations without any racial discrimination by Colonial and Municipal authorities will suffice. It may well prove in practice that different races will by natural affinity keep together in separate quarters but to affect such separation by legislative enactments except on strongest sanitary grounds would not be in the opinion of His Majesty's Government be justifiable. They have therefore decided that the policy of segregation between Europeans and Asiatics in Townships must be abandoned.

On 15th May 1926 a joint deputation of Indians and Arabs waited upon His Excellency Sir Edward Grigg who was then in Mombasa and submitted a memorandum representing to him how the proposed sale of plots was unjust, illegal and against the White Paper and requested His Excellency to do justice by abandoning the unjust restrictions upon sales. In reply to the deputation His Excellency expressed an opinion that the case of the signatories was strong but refused to discuss the legal aspect of the subject. His Excellency was very sympathetic to the case of the signatories of the memorandum. To explain why the restrictions on the sales were imposed he read the following extract from the letter of the Commissioner of Lands, Nairobi to the Resident Officer Mombasa, "The Secretary of State for the Colonies has now agreed that the sale of plots in the area bounded by Cliffe Avenue and Salim Road can not legally be unrestricted but must be confined to Europeans only" and stated that the proposed restrictions were due to the legal decision of the Secretary of State for the Colonies. His Excellency promised to supply a list of correspondence passed between the Government and Colonial Office and extend time of sales in order to allow signatories to put their case before the Colonial Office and he also promised to represent the views of the signatories to the Secretary of State for the Colonies.

Not only that the gist of the correspondence was never supplied but the Colonial Secretary never gave information to the Secretary of the Indian Association in spite of various requests. In short no definite ground on which the restrictions were based was ever disclosed by the Local Government to the Non European Communities and the representatives of the Non European Communities failed to understand what grounds they should meet by putting forward a further memorandum. But it could be safely presumed from the extract of the letter of the Commissioner of Lands and particularly the words has now agreed that the Secretary of State for the Colonies sanctioned restrictions after more than once representations were made by the Local Government to the Colonial Office and sanctions was asked for.

Though the Local Government has not disclosed the reason why the unjust policy is proposed to be followed it can be ascertained from the following extract from the reply of the Secretary of State for the Colonies given to Col. Wedgwood on the 10th June 1916 that the restrictive covenants entered into with previous landholders is the only ground given on which the present policy is based. The following is the reply. I have been asked to reply. The information in possession of my Right Hon. friend the Secretary of State for the Colonies does not enable him to identify the particular plots referred to in the question but the facts are very probably as stated. It should be borne in mind that the transition from the policy of segregation to one of non-segregation involved some difficulty and it was pointed out by the Government concerned that in certain cases the land was legally subject to restrictive covenants entered into under the former system. After careful consideration it was decided that where it was not possible to waive such covenants without incurring legal proceedings entailing the probability of an injunction against the Government it would be necessary to retain the restrictions. The sales mentioned by the Hon. member no doubt fall within this category.

But any one who would care to read the leases made between the Government and previous landholders and registered in Mombasa registry will find that no restrictive covenants are incorporated as regards unsold adjoining plots. Those leases only contained covenants that the leased premises cannot be transferred to nor can be used by Non Europeans but do not contain one word about adjoining unsold plots.

It is interesting to know that certain Japanese demands were occupying one building in the said area since 1914 and the Government has now given notice to the landlord asking him to eject his Japanese tenants from the premises otherwise proceedings for forfeiture of the lease will be taken by the Government against the landlord. It is also remarkable that the application by the Japan Cotton Trading Company Ltd. a well known Japanese firm to purchase a house in that area has been refused by the Government on the grounds of racial discrimination only.

From the minutes of the District Committee of February 1927 it could be seen that the Government has now definitely decided to enforce the restrictive covenants in the old leases and also to restrict the future sales in that area to Europeans only. It should be noted that that even now no

ground for adoption of such policy have been disclosed and the Government even does not care to define the area within which such restrictions will be extended.

It must be borne in mind that the said area is the healthiest part of Mombasa Township. It should also be understood that under the proposed policy Non British Europeans including enemy aliens and others will be given preference over British Indian subjects of His Majesty as regards the acquisition of property in a British Crown Colony.

We are not surprised at the conduct of the Kenya Government. We do not expect anything better from them but we expect our Indian brethren over there to put up as great a fight as possible against them and wrest from them what they will not give with good grace.

Indians in Fiji

We have received the following Communication from Fiji

Lautoka Fiji
19th November, 1926

The Editor
The Modern Review
Calcutta

Dear Sir

Seven years ago the Government of Fiji appointed a Commission to inquire into and suggest ways and means in respect of Indian Franchise. Since then there have been numerous representations appealing the Government to grant the right and privileges promised to Indians as far back as in 1893 by no less a person than the Secretary of State but all have been in vain and the Government remains as callous as ever.

The Government of India appointed and sent a Commission known as Raju Commission to Fiji in 1912 but so far its report have not seen the light of the day nor is it likely to. It is believed the Commission demanded equal representation in the Council which the Government of Fiji is not prepared to accede.

Mr. Shastri's resolution of Equal Status in the Imperial Conference, of 1922 and Dr. Sapru's subsequent proposal in the Imperial Conference of 1931 combined with the appointment of the Colomes Committee has been set to naught.

The following correspondence has passed between the Young Men's Indian Association and the Fiji Government which throws a flood of light on the present situation and it would be read with interest.

LETTER FROM THE Y.M.I.A. TO COLONIAL SECRETARY

16th September 1926

Sir,

I am directed by my Association to write and respectfully ask you for informations regarding the decision of Imperial Government on the momentous question of Franchise to Indians in Fiji and the intention of the Government of Fiji to nominate an Indian to the vacant seat in the Legislative Council.

NOTES

Mr Gandhi on Sister Nivedita

The following passage occurs in Mr M K Gandhi's 'Story of My Experiments with Truth' part in, chapter xix —

I then ascertained the place of residence of Sister Nivedita, and saw her in a Chowringhee mansion. I was taken aback by the splendour that surrounded her and even in our conversation there was not much meeting ground. I spoke to Gokhale about this and he told me that he did not wonder that there could be no point of contact between me and a volatile person like her.

I met her again at Mr Pestonji Padshah's place. I happened to turn up just as she was talking to his old mother and so I became an interpreter between the two. In spite of my failure to find any agreement with her I could not but notice and admire her overflowing love for Hinduism. I came to know of her books later.

The mention of "the splendour that surrounded her" without any other details conveys a wrong idea of Sister Nivedita's mode of living. The fact is, at the time when Mr Gandhi saw her she was the guest of Mrs Ole Bull and Miss Josephine MacLeod at the American Consulate, and, as such was not responsible for the splendour. Her ascetic and very simple style of living in a tumbledown house in Bosepara Lane Baghbazar is well known to all her friends and acquaintances.

We do not know whether Mr Gokhale spoke to Mr Gandhi in English and actually used the word 'volatile' to describe her,—for what has appeared in *Young India* is translated from the Gujarati *Naijan*. But whoever may be responsible for the use of the word 'volatile' has wronged her memory. Sister Nivedita had her defects, as in fact even the greatest of mankind had and have, but volatile she was not in any sense of that word. As English is not our vernacular, we have consulted two dictionaries on our table to find out its exact meaning as applied to human beings. The Pocket Oxford Dictionary defines it to mean "of gay temperament, mercurial". In Webster's New International Dictionary the explanation given is, "light hearted, airy, lively, hence, changeable, fickle". Sister Nivedita was a very serious minded person, noted for her constancy and steadfast devotion to the cause of Hinduism and India.

The reference to "her overflowing love for Hinduism" is quite just and accurate.

Germans and the League of Nations Secretariat

A report of the proceedings of the Council of the League of Nations, December Session 1926 received from the League Secretariat contains the information that

The Council approved several appointments of German members of the Secretariat. The principal appointment is that of M Dufour Feronce from the German Embassy in London as Under Secretary-General. The British representative Sir Austen Chamberlain congratulated the Secretary General on his choice and Dr Stresmann expressed his appreciation of what Sir Austen said.

When the present writer was at Geneva in September last, he heard at the time of Germany's admission to the League that some good posts were to be created in the Secretariat for Germans and that Germany was also to have some mandates. The first part of the rumour proves to have been well founded. Mandates cannot be so easily created and given as posts. For no mandatory state is likely to give up its 'trust property' to accommodate Germany.

We have repeatedly pointed out that justice demands that there should be more Indians in the League Secretariat and the International Labour Office. But India, though one of the original members of the League, is a subject country and so there is nobody to fight for her. At the last plenary meeting of the League Assembly in 1926 M Hambro, Norwegian delegate urged, with reference to the Budget of the League

the necessity for all small and distant nations to foster a better representation on the Secretariat and on the International Labour Office. In appointing the new higher officials of the League and the Under secretaries and Chiefs of Section the Council must take care not to give the world at large the impression that only the citizens of great Powers should have an opportunity of filling them.

But Norway is not a great Power. Therefore no need has been felt by the bosses of the show to placate her. Do they act accordingly to the 'spoils system'?

Persia and Opium Production

Another statement received from the League Secretariat contains the following paragraph

Connected with the general opium question was the report of the League's Commission which went to Persia to study the possibility of substituting poppy growing by other crops. This report is referred to the next Assembly. The Persian representative told the Council that his Government would agree after a delay of three years to reduce its opium production by 10 per cent a year for three years its policy after that would be governed by the general situation and by what other countries were doing. Poppy growing land diverted to other uses would be exempt from land taxes and the Government would make special loans to help cultivators who gave up poppy growing.

As India is an opium producing country like Persia it may be asked whether the League's Commission visited India also to study the possibility of substituting poppy growing in this country by other crops. If not why? If it did has the Government of India agreed to do anything similar to what Persia has agreed to do?

"A Mandate and Its Moral"

Under the above heading, *The Manchester Guardian Weekly* has the following paragraph —

There has just been published the texts of the Conventions ratified in July between the United Kingdom and the United States respecting national rights in the territories of Africa mandated to the former Power: the mandates are most explicit about the obligation to promote the material and moral well being and social progress of the inhabitants. One of the districts under mandate is Tanganyika Territory which is the immediate neighbour of Kenya Colony and the United Kingdom as mandator of the one and possessor of the other cannot logically impose one form of administration on one side of the border and another on the other. In Kenya there is the crushing hut tax which drives the native to leave his home and become a wage-earner in white employ and there is the use of forced labour for public works: thus the British record does not in the least conform with the duty to safeguard social progress. Is Tanganyika to become a model of administration to Kenya, or is Kenya to give a vicious example to Tanganyika? The mandate for the latter does it is true allow forced labour for essential public works and it is a serious evil that the authority of the League should be given to any trust containing a clause so liable to abuse. But in the last resort the mandator is responsible to the League for its administration of the trust so that there is some external check on the power to impose a modified form of slavery. In Tanganyika the native is encouraged to become a cultivator not for his own needs only but for the market in Kenya the opposite is the case. It is the business of the League to see that in Tanganyika the invasion of native rights in land and liberty which has gone so far in the neighbouring country of Kenya, is not imitated by the

white settlers. Kenya needs a preceptor rather than a accomplice at its side.

Good Examples Set By Public Men

When, four years ago, Mr Ganesh Dutt Singh was one of the Ministers for Bihar and Orissa, he promised to devote three-fourths of his salary to a public cause. In fulfilment of that promise he has founded the Hindu orphanage at Patna with an endowment of one lakh of rupees.

Mr Patel, president of the Legislative Assembly, has also promised to send Mr. Gandhi a specified portion of his salary to be spent by the latter for some public cause, and has already begun to make remittances.

These praiseworthy examples deserve to be followed by other public men.

Supply of News from China

What news we get from China through Reuters agency is one sided and cannot be depended upon. Many lies and half truths are transmitted to all parts of the world through the cables which are entirely under non Asiatic control. For these reasons there does not seem to be anything intrinsically wrong in the suggestion made by the honorary secretary to the Indian Journalists' Association in Calcutta that our Indian journals should combine to send one or more correspondents to China to gather correct information and send the same by telegraph or by post, whichever may be practicable. It may be that such correspondents would not be allowed to proceed to China, or that, even if so allowed, their cables would not be accepted for transmission. There may be other difficulties, too. But we should not allow the thought of such contingencies to paralyse our efforts. The attempt is worth making.

Seeing Things "Whole and Undivided"

Messrs. Kegan Paul, Trench Trubner and Co have been publishing a series of small volumes under the general title of "To-day and To-morrow." Among the authors are some of the most distinguished English

thinkers, scientists, philosophers, doctors, critics and artists such as Bertrand Russell, J B S. Haldane F C S Schiller etc. One of the volumes is named *The Dance of Siva* by Collum. By the dance of Siva the author means the Indian conception of the continuous cosmic process which is both constructive and destructive at one and the same time. A considerable portion of this book is taken up with a critically appreciative interpretation of the scientific work done by Sir J C Bose. Says the author.

Let us turn to another department of human activity to the current tendencies of critical science. Here it is no longer a matter of tentative queries. A portent has appeared which is of the greatest significance. Shadows that we took for substantial barriers are being dissipated by the painstaking method of scientific experiment, and a whole collection of categories that we had come to accept as facts have been revealed as being but mere fictions born partly of our ignorance partly of the characteristically "Western" inability to see anything whole and undivided. The achievement has been a triumph for that Western intellectual curiosity and Western critical and experimental method which first became characteristic of Europe in the Renaissance—but it has not been achieved by the West. East and West had to come consciously together to achieve the result. An Eastern mind seeing Nature whole and working with the critical experimental science of the West was needed and in the fulness of time was forthcoming when Indian genius found itself in full and practised possession of Cambridge's scientific method in the person of Jagadis Bose, the Bengali physicist. Centuries hence men may point to Bose as a conveniently indelible point from which to date the dawn of the new thought just as to-day we put our finger on Socrates when we wish to focus our view of the beginning of that new thought which inspired the West for centuries and to say "Here is our landmark, here the new can be said to have been first recognisable as something that was characteristically different."

A brief glance at the significant results of this Indian researcher's discoveries will illustrate better than any attempt to define it what is implied in the Oriental conception of the Dance of Siva which I have taken as the symbolic title of this essay to discern the continuous thread running through the apparent tangle of to-day linking yesterday with to-morrow and to-morrow inevitably with yesterday—*The Dance of Siva* pp 59-61.

These introductory observations are followed by 120 pages after page of eloquent interpretation and comment.

Chinese Cadets in Japanese Military College

A recent Tokio despatch says that the Japanese Government has decided that

admission of Chinese students to the Military College in Tokio must hereafter be limited, following an unprecedented number of applications for admission. There are now 20 Chinese students in the college and 140 more are seeking admission.

China has her own military colleges where thousands of officers are trained by efficient instructors. China is torn with Civil War. Yet the Chinese Government and people could make such arrangements that hundreds of Chinese students could secure admission into the military colleges of Japan and other countries. Under the benevolent British rulers who say that the Indians cannot be given self government because they are not competent to take charge of their national defence there is not a single well equipped military college for Indians in India and only a few Indians are annually admitted to Sandhurst. This is how Indians are trained to take charge of their national defence.

Latest News on Hindu Citizenship Fight in America

Dr Taraknath Das wrote to us from Baden Baden, on March 22 1927, that he had received cables from responsible Americans in Washington D C, to the effect that the United States Supreme Court has denied the application of the United States Solicitor General who petitioned that Court to review the decision rendered in favor of Mr Sakharan Ganesh Pandit, Attorney at Law of Los Angeles by the circuit of appeals at San Francisco, California. This means that Mr Pandit, who was naturalized as an American citizen in 1914 and whose citizenship has been contested by the United States Department of Naturalization on the ground that he is not a "white person and is thus ineligible to citizenship and that he secured his citizenship illegally and fraudulently has won the case against the United States by the verdict of the Supreme Court.

Mr Pandit's victory in the contest has been secured purely on the legal ground of 'res adjudicata' and the Court has not decided that the Hindus are "white persons." Thus Pandit's victory would not establish any precedent for other Hindus to become citizens of the United States. But it will.

India has chosen only three men Experts though not entitled to speak or vote, could have been sent in addition but none it appears have been sent. According to the requirements laid down by the Economic and Financial Section of the League, the Members [who are to participate in the Conference] should not be spokesmen of the Official policy," i.e., they should be non-officials. But one of the three delegates, Sir Campbell Rhodes, is an official being a Member of the Council of the Secretary of State for India in London and a paid servant of the Government. The Indian Merchants Chamber points out in addition that

Sir Campbell Rhodes is not an Indian and can not therefore be expected to put before the Conference the Indian point of view upon the economic problems to be discussed by the Conference. The proper Indian representation at the Conference is thus reduced to less than half consisting as it now does of only two Indian Delegates as against the total of five delegates for India. The loss of India is, however, turned to the gain of England. The Englishman representing India naturally urges the English point of view and acts in concert with his English conferees thus leading to overrepresentation of England at the Conference. Such disregard by the Government of India of the wishes of the Indian public as also of the rules laid down for various Conferences, either by the Treaty of Versailles or by the League of Nations has now become chronic.

In the matter of these meetings the Government of India appear to make their selections more with a view to British interests than to the interests of India. Last year this Chamber had to protest against the nomination by the Government of India of a representative of British ship-owning interests to represent India at the 8th and 9th International Labour Conferences. The composition of the Indian Delegation to the sittings of the League of Nations has so far never been satisfactory to Indian public opinion.

Some of the questions to be discussed at the Conference are

- (1) Liberty of trading including economic and fiscal treatment of foreigners and foreign companies
- (2) Indirect methods of protecting national commerce and shipping including discriminating legislation
- (3) International Commercial treaties
- (4) International agreement regarding national industries
- (5) International action in collaboration in agriculture.

In most of these subjects British interests clash with those of India. Hence a full quota of five well informed non official Indians, with expert advisers, ought to have been sent to the Conference which has not been done

Bengali Homage and Tribute to Shivaji

As the tercentenary of the birth of Shivaji is to be celebrated all over India this month we should utilise the occasion to promote a study of his life and achievements as well as of the causes of the decline and fall of the Maratha confederacy. Such study is sure to help us in our efforts at national regeneration. Bengal has done something to draw attention to the greatness of Shivaji. There is the late Romesh Chunder Dutt's Bengali novel *Maharashtra Jivan Prabhat* or *The Dawn of Maratha Life*. There is the magnificent poem in Bengali by Rabindranath Tagore, in which occur the words

"জয়তু শিবাজী"

Victory be to Shivaji!

During the days of the anti-partition agitation there was a Shivaji festival in Calcutta in which Lokamanya Tilak participated. There is the standard biography of Shivaji in English by Professor Jadunath Sarkar whose timely article on the hero and statesman we are privileged to publish in this number. A considerable portion of that work appeared in this Review. There are at least three biographies of Shivaji in Bengali. There is an epic poem on Shivaji by the poet Jogindranath Basu. It is an illustrated volume. Recently Professor Surendranath Sen has contributed to *The Calcutta Review* an article on Shivaji being a translation of Portuguese materials. Shivaji and Ramdas Swami have furnished subjects to Bengali artists for some of their paintings. Dramatic pieces based on incidents in Shivaji's life are not infrequently staged in Bengal. All this shows that Bengalis have to some extent honoured Shivaji in several ways—mostly of course with the pen and the brush and sometimes with the voice on the stage.

We learn from *The Indian Social Reformer* that an appeal has been issued to the Hindu leaders in every province in India to organise in their own town or city a festival in memory of the great event, and in a manner worthy of the same. "signed by, among others, Lala Lajpat Rai, Pandit M. M. Malaviya, Sir Santaran Nair, Messrs. M. R. Jayakar, N. C. Kelkar, J. M. Mehta, Harchandrai Vishandas, A. S. Asafale, S. N. Hazi, Raja Harnam Singh, Dr. Moonje and others." We support this appeal whole-

edly, if we may. As we have not seen the appeal we do not know whether there is among these 'others' persons belonging to Orissa, Bihar, Assam, Rajputana, the Central Provinces, Bengal, etc. Bengal may be ignored on this particular occasion, as being unwarlike but some of the other provinces have honoured Shivaji more than Bengal, not only with voice and pen and brush as Bengal has to a little extent done, but with Shivaji's favorite weapon also

The Hindu Mahasabha

The definition of the word 'Hindu' adopted by the Hindu Mahasabha is very wide. It would be in keeping with that definition if among its members and office-bearers and in its executive committee there were members of the Jaina, Buddhist, Sikh and Brahmo communities, and if the latter communities took increasing interest in its proceedings.

In the abstract, the Hindus have as much right to convert or re-convert people of other faiths to Hinduism as the followers of any other religion. But many people, while admitting this right in the abstract, raise the objection that the Hindus are making a new departure for political reasons. These men assume that Hinduism is not and never was a proselytising religion in any sense. This is not true. Its missionary methods differ from those of Semitic faiths. But it is a proselytising religion all the same. Apart from the absorption of numerous aboriginal tribes by the Hindu community, which is still going on and also from the inclusion in the Hindu fold of many invading peoples and tribes from beyond the bounds of India, even within recent historical times several groups of Musalmans have been converted or reconverted to Hinduism. This took place long before Shuddhi or Sangathan was heard of. More than once in some of our previous issues we gave details, which will be found in the Bombay Census Report for 1921. In still earlier times, after the Musalman conquest of Sindh, there was an active movement in existence in that province for the reconversion of Hindu converts to Islam. Those who were reconverted had to perform certain expiatory rites. These are to be found in the *Devata Smriti*.

Therefore the assumption that Hindus are now for the first time in history converting

or reconverting people of other faiths to their own is entirely unfounded. But supposing the Hindus had really made a new departure, why should that be objected to? Every body of men has the right to adopt whatever non-criminal and moral methods it considers necessary in its own interests, particularly when similar methods pursued by other bodies of men are considered legitimate and unobjectionable. Therefore, we strongly support the movement for the conversion or reconversion of non-Hindus to Hinduism, using the word Hindu in the sense accepted by the Hindu Mahasabha. We also equally strongly support the movement for the organisation of the Hindu community so that there may be greater solidarity in it. We are not, however, to be understood to support the name of the *Shuddhi* movement or to accept as unobjectionable the purificatory rites and all the tenets and practices to which the converts adhere. But we do not at all suggest that these are un-Hindu. What we say is that the kind of Hinduism which we follow is different.

This is not the first time that we criticise the name *Shuddhi*. It means purification. But we do not believe that non-Hindus are necessarily impure or unclean because they are styled Jews, Christians, Muslims etc. Similarly a Hindu is not necessarily pure because he is called a Hindu. It is the life and character of a man that make him pure or impure. There are many non-Hindus who are pure in their lives and there are many Hindus who are not. For this reason we would earnestly request all advocates of '*Shuddhi*' to adopt some other name for Hinduization which is not offensive. The resources of the Sanskrit language are sufficient to make the discovery or coinage of such a word feasible. It may be added here by way of illustration that the word 'baptism' used by Christians has no offensive meaning or implication.

The present writer is a believer in strictly monotheistic, non-idolatrous Hinduism. He does not, moreover, believe in any infallible revealed scriptures as the orthodox followers of many religions do. He does not believe in *havan*, in the worship of images, in animal sacrifice, and the like. At the same time he admits that some kinds of Hinduism recognise and enjoin these beliefs and practices. He does not call in question anybody's right to practice or propagate such kinds of Hinduism, though if he him-

self had the leisure and the inclination to preach Hinduism he would hold up before Hindus and non-Hindus alike the best that is to be found in its scriptures. That is what Rammohun Roy did. It is this kind of monotheistic Hinduism which we believe to be not only true but the most likely also to promote the cause of inter communal unity in India. But, as we have indicated before we have neither the desire nor the power to interfere with the right of other Hindus to follow their methods and doctrines.

Some persons talk of doing away with the present system of numerous castes and reverting to the ancient ideal of *Varnashrama Dharma*. Without trying to discuss historically the real character of ancient *Varnashrama* one may ask who has sufficient authority, impartiality and power of soul reading to assign to each Hindu man and woman boy and girl a place in one or other of the four ancient castes according to his or her *guna* and *karma*. Let us avoid all loose talk. Caste may be gradually destroyed and Hindu society may certainly continue to exist and have a vigorous life without caste. But a reversion to the four ancient castes is a dream which will never be realised.

Some persons want that there should be intermarriages and interdining in Hindu society. We have not the least objection. We advocate such social changes.

But those who think that there cannot be any progress towards what has been called Hindu Sangathan without interdining and intermarriage seem to be unduly pessimistic. In orthodox Hindu Society there is no intermarriage in Bengal among the Brahmans, Vaidyas and Kayasthas, and no interdining also among them on orthodox socio religious occasions, except, perhaps in big cities. But in spite of that fact, there is no such cleavage or wide gulf between these three castes as there is, for instance, between Brahmans and Namasthras. We think, therefore, that for all practical purposes there may be sufficient solidarity in Hindu Society, if there be the same mutual feeling between, say, Namasthras and Brahmans as there is between Vaidyas and Kayasthas and between Brahmans and Vaidyas. For bringing about such a state of things, the economic condition of the backward classes should be improved and there should be wide diffusion of education among them. And of course, untouchability should be entirely done away with.

While saying all this we should also record our conviction that complete solidarity would be possible only when there is fusion of all castes by means of free interdining and intermarriage.

Just treatment of women and just treatment of the backward classes are the two ideals that are most difficult to realize. In order that women may be able to command respect in society and lead useful lives, they should all be properly educated. The Hindu Mahasabha should do its utmost in a practical way for the cause of the education of girls and women. Orthodoxy will not offer much active opposition to such efforts, but great apathy and inertia will have to be overcome. Greater difficulty there will be in preventing child marriages and in raising the age of marriage of girls. If girls are married after the attainment of youth the problem of the child widow will be to some extent automatically solved. But years and decades may pass before child marriages become things of the past. In any case, girls who have become widows in childhood should be re married. Their due protection, their proper education, etc., are good and necessary measures. But there is no reason why they should not also marry if they want to. Reason, justice, scriptural authority do not stand in the way. This year the Hindu Mahasabha has passed a resolution relating to widows one part of which seems in a covert way to allow the remarriage of girl widows. It enjoins the adoption of all such steps as would prevent their going astray and indirectly swelling the number of non Hindus. Their re-marriage is such a step. If our interpretation of the resolution in question be correct, the Hindu Mahasabha must be said to have made some progress towards adopting a social reform programme.

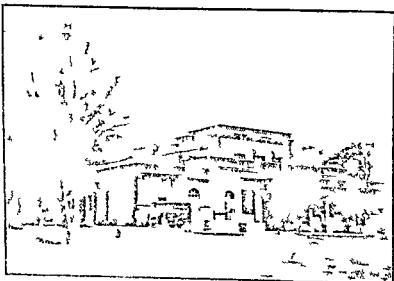
If untouchability had been attacked and *suddhi* and *sangathan* advocated before any political necessity had been felt for doing so, the leaders of the Hindu Community, including Mahatma Gandhi could have been given credit for acting solely from considerations of humanity and justice. But better late than never. Every item in the programme of the Brahmos and other social reformers for which they have been criticised and reviled is being adopted one by one by their critics. That is a matter for satisfaction.

Bankura Medical School

The main building and grounds of the Bankura Medical School founded by the Bankura Sammilani were given to the institution by Mr Rishubar Mukherjee some

of water for the students and the hospital patients in summer when the wells dry up. It has been proposed therefore to dig a deep well in the sandy bed of the adjacent river and bring water from there by laying pipes. This has been estimated to cost

about six or seven thousand rupees. Seeing that Messrs. A. Milton and Co. have given the school an ambulance of about the same value we hope that some other benevolent person or persons will generously donate what is necessary for the adequate supply of water. Donations will be thankfully received by (1) Rai Bahadur H. K. Raha, Deputy Director General of Post Office Council House Street Calcutta who is honorary treasurer to the Bankura Sammilani or (2) by the editor of this Review who is Vice president of the same association.



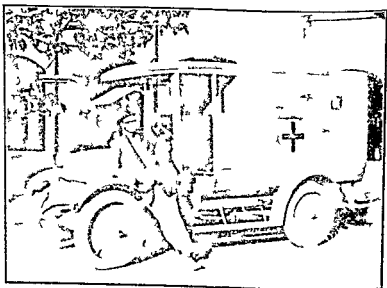
Main Building of the Bankura Medical School
The building with 23 acres of land are
free gift of Mr R. Mukherjee ex
chief judge of cashmere

Nibaran Chandra Mukherjee

Babu Nibaran Chandra
Mukherjee of Bhagalpur who

time Governor of Kashmir. We are glad to learn that Messrs. A. Milton and Co. of Calcutta have recently given it a completely equipped motor ambulance. This will greatly facilitate the conveyance of patients from villages to its hospital which is being increasingly utilised by the people owing, among other things, to the provision of separate cottages for some patients on payment of a very small rent. The institution has recently been provisionally recognised by the State Medical Faculty up to its Intermediate standard.

This Medical School is situated on high and dry ground in a suburb of Bankura. While this is a great advantage from the sanitary point of view it increases the difficulty of obtaining a sufficient supply



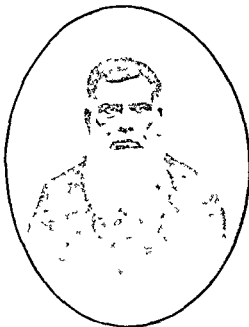
The Ambulance Presented by Messrs A. Milton
& Co Ltd. for the use of the Hospital attached to
the Bankura Medical School

has passed away at the ripe old age of 81, was an entirely self-made man. He was born of very poor parents. In boyhood he was too poor to buy oil for a lamp when he wanted to read at night. So he used to prepare his lessons in the light of the street lamp in front of his house. He was a good student, and prosecuted his studies at college with the help of scholarships and the financial aid given by some relatives. He was an M. A. and B. L. of the Calcutta University. At first he took to the vocation of a teacher and became headmaster. When he found that as the head of an institution he was getting rather arrogant and power loving, he resigned his headmastership and joined the bar in 1874 so that he could practise just like an ordinary lawyer without enjoying any special privileges.

spacious grounds measuring several acres of land was purchased in the name of Nibaran Chandra, and was subdivided into plots, and several Brahmo families purchased them and built houses of their own on them."

He was prominently connected with the Tej Narain Jubilee College, Girls' School, Young Men's Theistic Association and Debating Society, the Band of Hope, the temperance movement, Bhagalpur Workmen's Association, the Moral Training class and the Bangiya Sahitya Parishad. He was for some years the elected Vice chairman and, later, Chairman of the Bhagalpur Municipality and also of the District Board. He discharged the duties of these honorary offices to the entire satisfaction of the ratepayers.

Every day before beginning his day's work, he regularly performed his daily devotions. Since the days of the partition of Bengal in 1905, he was a firm believer in Swadeshi enterprise and used Swadeshi articles as far as possible. His Bengali book *Macava-Jiban*, written for young men, has been made a text book in Assam. He has written other books also. Even on the eve of his death he had been revising a manuscript on comparative philosophy both in English and in Bengali.



Nibaran Chandra Mukherjee

Later on he found that the legal profession was not congenial to his temperament. Consequently he had him giving up his profession as a lawyer and his lucrative practice in the year 1880.

He was a Brahmo, and was married according to Brahmo rites. The idea of true brotherhood among the new Brahmos of those days was so real that it inspired them to live up to it. With a view to realise this ideal, Julla Kothi in Bhagalpur, with its very

Dr Moonje's Utterances

In a different note we have discussed some of the questions on which Dr Moonje has recently spoken. We need not, therefore repeat any of our observations with reference to his utterances. He has an original way of putting things which arouses and rivets attention. We are entirely at one with him in the firm attitude which he has taken up with regard to the bargaining *cum* dictatorial spirit perceptible in the terms proposed by some Mussalman leaders for a united endeavour for the attainment of Swaraj. The limp and too yielding Hindu temperament requires stiffening up. Only, we may be permitted to observe that the Hindu cause and the Indian cause would perhaps be better served if he always spoke *suaviter in modo, fortiter in re*. We do not think he means any offence to the Mussalmans or wants to irritate them. He does not want to encroach on their just rights or deprive them of any privilege of Indian citizenship. It is because we think so that we have

suggested more circumspection That is not synonymous with less firmness

Hindu Moslem Unity

We desire Hindu Moslem unity from the bottom of our heart, but not the show of such unity at any cost But so far as Bengal is concerned—we have no direct personal knowledge of the state of things in other provinces—real Hindu Moslem Unity would be utterly impossible in this province so long as outrages on women are not openly and actively discouraged condemned and put a stop to by the Musliman leaders and the Hindu Swarajist leaders These outrages are an unspeakable shame for both Hindu Bengal and Musliman Bengal Recently several Hindu leaders from outside Bengal have cried shame upon us for these in public meetings We should thank them for doing so though some of them may not have shown by their words and their manner that our shame was theirs too in more senses than one *Verb sap*

So far as Muslims are concerned Indian Swaraj may be of two kinds either it would be Hindu Moslem raj or it would be Moslem raj Those who want the latter and want our assent to it should prove practically that it would be better than British raj so far at least as the honour of women and Hindu temples and images are concerned Many Moslem publicists speak and write as if Hindus aimed at establishing a purely Hindu raj They have no such aim Moreover even where Hindus, as in Madras are in an overwhelming majority there are no such atrocities practised on Moslems by Hindus as have been perpetrated by Moslems on Hindus in East and North Bengal Sindh and N W F Province Therefore the fear of an imaginary Hindu raj is entirely fictitious and groundless But the fear of the predominance of Moslems of the type to be found in large numbers in the aforesaid regions is very real and well founded

Some or most Moslems want the creation of at least one new administrative province where they are to be in a majority We cannot be consenting parties to such a proposal but as we have no political power we cannot prevent the Government from doing such a thing if it wants to But we may point out to those of our Musliman countrymen who support such a proposal

that two similar proposals could be made which if they had any regard for consistency, they would be bound to support One is the inclusion in the administrative province of Bengal of some adjoining areas which formerly formed part of Bengal thus reconstituting it This might be so done as to reduce the Moslems in Bengal to a minority The other is the inclusion in the Punjab of some adjoining districts of the United Provinces which are really parts of the Punjab This would reduce the Moslems in that province to a minority What have Mr Jinnah and his colleagues to say to such possible proposals? Two or more than two can play at the same game

As regards the introduction of the Reforms in (and consequently giving provincial autonomy in the long run to) the N-W Frontier Province there is great force in Dr Moonje's observation that such a proposal cannot be considered by the Hindus until the Army comes completely under Indian control and is also thoroughly Indianised Under the system of recruitment followed at present the people of the North western parts of India—the Muslimans in particular form a disproportionately large part of the army Any administrative arrangement which would be likely to place a still larger power of defence passivity or aggression in the hands of those people cannot be assented to by the Hindus who not only form the majority of the people of India but are also Indians first and last in all possible senses

As for leaving the Moslems severely alone, we do not think any sane person can propose a boycott of Moslems in the daily transactions of life or in ordinary neighborly intercourse. But so far as political bargaining is concerned so far that is to say as the paying of any price to the Muslimans for purchasing their consent to a united struggle for Swaraj is concerned we are absolutely opposed to such transactions Swaraj would be good for Hindus Moslems, Christians, and all other inhabitants of India. If a combined effort for its attainment cannot be made without practically giving the Moslems a stranglehold and converting them from a minority into practically something like a majority we are cert only for each community pursuing its political goal separately in the best way it can There is an entirely unfounded belief prevalent among some people that, as soon as there is a united Hindu Moslem demand

Swaraaj however brought about, the British people will give it to us at once. But the truth is they are such adepts, in finding or inventing excuses, that they will never agree to our being self ruling unless they are driven to a corner. That would be possible only if there were *real* national unity not a patched up substitute for it.

The smallest of minorities in India are the Parsis. Yet by their capacity and public spirit, members of that small community have won the position of leaders. Such leadership is possible for Moslems and other communities too. But an artificial prominence or predominance ought not to be conceded to any community by any pact. That would be unjust to other communities and cause heart burning and jealousy.

Subhas Chandra Bose

The Government of Bengal and the Anglo Indian Press perhaps think that they have been able to convince the public that if Subhas Chandra Bose is still in jail it is his fault. But they are mistaken. The Indian public in any case think that the terms offered to Mr Bose are mean wily and wanting in common humanity. At present Mr Bose is interned within the walls of some jail or other. If the Government's offer were accepted, he would be exiled from India and interned in a larger area, named Switzerland or Europe or the world outside India. The loss of complete liberty of movement is common to both kinds of internment. At present Subhas Chandra obtains food and shelter and clothing at the expense of the Government. If he were to go outside of India he would be presumed to pay his own expenses. That is very generous of the Government. Government professes to believe that, even when Mr Bose is very seriously ill his release would be a danger to the State. Such profession cannot but excite laughter.

Mr Bose's rejection of the offer of the Government even at the risk of a lingering death, shows the stuff he is made of. It has heightened the respect felt for him.

We do not think his conduct would be misunderstood by any honourable persons—those of his enemies who are mean minded may be left out of account, if he were now to consider a possible request of his countrymen that he should go out of India

and place himself under the treatment of some eminent expert to get cured. We suggest that such a request should be sent to him without any avoidable delay, signed by as many of his countrymen as possible. Many patriotic men of countries other than India too banished from their countries or self exiled, have done good work abroad for their motherlands and the world. Subhas Chandra may also be able to do so in foreign countries undoubtedly.

The Kakori Conspiracy Case

At the trial of the Kakori 'Conspiracy' case which has resulted in so many staggering sentences the accused do not appear to have had sufficient legal help. If they appeal or have appealed it would be the duty of their relatives and friends and of the public to see that they are ably defended. Neither the guilt of any accused nor the enormity of his guilty should be taken for granted.

Trial of "Conspirators and Murders of Witnesses"

Though in the Press and in the Legislative Assembly it has been shown repeatedly that the plea, that Government is prevented from bringing alleged revolutionaries to public trial by the fear of the murder of prosecution witnesses, has no legs to stand upon yet it continues to be trotted out whenever the occasion demands it. But the Kakori "Conspiracy" case has proved once more the falsity of this plea. This case was one of the biggest conspiracy cases in India. Over 250 witnesses were produced on behalf of the prosecution before the Court of Sessions. The trial lasted more than a year. Yet not a single witness has been murdered or subjected even to a pin prick. It is to be hoped that the witnesses in this case will continue to be safe even after attention has been drawn to this fact.

Skeen Committee's Report

Indian self rule implies that Indians are to be completely free to decide whether they are to have any foreign employees, whether civil or military. Consequently it

also implies that the British garrison of white troops in India, officered by Britishers, is not to remain, that the sepoys are to be led only by Indian officers, and that all arms of our military forces are to be open to Indians of all provinces, races, sects and castes, under only the necessary physical, moral and intellectual tests. The principle that national defence should be undertaken by the nation involves all the above mentioned conditions. Therefore, even if all the recommendations of the Skeen Committee were given effect to which is unlikely, we would not be a party to their acceptance. We want a scheme whose fruition within a measurable distance of time—say, not more than twenty five years would enable the Indian nation to undertake the defence of its country. And, of course, it would be optional for us to have foreign soldiers or officers or trainers if necessary.

Some countrymen of ours are for accepting whatever can be got, and pressing for more. But as acceptance or non acceptance does not lie with us, as the Government will carry out its plans whether we be a consenting party or not why be guilty of accepting anything which falls far short of our just demands?

The Skeen Committee leaves the white garrison entirely untouched, and makes recommendations which, if carried out, would under the best of circumstances make only 50 percent. Of the officers of the Sepoy army Indians in twenty five years. Nobody denies that that would give us more Indian officers than now. But as nothing is said as to when, if at all, the remaining 50 percent. would be Indianised, when if at all, the white garrison would be withdrawn, when, if at all, the air force, the artillery, etc., would be thoroughly Indianised, and whether the white garrison would not be increased *pari passu* with the increase in the number of Indian officers, and as the proposed dribble of military boons would practically prevent the reopening and consideration of a complete scheme of national defence by the nation, we are against the acceptance of the recommendations of the Skeen Committee even in their entirety.

British politicians and publicists are masters of the trick of enhancing the value of their proposed "boons" by setting up a cry that they are overgenerous, that they would produce a revolution, that they would mean the end of British rule, and so on. We

should not for ever remain gullible. We should learn by experience. Whenever the above-mentioned cry is raised, we should not begin to demand that the "boons" must be given to us in their entirety as recommended, that not a jot or tittle should be taken away from them, and so forth. On the contrary, we are for continually placing our full demand before the world and trying to get what we want, leaving the Government to do what it likes. Of course, if it wants to take away any right which we possess at present, we must oppose any such attempt with all our might.

Governors from the Indian Civil Service

So long as the system of government remains what it is in India and so long as at least full Home Rule is not won, it makes no substantial difference whether we have governors direct from England or from the ranks of sun dried white bureaucrats in India. Experience has not shown that the direct imports from Great Britain have all or in the majority of cases been better rulers than the Anglo Indian bureaucrats.

We must confess thus protesting and petitioning in favour of a particular brand of foreign masters makes us ashamed.

Sir Charles Innes goes to Burma as its Governor. He knows much about commerce and railways, etc. Will he be able to connect Burma with India by rail and thus facilitate commerce or will he play into the hands of the British India Steam Navigation Company and leave to them the monopoly of the traffic between India and Burma?

Calcutta to Rangoon Steamer Service

A correspondent has described in a daily paper the abuse and insult to which he was subjected in Outram Ghat by an official of the B I S. N Co., and the assaults and insult which fell to the lot of some deck passengers when trying to board a steamer. We have ourselves witnessed such shameful things.

The Company ought to prevent such insults and assaults. No doubt, so long as they practically have a monopoly, they may not care to. But they should understand that politeness and humanity are sure to increase the traffic and bring them more money. The majority of the Company's passengers are Indians. But they do not provide Indian food. The bathrooms and

lavatories, too, are not such as Indians are accustomed to use

From the Indian side, the remedy for the insults and assaults lies in the growth of manliness. But the penal laws in India and their administration are not such as to promote such development. A 'European' assailant of an Indian, even when the assault is fatal, is more likely to escape scot free or with a small fine than otherwise. But a price has to be paid for the growth of manliness.

Visvabharati Scholarships

The attention of our readers is drawn to the details of two scholarships offered by the Visvabharati, printed in our advertisement pages

Promotion of Some Allahabad Industries

The Allahabad Municipality is entitled to praise for trying to promote the copper, phool, an brass ware industries of that town

The Bengal Provincial Conference at Maju

The inhabitants of Maju which is a village in the Howrah district, arranged for the holding of this year's session of the Bengal Provincial Conference in their village. They sunk tube-wells for the supply of good water to the delegates and visitors and also made arrangements for electric lights and fans for their comfort and convenience. All the other arrangements were equally praise worthy. The pluck and public spirit shown by Maju are highly commendable. The attendance, though not as large as was expected, was not small. Had there not been personal jealousies and quarrels among the Swarajist leaders and had not one party of them dictatorially asked the Conference to be postponed, there would have been a record gathering. But as the people of Maju had done their best, they cannot be held responsible for the Conference not being a complete success in every respect. The President, Mr Jogindranath Chakrabarti also did his best for its success

The So-called Indian Navy

The so-called Indian Navy Bill has been passed by the British House of Commons

It is Indian only in the sense that India will have to pay for it. It is not at all officered by Indians. Great Britain would be able to use it in any waters for purposes other than India's defence, and even when so used the cost would fall on India. The Indian Legislature is not to have any voice in determining the strength of the Indian Navy or where and for what purpose it is to be used.

During the debate in the Commons on the third reading of the bill

The final spokesman for the Government was bold enough to suggest that this measure was really a concession of more self government to the Indian people who by means of it would be able to take more and more interest in their own affairs. This claim was denied by the Opposition, whose last speaker Mr Barker described it as the most hypocritical statement that could possibly be made. They were creating this navy he said because it was a long way from this country to Singapore. They had Japan in mind more than India when they brought in this Bill.

By passing this bill Great Britain has been able practically to increase her naval strength without breaking the letter of the international agreement by which the respective strength of the navies of Great Britain, USA, Japan, France, etc., was fixed. It is in this way that international conventions are respected.

The Hours of Labour Convention

The Hours of Labour convention agreed upon by the powers at Washington known as the Eight-Hour Day convention, has not yet been ratified by the foremost industrial countries Great Britain, the USA, Germany, France and Japan have not yet ratified it, Austria, Italy and Latvia have ratified it only conditionally. But the British Government of India ratified it for India so long ago as the year 1921.

The French Senate has adopted a Bill with an amendment (approved by the Government) providing that *ratification shall take effect only when the convention has been ratified by Great Britain as well as Germany*. Germany's declaration of social policy includes the following—

'The next step in this direction is to create an extensive body of law for the protection of the workers special consideration being given to miners. Such legislation while based on German conditions should fix hours of work including Sunday rest, in accordance with international

agreements. On the basis of such legislation the German Government is prepared to ratify the Washington convention at the same time as other industrial countries of Western Europe.

The states which have ratified the convention are as follows

State	Year	States	Year
Greece	1920	Austria	1924
Rumania	1921	Italy	1924
Jodia	1921	Latvia	1925
Czechoslovakia	1921	Chili	1925
Bulgaria	1922	Belgium	1926

We read in the Calcutta *Guardian* —

The overtime abuse has increased so alarmingly of late in Germany that a general movement for the refusal of overtime work is necessary and has already been begun. In certain industries the number of hours of overtime worked runs into millions—and this in spite of the large unemployment! The resistance of employers and government to social reform is stronger than ever.

As for Britain the British Government is obstinately persisting in its policy of setting a bad example by refusing to ratify the Eight Hours Convention. This fact aroused the warm indignation of Poulton the British workers representative at the recent meeting of the Governing Body of the I. L. O. Poulton supported by Ordegeest and Jonaux accused his government of having been trying for 7 years to find reasons for refusing to ratify and of having receded further and further from the conception of co-operation which inspired the Washington Conference of 1919.

The *Manchester Guardian* observes that

The Government's betrayal of the cause of the 15 at study Washington Convention on Eight Hours the moment one of the chief obstacles to reform all over the world.

We desire that our labourers should not be sweated and dehumanised. But if the sole or principal motive of the foremost Christian countries of the West in fixing the hours of labour be philanthropy, how is it that their hearts were filled with pity for Indian labourers so long ago without their own fellow Christians and fellow countrymen yet obtaining the benefit of that pity?

Servants of the People Society

The Servants of the People Society, founded by Lala Lajpat Rai in December, 1920 has been doing much good work. It was founded with two main objects —

To make provision for those interested in the study of Politics, Economics and other Social Sciences and to create an interest in such studies amongst young men in general and to start an order of Life Membership for those willing to devote their whole time to the political, social, educational and economic uplift of the country.

The Tilak School of Politics was started for achieving the first object. To it the founder gave his library and his residential bungalow, with attached lands, and made provision for scholarships of the value of Rs. 15 to 20 to be given to deserving students. It carried on regular teaching work for some time. When the National College came into existence, both teachers and students joined it.

The Society has at present six full members, five members under training, and four associates.

It is open to persons of all communities and all political parties whose aims and objects are identical with those of the society.

Besides propaganda, it has done relief work in Orissa and work for the backward classes among themselves as well as among the higher castes. It has its own organ in "The People," which is one of the best English weeklies in India. It is also a principal shareholder of the Punjab Newspapers and Press Company which owns the *Bande Mataram*. This is not an exhaustive enumeration of the activities of the Society. It has deserved well of the public. And, therefore its appeal for Rs. 50,000 for a Lecture and Library Hall ought to be responded to liberally and promptly.

Convocation Address at the Osmania University

In the course of his convocation address at the Osmania University, Hyderabad, Nawab Sadar Yar Jung Bahadur said

The word University has been translated into Urdu as Jamia. This little word exactly conveys the grandeur and extent of the conception of a university. A real university has a dual existence, or to be more explicit, it has two sides: external and internal. The external appearance of a university depends on its imposing buildings, vast libraries, well-equipped laboratories and an immense concourse of teachers and students. A university can be likened to a human body and as such can be as proud of its external appearance as a man of his strong and well-proportioned body. Then there is the internal or spiritual side, which is the only real one, in the same sense as the real existence of a man is bound up with his soul. If the soul is dead or dormant, his splendid body has no real existence. The real existence of a University is the accumulative result of the joint and ceaseless efforts of the teachers and the taught.

Calcutta's Old new Mayor

Mr J M Sen Gupta has been elected Mayor of Calcutta for a third term. His position gives him and his party the opportunity to do great good to the City and in directly to the country. But for right use of this opportunity he and his party would require to knock on the head anything smacking of a spoils system. Can they do it?

White Slave Traffic

Summaries of the first part of the report on the wicked international traffic in women and children which has been made to the League of Nations by a special committee of experts has appeared in the papers.

The inquiry it is stated was mainly concerned with the American Continent Europe the Near East and certain countries on the southern shores of the Mediterranean. The inquiry has specially touched a large number of other countries such as those of the Far East. The Japanese member of the Committee prepared a special report on the conditions in the far East. Owing however to differences of race religion and custom the problem appears in a different aspect.

The Council of the League has decided to refer the whole matter of this report to the Advisory Commission for the protection of the welfare of children and young people which meets on the 20th April.

A singular inquiry should be made in India. One of the points to which special attention should be directed is whether the abduction of women and girls in Bengal Sindh etc. has any business organisation behind it. As this is not a political or industrial or economic matter in which British and Indian interests may clash the Government of India should not hesitate to ask the League's special committee of experts to visit India and help in the inquiry.

The Sad Death of a Detenu

The case of Mr Subhas Chandra Bose has received great attention because of his personal distinction. But there are numerous other cases which are equally sad, if not sadder. Here is one—

Sri Shub Shankar Chakrabarti died at the Campbell Hospital Calcutta on April 17 at 3 p.m. He was arrested at Patna under the Bengal Ordinance in October 1935 and was interned first at Hanksali in the district of Nadia and subsequently in Jalpaiguri and Ranagore. In January last he was transferred to a village in Malda where he had an attack of paralysis. Practically no steps were taken for his medical treatment at first, but

after repeated representations he was removed to Sambhu Nath Pandit's hospital in March 13. There he had an attack of small pox and was transferred to the Campbell Hospital on the 14th instant. It is strange that although he had been suffering from paralysis for some time the police authorities did not think it worth their while to communicate the fact either to his friends or relatives and it was only four days before his death that they informed his father about his serious illness.

His dead body was carried by the members of the Congress Karmi Sangha in a procession with national flags flying to the Nimtola Ghat where the funeral ceremony was performed. His old father accompanied the procession and bore his bereavement wonderfully well.

The Condition of Two State Prisoners

The following appeared in some Calcutta Indian daily papers in the first week of April last, and has remained uncontradicted—

State prisoners Ananda Das Gupta and Nalin Ranjan B. confined in Fategarh Central Jail (P) are suffering from various ailments. Both are suffering from indigestion headache and dysentery accompanied by pain in the abdomen. Das Gupta is moreover down with fever since his coming and has lost by about 10 lbs. For want of any provision of physical exercises even that of walking the diseases are showing daily signs of aggravation. They have been confined in a small space where they are to remain all day and night. In spite of their repeated appeals to the Superintendent for provision of physical exercises and fresh air in the Jail compound they have been refused permission on though there are quite a number of good open spaces in the Jail area. It is said that the local officials complain that their hands are tied by the order of the Government of Bengal who says that though provision is to be made to allow the prisoners free air games and exercises they should never be given except with the consent of the Government of Bengal and the consent is not forthcoming, though numerous petitions and remanders have been sent hitherto.

The passage relating to the Government of Bengal's order seems incredible. It is like passing an order that certain prisoners are to be given food and water, but not without the previous permission of the Government of Bengal and then withholding that permission! But any body who may arrogate to himself the authority of the Bengal Government really passed such a stupid and inhuman order like the one quoted above?

Outrages on Women in Bengal

We have not hitherto referred to this topic in this Review. What we have to say on the subject we do in our vernacular magazine *Prabasi*. But as from what we

have heard from some distinguished visitors to Calcutta from some other provinces of India we find that they do not know some facts relating to it, we shall mention some of them.

There are very many non-Swarajist Bengalis who are quite ashamed of the state of things in Bengal. Therefore, so far as they are concerned, the process of rubbing it in is unnecessary. We cannot speak for the Swarajists. It is probable that they, too, feel like others.

We told a very distinguished visitor from Madras that real Hindu Moslem unity in Bengal would be impossible so long as these outrages continued. To put a stop to them, all leading Moslems must openly and actively try to make something of the past and the Hindu Swarajist leaders must do likewise. Our visitor enquired whether the outrages were appreciable in number. We told him that they were very much more than that. His very question made us suspect that some Swarajists, with whom he is most in touch, must have tried to convince him that the matter was of no importance. When the late Mr C R Das was asked orally by a leading office bearer of the Women's Protection Society in Bengal to join it, he refused. Nor did he himself do anything for the protection of women from outrages. We have heard from more sources than one that Mr J M Sen Gupta said in the presence of Dr Kichlow and others that the women and girls who were alleged to have been molested were all or mostly of loose character. We do not know whether he really made such a shamefully false statement. It should be presumed that he did not. But we mention his name in order that he may contradict the rumour if he did not. Up till recently the leading Swarajist organ, and probably other Swarajist organs, too, paid very little attention to the subject. These are our reasons for suggesting that the Hindu Swarajist leaders should bestir themselves to put a stop to the outrages. The *Karmi Sangha* should also do more than it has done.

Our vernacular papers, particularly the weekly *Sanyaman* and the daily *Ananda Bazar Patrika*, have shown greater earnestness, zeal and activity in this matter than the papers conducted in English. The *Sanyaman* has been publishing serially a statement, covering the period of the last five years, in which are given the names, religion and

civil condition (married, unmarried, or widowed) of the women and girls molested, the names and religion of the accused, and the result of the trial, if any. An analysis of these statements shows that only in a very few cases Hindus molested Muslim women, that some Hindus molested some Hindu women that in the majority of cases the offenders were Muslims and the women assaulted were Hindus, that in a few cases Hindu and Muslim ruffians combined to commit the offence that the cases of abduction or assault committed by Moslems on Moslem women are not negligible in number and that it is not merely widows who are treated in this brutal manner, but that a considerable number of unmarried girls and girls and women with their husbands living are also victimised.

The Society which has done most to rescue abducted women and girls and bring the offenders to trial is the Women's Protection Society. Mr. Krishna Kumar Mitter, the fearless, active and almost blind septuagenarian editor of the *Sanyaman*, has been the honorary secretary of this Society from the start. We have had occasion to criticise his politics, because in politics we differ, but we must give him credit where credit is due. When the Society was established, Mr S R Das, then Advocate General of Bengal, was elected its president. He has always taken active interest in its work and has spent money for helping it forward. With his politics also we have not much in common. An old gentleman of the name of Mr Mahesh Chandra Atarshi goes about actively and fearlessly for propaganda and other work. Pandit Sitanath Goswami, a Vaishnava gentleman, related to the saint Vijaya Krishna Goswami, is very active in the cause of women. He did most to get the accused punished in the Barada Sundari case. There are other active workers whose names we are unable now to mention. We have learnt from the honorary secretary that the Society is always in need of money and that poor men give more freely for its work than well-to-do people. It has several branches in North and East Bengal.

There is another society, *Shishu Sahay O Matri-Mangal Samiti*, with Srimati Sarala Devi as its president, which also does some work occasionally to help women and girls who are victimised.

There is a small book in Bengali, named

"Bharat Narir Sat Sahas O Biratra," "Moral Courage and Heroism of Indian Women", which describes actual incidents in which women have defended or tried to defend themselves. It is to be had of Mr A C Das Moradpur, Patna price five annas.

The re-marriage of Hindu girl widows is steadily increasing in number Comilla gives a list of ninety such marriages Midnapur district has shown much activity Elsewhere, too, the cause is making progress

Moslem Origins in Different Provinces

According to the Census of India 1921, the Muhammadans number nearly 69 millions and form about one-fifth of the population of India More than one-third of the community were enumerated in Bengal and rather less than one-fifth in the Punjab In each of these provinces they form over half of the population In the North West Frontier Province and Baluchistan about 90 per cent. of the population are Muhammadans in Kashmir over three-fourths in Sindh less than three-fourths and in Assam between one fourth and one third Elsewhere the Muhammadans form only a small minority of the provincial population While the Muhammadans of the eastern tracts and of Madras were almost entirely descendants of converts from Hinduism, by no means a large proportion even of the Punjab are really of foreign blood, the estimate of the Punjab Superintendent being about 15 per cent. The proportion advances of course as one proceeds further north west. (*Census of India, 1921, Vol 1, part 1, p. 116*) In a recent speech delivered in the Calcutta Albert Hall, Lala Lajpat Rai said that the large proportion of Muhammadans in Bengal showed the existence of Hindu Moslem conflict in the province, thus proving that such a conflict was not imported into it by upcountrymen It is true so far as his interpretation of the facts go And in that sense there has been Hindu-Moslem conflict in the Punjab also Considering that, according to the official estimates 85 per cent of the Panjabi Musalmans are descendants of Hindu converts, it has perhaps to be admitted with regret by Hindus that, as in Bengal so in the Punjab, the Hindus came out second best in the conflict

Draper has stated in one of his works that one of the means by which the number

of Musalmans increased in North Africa and some other regions was "the confiscation of women", by which is meant abduction and the like That in India Islam gained many converts by the life and character of some of its saints, is undoubted. What proportion of converts was made by force, and what additions were due to the abduction of Hindu women and indirectly to outrages on Hindu women who were out-casted by unrighteous, and shortsighted orthodoxy it is difficult to say But it is probable that all the processes and means of conversion have been at work, more or less, all over India, particularly in those provinces where the Moslems are in a majority

The Turks have found inspite of their independence and martial valor, that the oppression of women (Armenian and other) and the subjection of women do not in the long run pay It is for the enslaved Hindus of Bengal, Sindh, the Punjab etc., to convince the enslaved Musalmans of India that under British subjection too, it does not pay That it is unrighteous and inhuman is of course a truism But even truisms may not be understood, realized and recognised by some people without some appropriate help

Wanted Institutes of Journalism

Some persons connected with the University of Madras have shown that they are wideawake by making a serious proposal that arrangements should be made in connection with it to teach journalism and grant diplomas and degrees in it As journalism is one of the most influential professions in the world and may be a most potent instrument of public good in the hands of competent men and women of high character, institutes of journalism should be founded in the principal university towns, either in connection with or independently of universities.

Democracy in some form or other has been established in many countries and it is likely to be the most widely prevalent system of government in the world Whether that be so or not, the two most effective and quick means of influencing people are public speaking and journalism Both the arts should, therefore, be cultivated Those regions or provinces where they are not, are sure to occupy back seats in public life

Sir Atul Chatterjee on the League of Nations

Among the Great Powers Great Britain exercises the greatest influence in the affairs of the League of Nations. Britishers hold most of the appointments and some of the most responsible ones in the League Secretariat and in the International Labour Office. Sir Atul Chatterjee is a paid servant of such a Power and he has never indulged in the dangerous game of twisting the British Lion's tail or brushing its hairy coat the wrong way. He is, moreover, connected with the League's International Labour Organisation in an important capacity. When such a man criticises the League even in a very mild way the criticism has a significance of its own. In the course of a lecture delivered by him in London on March 12 last he is reported to have said —

India had not lagged behind other countries in taking an interest in world problems and in co-operating whole-heartedly with other parts of the world to give effect to the decisions reached from time to time at Geneva. But there was no denying the fact that in India there was a very distinct impression amongst the leaders of public opinion and also amongst the people who took an interest in subjects outside India that the League of Nations did not devote as much attention as they had every right to look for to questions which affected countries or parts of the world outside Europe. There was a feeling that the views and actions of the League were too large extent coloured by European prepossessions, difficulties and problems and he could not say that this impression was always entirely unjustified. For instance, although the health organisation of the League was doing extremely useful work, very little attention was devoted until quite recently to questions that naturally arose regarding public health in countries outside Europe. He was glad to say, however, that the delegations from India had succeeded in interesting the health organisation of the League in Eastern problems.

has done in India to extirpate or combat epidemics and generally to improve public health.

Society for the Improvement of Backward Classes

There have been some pretentious and well-advertised schemes for doing good to village people, some of which have mainly furnished opportunities to some professional patriots to pilfer public money. No wonder, then, that so beneficent and honestly conducted a society as the Society for the Improvement of the Backward Classes of Bengal and Assam should not be adequately known and supported. Its *sixteenth* annual report, for 1925-6, is before us. The following facts may give some idea of its work.

On the 31st March 1926 the Society had 406 schools in 20 districts of Bengal and Assam. Most of these schools are intended for and are attended mainly by the backward classes. Of the total number of children both boys and girls receiving tuition in these schools viz., 16,274 the largest number 5,588 come from the Namasudra community and the next largest number 2,551 from the Muhammadan community. This is a significant fact. The Muhammadan and Namasudra cultivators constitute the backbone of the village population of Bengal especially in the Eastern districts of the province and the Society always measures its success by the closeness of its contact with the real children of the soil. Amongst pupils from the so-called backward classes, the next in order of numerical strength are Podes (908) Muchis or Chamanars (675) and Kapahis (603).

The resources of the Society being limited its efforts have up to the present been directed almost solely towards the spread of education among village people, and possibly for many years to come this will continue to be its main work.

A Vice Chancellor on Varieties of Education

Rai Bahadur Lala Moti Sagar, Vice Chancellor of Delhi University, while recognising the need of technical and technological institutions does not join in the prevalent sweeping condemnation of our existing Universities. He observes in his convocation address —

It is high time to reconsider the entire scope of University education in India and to make it conform to the rapidly changing conditions of the country and the growing stress of competition in every path of life. There is a demand everywhere for vocational and technical education. It is true that a number of technical and technological institutions have been established in different parts of the country but it is felt that the scope is not sufficiently comprehensive and they have not materially helped in solving the problem of the unemployment of our educated young men.

At the same time, I have no sympathy with the sweeping condemnation of our existing Universities by a certain section of our critics. Whatever the defects of our Universities it cannot be denied for a moment that some of the greatest names in modern India stand on the rolls of Indian Universities. With no lack of famous men among the graduates of Indian Universities it is unfair to designate them as failures.

Racial Discrimination on Indian Railways

The presidential address delivered by Rai Sahab Chandrika Prasada at the seventh session of the All India Trade Union Congress held at Delhi is replete with information of absorbing interest. Justice cannot be done to it in a brief note. We intend to turn to it again. In the meantime we shall make a brief reference to the position of Indians in the state railway service as brought to light in it.

Europeans and Anglo-Indians who were 11.42 per cent among the total population of literates in the English language in India held 68 per cent of the appointments [of the upper subordinate staff drawing Rs. 50 and over on the twelve state railways] in 1924 and 73.46 per cent of the appointments in 1927, whereas Muslims and non-Muslims, who were 88.57 per cent in the same population of literates in English had 24.32 and 26.54 per cent of those appointments respectively in the two years.

The details of the Gazetted Officers on 31st March 1926, show that 73.4 per cent of them were Europeans 1.43 Hindus 2.7 Muslims, and 9.6 other classes. In India the minimum and maximum railway salaries are in the ratio 144 in Japan 123 in China 132, in Germany 111, in France 1

22 in Denmark 15 and so on. In no country do the lower officials get such cruelly inadequate salaries and the pampered high officials such fat pay as in India.

Number of High Schools in Bengal

In his report on public instruction in Bengal for the year 1925-26 the Director Mr Oaten observes. At the risk of being accused of being an opponent of educational expansion one must emphasise the fact that there are too many high schools in Bengal. We do not agree. It is not that the high schools are too many; it is the primary schools which are too few. And money is required for improving both.

Mr G. D. Birla on Indian Mercantile Marine

In the course of the statement made to the Hon. Sir George Ranney, Member Government of India, on behalf of the committee of the Indian Chamber of Commerce, on 13th April, Mr G. D. Birla said —

The Committee of the Chamber are grieved to find that no action has been taken by the Government of India to carry out the recommendations of the Indian Mercantile Marine Committee even though three long years have elapsed since the date of the publication of their report. The Committee are still more amazed at Earl Winterton's recent statement in the House of Commons to the effect that the Government of India are opposed to the recommendations of the Mercantile Marine Committee regarding the reservation of coastal trade to Indian shipping. It has been urged on behalf of the Government that the reservation of the coasting trade introduces the principle of flag discrimination. But the International Shipping Conference which represents the leading shipowners of all the important maritime countries of the world recognised in clear terms that the principle of flag discrimination did not affect the right of any country to reserve its coasting trade to the national bottoms. It is therefore difficult to appreciate the objection levelled against a proposal of reservation of coastal trade to indigenous shipping on the ground of flag discrimination. The fact that the principle of flag discrimination is not applicable to the coasting trade of a country is further recognised by a recent treaty reported between Great Britain and Greece, admitting the right of Greece to reserve her coasting trade.

As a sharp contrast as it were to the dilatoriness on the part of the Government in encouraging water transport as above, we have of late witnessed the expedition with which the Government have taken steps in regard to the Road Transport problem. — A Committee of the Chamber see no

reason why a subject of such supreme national importance like this should be thus unnecessarily shelved any longer

Mr Birla's contention is unanswerable

Girls' Education in Bengal

Hindus in Bengal think that they are more progressive and enlightened than Musalmans. We are not going to examine this claim in all spheres of life. But so far as the education of girls and women particularly in the elementary stage is concerned, the following figures do not support the Hindu claim—

On the 31st of March 1926 the number of girls at school in Bengal were 332,099. Of this total 137,000 were Hindus and 187,977 Muhammadans, the rest came from other communities. The Muhammadan pupils outnumbered the Hindu by 50,927. Unrecognised schools for girls which numbered 254 during the year under review had an enrolment of 6,588 pupils—2,876 being Hindus, 3,412 Muhammadans and 300 belonging to other communities. The number of Muhammadan pupils increased by 5½ per cent., that of the Hindu pupils by 3½ per cent.

Hindu parents and guardians are evidently not doing their duty to their daughters and girl wards properly.

League of Nations 'Intellectual Co-operation'

A pamphlet published by the Information Section of the League of Nations states—

A careful choice of work has been necessary within the limited funds of the Committee. One of its first steps was the institution of a general enquiry into the conditions of intellectual life in different countries and a series of monographs has been issued on the subject. Efforts were made to bring assistance to those nations whose intellectual life was specially affected through economic conditions. Suggestions were made to universities, academies, and learned societies throughout the world to organise the exchange of books and scientific instruments and a large number of institutions responded. Books were sent from America, England, India etc. to those in need of them and gifts made by the Japanese universities made it possible to award two scholarships to Austrian students. Certain publications have been obtained for the Polish Academy, the Budapest Observatory, the School of Mines at Sorbon, the universities in

Roumania etc. and exchanges have been organised between the Department of Scientific and Industrial Research in London and institutions at Athens, Dornat, Vienna etc.

The general organisation of intellectual life has been promoted by the formation of a number of national committees for intellectual co-operation working closely in touch with the International Committee, and twenty are now in existence.

We are not aware that any enquiry into the conditions of intellectual life in India has been made by the League or any monograph on India published. India's intellectual life has been affected through economic conditions brought about by British rule. But the League has not brought assistance to India. India needs books more than any Western countries. So it is a cruel joke that whilst books were sent from India none have been sent to India. Phenomenally illiterate as India is, she requires scholarships more than Austria or any European country and she pays the League much more than Austria, much more in fact than any European country except Britain, France, Italy and, recently, Germany. But India has not been given any scholarly Publications too, of all descriptions. India requires more than the Polish Academy and the other institutions named but none have been given to her. No exchange has been organised with any department and institution in India. And, lastly, no national committee has been formed in India.

The Mandate System

The following information is supplied by the League of Nations pamphlet on mandates about the different classes of mandates—

1. *The A Mandates*—This type of Mandate is applied to certain communities formerly belonging to the Turkish Empire (Mesopotamia, Syria (1) and Palestine) which have reached a stage of development where their existence as independent nations can be provisionally recognised subject to the rendering of administrative advice and assistance by a Mandatory until they are able to stand alone. At present they are allowed a

(1) The word Syria is used throughout this pamphlet to designate the whole of the country under French mandate in the Near East (Syria and the Lebanon). These mandated territories comprise the "States of Aleppo, Damascus, Alauatun, Djebel Druso and Lebanon of which the four first mentioned are now combined in the Federation of Syrian States.

certain measure of self government while at the same time obliged to accept the assistance given to them by the Mandatory in the selection of which the wishes of the peoples must be the principal consideration

2 *The B Mandates*—For the territories in this category (comprising the Cameroons Togoland and former German East Africa) it is recognised that *self government would be impossible* and that the Mandatory must be responsible for their administration. This administration must however be carried out for the benefit of the native communities and with due respect for the interests of the other Members of the League of Nations. Article 22 imposes certain conditions which must be fulfilled by the Mandatory: freedom of conscience and religion; subject only to the maintenance of public order and morals; are to be guaranteed abuses such as the slave trade, arms traffic, and the liquor traffic are to be prohibited. The establishment of fortifications or military or naval bases and of military training of the natives for other than police purposes and the defence of the territory are to be prevented. Equal opportunities for the trade and commerce of other Members of the League are to be secured.

3 *The C Mandates*—The third group of territories (South West Africa and the former German possessions in the Pacific) are to be administered under the laws of the Mandatory as integral portions of its territory subject to the same safeguards as apply to the B Mandates in the interests of the indigenous population. The distinction in the method of administration is made (in accordance with the Covenant) on account of the sparseness of the population or their small numbers their remoteness from the centres of civilisation their geographical contiguity to the territory of the Mandatory or other circumstances.

All the world except the mandates know how the existence of Syria for instance as an independent nation has been recognised and how administrative advice and assistance were showered on the Syrians from aeroplanes and machine guns etc in the shape of bombs bullets and shells.

Negro slaves and their descendants have produced in America distinguished men in all walks of life though they did not get full facilities for education and they enjoy the franchise too. In South Africa, in some regions the natives have some kinds of franchise. These facts are enough to show that it is the height of racial arrogance and impertinence to assume and assert that self government would be impossible in any particular regions in Africa.

If the "C mandates are to be administered by a mandatory as integral portions of its territory why use the word mandate at all? Why not use the brutally frank but honest word "conquest"?

If the B and C class mandates are to be administered for the benefit of the native inhabitants of the territories the League ought to lay it down as one of the obligatory conditions that agricultural and industrial schools, along with those for general elementary education must be established and maintained in every village and town of the mandated territories.

Indians and the Air Force

Replying to a question from Mr George Lansbury Earl Winterton said in the British house of commons that Indians were not recruited for the commissioned ranks of the Royal Artillery or the Royal Air force wherever serving. What more just and natural? Here is free and compulsory universal education in *ahimsa*!

Professor Radhakrishnan's Presidential Address

Professor S. Radhakrishnan's address as president of the All Bengal College and University Teachers Association has deservedly received attention all over India. His criticism of the educational policy of the Government cannot be called unfair. Says he—

The educational policy of the Government has been restricted in aim and scope. While it has succeeded in training men into efficient but docile tools of an external authority it has not helped them to become self respecting citizens of a free nation. Love of one's native land is the basis of all progress. This principle is recognised in all countries. But in our unfortunate country it is the other way. A conquered race feels its heart sink. It loses hope, courage and confidence. Our political subjection carries with it the suggestion that we cannot consider ourselves the equals of free nations. Indian history is taught to impress on us the one lesson that "India has failed." The worst form of bondage is that of despair and dejection which creeps on defeated peoples, breeding in them loss of faith in themselves. The aim of true education should be to keep alive the spark of national pride and self respect in the midst of circumstances that tend to undermine them. If we lose our wealth and resources we may recover them to-morrow; if not to-day, but if we lose our national consciousness, there is no hope for us. The debt cannot be raised but the poor can.

The difficulty of developing the idea of nationhood in the vast population of India including as it does a multitude of diverse races, castes and creeds is great but it is not impossible. It has not been tried. The American schools are highly successful in Americanising heterogeneous European elements that flock into the United States year after year. There is no reason why we should not succeed in this task if our schools and colleges focus the emotions of our youth on the national ideal if they imbue our young men with a fixed determination to be content with nothing less than control over their own destinies and a burning passion to remove the conditions which prevent the realisation of this ideal. They must sternly silence all sectional tendencies and foster opportunities for developing the sense of unity and feeling that we are all parts of a whole destined to swim or sink together. When we are all voyaging in one vessel we can not hope to keep aloof or win through to port if there is mutiny aboard or if one man's hand is turned against another's. Communal warfare is another name for national suicide.

His complaint that state support for scientific studies is meagre is true. Nor can it be said that, with a few exceptions, our rich men have given liberally for such studies. Yet, it cannot be denied that

Science was not neglected in the vigorous days of India. India was not backward in mathematics and astronomy, chemistry and medicine and the branches of physical knowledge practised in ancient times. The scientific achievements came to a halt somewhere about the thirteenth century. In recent years we have recovered much lost ground thanks to the workers of the University College of Science among others. May I in this connection offer our felicitations to Dr. Mahendralal Saha who has been recommended by the President and the Executive Council of the Royal Society for admission to its Fellowship? That the Royal Society should have bestowed its highest award on Indian scientists is a mark that in the making of new scientific knowledge the work of our men is deemed worthy of respect even by critics who are not ordinarily prone to enthusiasm for Indian talent. While much of the work that is being done in our University is of a high order the general level is low and the state support for scientific studies is by no means generous.

We are pleased that Prof. Radhakrishnan has declared himself in favour of University

reform. We do not make a grievance of it that his reforming zeal should have manifested itself now, instead of about half a dozen years ago. Philosophers have as much right to be prudent as other people.

On this subject, he is not in favour of slavishly following the recommendations of the Sadler Commission. Says he

While a great and progressive University should be in active touch with the life of the nation we have to remember that it exists primarily for the advancement of learning and research. It should therefore consist of a decided majority of academic representatives. They will be quite competent to deal with administrative questions. The idea that academic men are not suited for administrative work is peculiar to our country. So far as I know, the Universities of Great Britain and America are controlled by academic men. I am afraid that the Court, if constituted so as to include every important element of the public opinion of the areas which the University serves, will become a ceremonial body where discussions will be of an unpractical character. While the Senate should include a few representatives of the public at large it should not be degraded into a durbar. Even in the present Senate there are some gentlemen for whom a university fellowship is a mark of distinction or recognition of public importance. They do not trouble themselves about academic affairs but attend annual meetings to favour a friend or resist a rival. As a corporation of learning the University should be under the authoritative direction of experts.

Prof. Radhakrishnan has put his case in as cogent a way as he could. What he has said of the claims of academic men is theoretically quite true. It is also true that a Senate should not be degraded into a durbar. We hope, therefore, that he will suggest some means by which academic men like those members of the Calcutta postgraduate department who on a recent occasion converted the Howrah station platform into a durbar hall may be excluded from his proposed senate. And is it the special failing of non-academic men alone to attend meetings to favour a friend or resist a rival?



CHITRAGUPTA
The Clerk of Death
By Mr. Promodekumar Chattopadhyaya
(Be oda)

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RABINDRANATH TAGORE: THE MAN AND THE POET

By NAGENDRANATH GUPTA

STRONG in the human heart is the desire to claim kinship as between man and man, between the man standing in the ruck and the man standing apart on an eminence which others may not share with him. It is this human feeling and not merely the spur of curiosity that stimulates the desire for knowledge about the personal peculiarities of great men and women. The baser form of curiosity is usually satisfied with the knowledge of such important events as the donning and doffing of a royal hat but men desire to know of the ways of men who are not great by the accident of birth but in their own personal right, the rare gift of a divine afflatus. Between all men there is the bond of a common humanity common frailties and a common mortality. And when some man towers above his fellows because he happens to have been touched by the magic wand of genius, men wish to assure themselves that he is still one of them, unlike them in some respects but very like them in others.

Of the millions that come and go in the never ending procession of life and death the world retains no trace a pinch of ashes here and a handful of dust there, dust unto dust. The earth covers the nameless legion with the mantle of oblivion. Not all for now and again, out of this mass of vanishing humanity, some one leaves behind him some living thought, some deathless message, some creation of beauty that does not die, that eludes the death grip of time, and pulses and throbs with life through the passing centuries. The two are easily detachable, the man who goes the way of all flesh and the achievement that does not depart. It is of such a man that we

wonderingly ask what manner of man was this that lived and died as other men, and yet is living still, deathless in death?

If it were not for the heritage left by such men humanity would be poor indeed, with the stark poverty of a barren and arid past, a flat and unstimulating present and a future without promise. Here in India millions who look upon Rama as an incarnation of God and utter his name living and dying are barely conscious of what they owe to the Rishi who composed the Ramayana. Those who speak of the principal characters in this sublimest of epic as mere myths do not understand that to a whole nation Rama is as real as the conception of the deity in many lands. History is a thing of yesterday and most of the great things happened long before history came to be written. The Ramayana is not merely a book to be read at leisure and to be put back on the shelf but it has been for more years than history can count an important part of the spiritual pabulum of one of the most ancient races of the world. Every stratum of Hindu society is penetrated through and through by the living influence of the story of the Ramayana. Rama, intensely human in his trials and sufferings, is an avatar whose divinity has never been questioned, Sita, whose life-story is a long-drawn tragedy is the ideal of all womanhood for all time. Year after year the passion play of the Ramayana brings home to the mind of the humblest Hindu its power and pathos, its idealism and its lofty teachings. And yet but for the Rishi bard Valmiki there would have been no Ramayana, none of the characters which are as immortal as the gods. Beyond what is mentioned in the epic itself,

we know nothing about this earliest and greatest of poets. What again does the world know about Kalidasa the master singer who saw and depicted beauty as no other poet has done, before or since? The man however great, passes indistinguishable from the herd, his work if it bears the hall mark of immortality endures.

And hence this human and normal interest in the latest Indian poet whose fame encompasses the world to day whose name is on every lip and whose likeness is to be found in a hundred thousand homes in every country in the world. No modern poet has ever attained such fame as has come to Rabindranath Tagore. There is scarcely any language in the world in which some of his works have not been translated there is hardly any important city in the world in which his figure has not been seen and his voice has not been heard. He has moved as a classic writer whose place among the immortals is already assured. And everywhere men and women have waxed enthusiastic over the dignity and fascination of his personality. This is the appeal of the man to his fellow men as distinguished from the impersonal appeal of genius apart from the man and unrestricted by limitations of time. A great man of genius may be physically unattractive but in the case of this Bengali poet nature has been bountiful inside and out, and the distinction of the man is as remarkable as the genius of the poet is great. As he appears to-day with the fine lineaments of his face and his silver locks, flowing beard and wonderful eyes he resembles a Rishi stepping out of a sylvan glade in ancient Aryavarta or a patriarch full of wisdom moving in the sight of God. I can recall him as he looked when he was just twenty years of age slender tall, with his black hair curling down to his waist. He was fairly famous even then as a poet and an elegant prose-writer. I remember an eminent Bengali writer* who died several years ago then wrote about Rabindranath Tagore predicting a great future for him but warning him against being carried away by the plaudits of the public. It was a rhetorical effusion addressed to Brother Handclap (এই হাণ্ডক্ল্যাপ) and entreating the said brother not to turn Rabindranath's head by excessive

demonstrations of goodwill. I wonder what this writer would have thought if he had been living to day and had been an eye-witness to the world wide homage that has been the guerdon of the poet. Brother Handclap has not succeeded in doing much damage to Rabindranath. As a matter of fact an answer to this writer was anticipated is one of the early songs of the poet —

এদেহি কি হেথা য শর কাঙালী

কথা পেখে গৌরু নিতে কহতালি

* * *

কে জাগি ব আশ্র, কে করিবে কাজ

কে যুগতে চাহে জননীর লাগ

Have I come into the world as a beggar for fame to win handclaps by stringing words together? Who will awake to-day who will work who wants to wipe out the shame of the Mother?

A few years later Bankim Chandra Chatterji then the greatest writer in Bengali literature suggested to Rabindranath that he should write an epic poem to establish his reputation as a poet. The reply came after some time in some beautiful lines addressed to the poet's Muse as his beloved —

আদি নারব মহাকাব্য

দ রচনে

হিল নব —

ওকল কবু তোমার কাকন —

কিহিনোতে

কল্পনায় পেল যটি

• হাজার হইত।

মহাকাব্য সেই অজায়

রুপনিয়

গভীর করে হৃদির দাহে

কণির কণার।

I had a mind to enter the lists for the composition of an epic poem but I do not know when my fancy struck your jangling bangles and broke into a thousand songs. Owing to that unexpected accident the epic poem shattered into atoms is lying at your feet.

Nearly fifty years of comradeship may constitute some slight claim to an intimate knowledge of a man's nature though I am not so presumptuous as to imagine that it is of any advantage in measuring the poet's genius. His works are accessible to all readers and competent critics either in the original or in translations and are already a part of the literature of the world. Still I have the

memory of having listened to many poems and songs fresh from the pen of the poet and recited or sung in his matchless voice, of many intimate rambles in the flower strewn fields of literature, of wide ranges of conversation. Many of the friends who forgathered with us are no more, and as the sunset of life is coming on apace, the lengthening shadows of the past are receding in the distance behind us. The years that have brought much fame for Rabindranath have also brought him many sorrows, domestic bereavements of which the world knows nought.

Of school and university education Rabindranath has had no share. As a boy he attended school for a very short time but his delicate and sensitive nature rebelled against the thoughtless indiscriminate which passes for discipline, neither was the companionship of the average school boy to his liking. He shook the dust of the school from his feet after a brief experience but at home he was a careful and diligent student and he began composing poetry at a very early age. He went to England as a young lad, but he did not attempt to qualify either for the Indian Civil Service or the Bar. He read however, for some time with Mr Henry Morley, who was much struck by the elegance and accuracy of Rabindranath's English composition. During his sojourn in England Rabindranath used to write Bengali letters which were published descriptive of his English experiences. For a lad in his teens the descriptions were remarkably vivid and showed considerable powers of observation. On his return to India two things were noticeable: he was entirely unaffected by his visit to England in his ways of living. He never put on the European dress and acquired no European habits. The other thing was that in spite of his undoubted command over the English language and his extensive reading of English literature he rarely wrote English. All his literary work and even his correspondence was done in Bengali. Until he began translating his own poems he had made no serious attempt to write in English and now by his translations, his lectures and his letters he ranks as a great original English writer.

If genius is a capacity for taking infinite pains and hard and sustained work, the Indian poet has amply demonstrated it by his unswerving devotion to literature. Of course the original spark must be there, for it is absurd

to contend that genius is latent in every man and can be brought out by unremitting toil. You cannot delve down into the bowels of the earth anywhere at random to find a precious stone. Our poet has fed the flame of his genius steadily and loyally, and the light that he has kindled has penetrated as a gentle and illuminating radiance to the remotest corners of the earth. Poetry, drama and fiction have been enriched by his contributions and he has shed fresh lustre upon various departments of human thought. Nor has he been heedless to the call of his country, though his temperament is unsuited for the din and jar of practical politics. He presided once over a political conference and delivered a profoundly thoughtful address in Bengali. When Bengal was embittered by the partition of that Province and feeling ran high the heart of the poet patriot was deeply stirred and the songs he then composed were sung everywhere at public meetings and in processions by prisoners in prison vans and prison cells by women in the home and by boys in the streets. Two or three years later Rabindranath narrowly escaped having a signal political distinction conferred upon him by the Government of Bengal. He had read a certain paper in Bengali at a crowded meeting in Calcutta and it was published in the usual course. Shortly afterwards he received an official letter from Mr Chief Secretary Macpherson conveying the warning of the Bengal Government against what was considered a seditious speech. The Government stayed their hand so far that they did not forthrightly launch a prosecution. Rabindranath told me that he sent no reply to this letter but though this little incident is not generally known it is well worth being recorded as the first official appreciation in India of the Indian poet. For some time the school established and maintained by Rabindranath at Bolpur and now known all over the civilised world as Visvabharati was under grave suspicion as a hotbed of sedition. It was a fair and accurate index of the working of the official mind in India.

A few more years passed and the Nobel Prize for Literature was awarded to Rabindranath Tagore. How did this come about? The panels which make the selections for the award of the various Nobel prizes are constituted of men who know nothing about the language in which the works of the Indian poet are written. It is contemptuously designated an Indian provincial vernacular

language, as if every living language in the world is not the vernacular and the mother-tongue of some people English may be a classical language, but we have not heard that the vernacular of England is Hebrew ! All that the judges had before them was a thin volume in which the poet had rendered into English a few of his original poems in Bengali. It was not a metrical translation, but the spirit and soul of poetry were to be found in the marvellously musical and rhythmical lines. They disclosed a hitherto unrevealed subtlety of fascination in the English language with delicate nuances of the poet's own touch. Even so the judges could have scarcely realised that in going so far east as India and making a selection from a race ruled by a nation in Europe they were conferring a great honour upon the Nobel Prize itself, for in the list of Nobel prizemen no name stands higher to day than that of Rabindranath Tagore.

A large and influential deputation from Calcutta waited upon the poet at Bolpur in his country home, well named the Abode of Peace (শান্তি নিবাস) to congratulate him on his having been awarded the Nobel Prize. In his reply the poet spoke with a shade of bitterness. Was not all his work done in his own country and were not his books accessible to all readers in Bengal ? Those that had given him the Nobel prize had only seen a few of his poems in translation and did not know a word of the language in which they were originally written. The poet was right,* for was it not humiliating that his countrymen in Bengal should have waited for the recognition of his genius to have come home all the way round from Europe ? In the introduction, written about this time, to his valuable work, "A Study of Indo-Aryan Civilisation" Mr Havell writes — 'If Anglo-India or the Calcutta University had awarded a prize for literature open to the world neither would have discovered a Bengali poet' † Unfortunately, it is a besetting weakness of our people that they see through other people's eyes and cannot always appreciate worth

for its own sake. If a man gets a good Government job or some trumpery title, there is an epidemic of entertainments in his honour and he is acclaimed as a hero so long as the novelty of his distinction lasts. If not widely popular, the name of Rabindranath was a household word in Bengal even before the Nobel Prize was conferred upon him. His poems and specially his songs were known everywhere and there was not a single Bengali home in which his songs were not sung. The most striking tribute is that of imitation and this has been rendered to him in abounding measure, for there is hardly any Bengali writer of verse who has not imitated Rabindranath's language, his metrical originality and versatility and his unmistakable distinction though of course the supremacy of the Master remains undisputed. When he was fifty years of age, his educated countrymen of Bengal made him a public presentation in the Town Hall of Calcutta, an honour which has not been shown to any other Bengali writer. Moreover, has it often happened that full and adequate appreciation has come to a great writer or a great man of genius in his own life time ? Such a man lives in advance of his times and it takes time for later generations to arrive at a proper understanding of him. The world was not always the huge sounding board and the rounded whispering gallery it is to day and great books were written without the world hailing them as important literary events. Was not William Shakespeare an obscure individual in his life time, and he lived only a little over three hundred years ago ?

The Nobel prize looms large in the world's estimation and yet one wonders whether a money prize is the best tribute to genius. For a struggling author the prize is a considerable sum of money and Rabindranath himself has received letters inquiring how the Swedish prize for literature may be won. But while it is only about eight thousand pounds of English money, a heavy-weight boxing champion may earn a prize of eight hundred thousand dollars by having his head and face mashed into pulp. ‡ Rabindranath himself kept no part of the Nobel Prize money for his own use but handed over the whole amount to the Visvabharati Literary giants like the late Anatole France and George Bernard Shaw have refused to retain the money of the Nobel Prize for their personal use. But the present age is ruled

* This is not the place to enter into a discussion on this point but we have always felt that the poet was not right, as his genius had received marked and unprecedented recognition in Bengal before the award of the Nobel Prize to him—Editor, *The Modern Review*

† That would have only proved how entirely ignorant Anglo-India and the Calcutta University were of Bengal's appreciation of her greatest poet—Editor *The Modern Review*

by the almighty dollar and the greatest writers are those whose books are considered the best sellers in the market. Judged even by this standard Rabindranath easily holds the first place, for a single German firm has sold five million copies of some of his books. To borrow a phrase from the turf, it is the best stayer that wins a race, and the life of a book is to be measured not by its vogue for a season but by its passing the ordeal of time.

What detracts greatly from the intrinsic value of the Nobel Prize is that it is an annual award. How is it possible to discover a great name in literature every year when a century may pass without producing a really great writer? Consequently, the prize has frequently to be given to mediocre writers whose reputation cannot be enhanced by any prize. It is somewhat like the appointment of a poet laureate in England. What great names besides those of Tennyson and Wordsworth are to be found in the list of English laureates? The royal seal and sign manual can create ministers and governors but not a poet who fills his place by right divine and holds a commission from God Himself. Lord Dewar a master of epigram and perhaps the wittiest living after dinner speaker recently said at a dinner of an Institute of Painters in London, "Poets are born—and not paid." This fine epigram was garnished with a story about the present English Poet Laureate, who refused to give the press reporters an interview when he happened to be in America some time ago. The next morning the New York papers came out with the attractive headline, "The King's Canary Won't Chirp." The king's canary is sometimes only a house sparrow faked to look like a canary, but its chirp gives it away. Nor can a gift of money add to a poet's reputation. Money is here today and gone tomorrow, and has no element of stability. Therefore, in ancient Rome they crowned the poet and the man of genius with the laurel crown, a handful of ever-green leaves, emblematic of the freshness and immortality of fame. It could be had for the mere plucking but not all the gold in the world can produce a single leaf of laurel.

Among the messages of congratulations received by the Indian poet there was one of genuine respect and homage from the late Mr. E. S. Montagu, then Under Secretary and afterwards Secretary of State for India. At the next distribution of honours Rabindra-

nath received a knighthood. There may or may not be some connection between these two incidents, but it is a speculation of no interest. All that has to be noted is that the Government of the country displayed an interest in the poet on two occasions. First, when they threatened him as a purveyor of sedition and the next time when they conferred upon him a knighthood in the wake of the Nobel prize. This is not the end of the story, for there is a glorious sequel to it. When the Punjab lay prostrate under the iron heel of martial law, bruised, bleeding, outraged and martyred, the great patriot heart of Rabindranath went out in throbbing sympathy to his stricken countrymen in that Province, and he cast away from him, in indignant protest, the knighthood with which he had been honoured. The letter that he wrote to Lord Chelmsford on that occasion will remain a historical and human document of a lofty and dignified protest couched in language of singular force and eloquence. And his decision has been accepted without question throughout the world, for no one now thinks of addressing him as a knight. What an object lesson for many of our countrymen who cling to their petty titles and blazon them on their door fronts! By surrendering his title Rabindranath flung down his gauntlet as a challenge to oppression and it was a deed more truly knightly than the breaking of a lance in a joust of arms.

At different times it has been the privilege of genius to disregard the conventions of social life and to live amidst picturesque, bizarre surroundings. But the blandishments of Bohemia have never had the slightest attraction for Rabindranath Tagore. In his hermitage of peace surrounded by the young Brahmachari scholars of the Visvabharati, the teachers and learned men from distant lands, he has brought back the atmosphere of the open air teaching of the ancient Aryans. At Bolpur he is revered and addressed as Gurudeva just as the Rishis and teachers of ancient India were addressed by their disciples. To such of our countrymen as delight in the garb of the West and look upon England and Europe as the Mecca of their dreams a visit to Bolpur may prove something of a shock. Time and again, the magnet of Rabindranath's personality has drawn famous and learned scholars of Europe to his academy. During their stay these learned pundits from the West discard the stiff and inelegant clothing of Europe for the

graceful raiment of Bengal. But for the strange and humiliating obsession which is euphemistically called the cultural domination of Europe no thought would have ever come to Indians of exchanging their own costumes for European clothing. There is so little imagination and such lack of individual choice in the West that practically all Europe and America have only a single kind of dress. Apart from climatic suitability so far as western countries may be concerned I can conceive of nothing more inartistic than the clothes of Europe with their close fit straight lines and sharp angles making a man look like a rectangle set upon two straight lines. So great an authority as Thomas Alva Edison has condemned the garments of Europe and America without reserve on the ground that they cramp a man's movements and his life. On the other hand most Indian costumes are full of grace generously fashioned giving free movement to the limbs and falling in artistic curves and folds. There is no more attractive head-dress anywhere than the turban of the Punjab no upper garment so well proportioned or so suggestive of dignity as the robe worn in northern India, no costume so wholly beautiful as that of Bengal, the *chadar* being an improvement on the Roman toga. The robes that Rabindranath himself wears when travelling in foreign lands are distinguished by originality and individuality. There is probably no Indian living who is in deeper sympathy with the intellect of Europe or has better assimilated the finest literature of that continent but he has not made the mistake of accepting the husk for the kernel of European culture.

Does the Nobel prize afford an explanation of the wonderful reception accorded to Rabindranath Tagore in the West and the Far East? Rudyard Kipling the much belauded poet of the Empire is also a Nobel prizeholder. If he were to undertake a tour of the world would he be acclaimed in the same manner as the Indian poet? For Rabindranath the Nobel prize has served as an introduction to the West, but that is all. For the rest the Nobel prize has been of no more use to him than his cast off lightheadedness. From continent to continent country to country capital to capital he has passed as a vision of light East and West rendering him the obsequious due to a world teacher. It has been a royal progress and Rabindranath has moved like a king as a king of hearts playing with wizard fingers upon the heart

strings of the nations. The great ones of the world have vied with one another in doing him all possible honour, learned and intellectual men have received him as a leader and elder brother the Universities have opened wide their doors in scholastic welcome, men and women have jostled one another for a sight of this poet and prophet from the East. He has lectured to crowded audiences in English which was subsequently translated into the local language. He has recited his poems in the original Bengali to hushed houses which listened, without understanding the words, to the music of his voice. In China the representative of the dethroned Manchu dynasty presented him with an imperial robe. Everywhere and in all lands he has been greeted and acclaimed with an enthusiasm and a reverence of which the world holds no parallel.

Since at the moment we are concerned more with the man than with the poet it may be fittingly asked whether apart from his great gifts Rabindranath has any claim to greatness. The answer is, strip him of his God-given dower of song even as he himself has laid aside his man-made title of distinction take away from him his treasure of wisdom garnered during the years and still he is great—great in his lofty character great in the blameless purity of his life great in his unquenchable love for the land of his birth undeniably great in his deep and earnest religiousness and the faith that rises as an incense to his Maker. As a mere man he is an exemplar whom his countrymen, in all reverence and all humility may well endeavour to follow.

As a poet Rabindranath has won wider celebrity than any poet in his own lifetime. His works or parts of them, are familiar to most readers in Europe Asia and America. The best translations in English are by himself and these have been translated into other languages. Critics in Europe and America, almost without exception have bestowed high praise on his writings and ranked him among the great poets of the world. Occasionally the criticism is shallow specially when the Indian poet has been compared to some European poet. A comparison between two writers in two different languages may have the merit of suggestion but it is not helpful to constructive criticism. A critic who undertakes such a comparison must satisfy his readers that he has read both writers in the original

with full understanding I doubt whether any European critic can make such an assertion in regard to the poetical writings of Rabindranath Tagore. An English admirer, residing in India, of the poet claims to have read him in the original Bengali and he considers the Indian writer in some respects superior to Victor Hugo. He has not, however, thought of comparing the poet to any English writer. If an Indian critic were to make such a comparison he should be asked whether he had read the works of Victor Hugo in the original French. The similarity between the French and the Indian writer is in their versatility and range of creative genius. Both are masters of prose and verse, both are writers of prose fiction both have written dramatic and lyrical poetry, both are child-lovers and have tendered the homage of exquisite song to the sovereignty of childhood. There the comparison ends and it can be carried no further, because the two writers belong to two widely divergent schools. Tennyson rightly called Victor Hugo Stormy Voice of France. The great French poet was Lord of human tears but he was in his element in the *Sturm und Drang* of nature and human passions. French of the French he smote and withered Napoleon *Le Petit* with the flail and fire of his scorn and his burning philippics in prose and verse. He nicknamed Napoleon III the Little in contrast with Napoleon the Great. The muse of the Indian poet moves in the glory of early dawn and seeks the gathering shadows of evening. She finds her pleasure not in the storm and stress but in the smiling beauties of nature. She haunts the moonlight and strays in the ripe and waving corn. She listens to the voice of the sandal-scented wind from the south and knocks gently at the door of the human heart.

In the case of a great poet or writer contemporary judgment may not always be in agreement with the ultimate verdict of posterity. A man standing close to the foot of a mountain cannot form a correct estimate of its height or its imposing position in the landscape. Similarly, a certain perspective of time is necessary for an accurate appreciation of a great original writer or creative genius. But the faculty of criticism is grown with the development of literature and we cannot expect the suspension of contemporary judgment in the

case of any writer, great or small. That judgment as regards the Indian poet is entirely gratifying and will be endorsed by future generations of critics. Rich and varied as is the output of Rabindranath's literary work he stands pre-eminent as a lyric poet. The world of readers outside his own province of Bengal knows him only through the medium of translations. Poetry divides itself easily into three main sections, epic, dramatic and lyric, the three clearly demarcated and separated by wide stretches of time and the evolution of the human intellect. Of these epic poetry is somewhat easy of translation because its essence is narrative. Some loss is unavoidable in translation but the outlines and central structure of an epic can be retained even in a new language. Drama is more difficult but the excellent renderings into English of the powerful Greek tragedies prove that the difficulties of translation are not insuperable. A fine lyrical poem is the despair of the translator. A great epic is fashioned in a Titanic mould of which a cast may be taken. A drama is a panoramic view of human nature and may be copied. But a beautiful lyric is a sparkling little jewel of which every facet is carefully cut by the poet-jeweller and its setting is the language in which it is composed. Any duplication or imitation of such a gem may prove to be mere paste. To be fully appreciated a lyrical poem must be read in the original with due understanding of the language in which it is written. It is a compact and component whole from which no part can be separated from another. The words, the figures, the metre are all wedded together. Rabindranath has translated his poems as no one else could have done, but how is it possible to convey in another language the grace, the metrical arrangement and the musical harmony of the words of the original poems?

It can scarcely be expected that readers and admirers in far lands will learn the language of Bengal to read the works of the Bengali poet as originally written. India itself is a land of many languages and outside Bengal Indian readers have to read the English translations of the poet. I remember several years before Rabindranath received the Nobel prize Gopal Krishna Gokhale, politician and mathematician, learned the Bengali language for the express purpose of reading Rabindranath's poems in the original. Bengali Gokhale read out to me a few

poems on one occasion, apologising for his inability to reproduce the Bengali accent and enunciation, and then asked me to read the same poems in the manner of a Bengali. However wide flung his fame, Rabindranath's permanent place is in the literature of his own language. As a Bengali free from a few delusions, I recognise that Bengali literature does not rank as one of the great literatures of the world, though it is full of promise and has already produced a few writers of undoubted genius. Periods of literary activity have alternated with long spells of stagnation. There have been a very few critics of outstanding ability but critical acumen has not been systematically and conscientiously cultivated. The little criticism that is to be found is either shallow, or mordant, which passes for smartness, or indiscriminating and fulsome adulation. When Rabindranath was a young boy criticism by comparison was rampant in Bengal and every writer of any note was compared to some English writer. Early Bengali literature was neglected. The Vaishnava poems of the era of Chaitanya the cradle and crown of the lyrical poetry of Bengal were consigned to the oblivion of cheap and obscure printing presses. The boy Rabindranath turned to this literature with the unerring instinct of nascent genius. As a boy poet he wrote a number of charming poems in imitation of the language of Vidyapati, a Maithil poet by birth and the language of his verse, but also a Bengali poet by adoption and extensive imitation during the period Bengali poetry was influenced by the personality of Chaitanya.

As the pinions of his genius grew stronger the poet soared higher and ranged wider. The supreme art of simplicity was his to begin with and he rapidly acquired considerable depth of thought and a rare strength and delicacy of touch. There was very little variety in rhythm, metre and measure in Bengali poetry, though the great poet Michael Madhusudan Dutt had introduced blank verse and a few simple new metres. Rabindranath dazzled his readers by his creative faculty of introducing new metres and measures. Tripping verses nimbly-footed as Perpsichore slow, dreamy measures caught in the laud of the lotus eaters, long-swinging stately lines of regal grace, stirring lays of knightly deeds and martyr heroes, lofty chants from ancient Aryan and Buddhist legendary lore, holy hymns rising like hosannas from the shrine of the soul, all

were his and his muse answered every compelling call. His language is of classical purity and dignity, and of striking originality. Critics everywhere have been struck by his wealth of simile and metaphor, the subtlety of perception and suggestion, the realisation of the beautiful. His devotional songs and poems are among the finest in the whole range of literature. They are a noble and melodious expression of a living faith beautiful in its strength and sublime in its appeal. His lyrical poems are of steadily progressive strength and variety, and the careful student can detect the successive stages of development, the growing maturity of thought and expression, the increasing power over language and rhyme, and the splendid outburst of music in several of his later poems. Without attempting anything like an exhaustive criticism or appreciation of the poet I may quote a single poem displaying some of the qualities which have placed Rabindranath in the front rank of lyric poets. This poem was composed when the poet was about thirty-four years of age, in the full plenitude of his powers and the assured strength of his genius. The theme is *Urbasi* —

উর্বশী

নহ নাহা নহ কহা নহ বহু স্বনবি জগনি
হে নলনবানি-উর্বশী।
গোতে যবে সখ্যা দানে জ্ঞাত বেহে স্বাক্ষর টানি,
তুমি কোনো গৃহজালে নাহি জাল সখ্যাবীপবানি,
বিধায় তড়িত পবে, কল্লোলক নর নেত্রপাতে
শ্রিতহাতে নাহি চল সলজ্জিত বানর সজ্জাতে
শুভ্র অর্ধহাস্যে।
উৎসর্গ উৎসর্গ সন স্বনবগুণিতা
তুমি অকুণ্ঠিতা।

বৃন্তবন পুষ্পদল আগনাতে আগনি বিকশি
কবে তুমি কুটিলে উর্বশী।
অধিন বসন্তা ত উর্ধ্বস্থলে মন্দির সাগরে,
জানহাতে হৃদয়পাত বিধাত লয়ে বান করে,
তমসিত মহাগিহু মন্ত্রপার ভূবনেশ্বর নত
গড়হিল পরশপাতে উজ্জ্বলিত কণা লক শত
করি স্বননত।
কুশলভ নরকান্তি হলেহে বশিত,
তুমি অনিন্দিতা।

বেনোকাগে হিলে না কি মুহুরিকা বাগিকা বনসী
হে অনন্তবোবা উর্বশী।
আঁধার পাখায়হলে কার খরে বসিলা একেলা
মানিক মুহুরী লয় করেহিলে শৈশব বর বেলা

মণিরাগরীপককে সমুদ্রের কল্লাদগরীতে
অকলঙ্ক হাতমুখ এখাল পাগলক স্থাইতে
কার অকটিতে ?
বধনি জাপিলে বিধে, যোগেন পরিণ
পূর্ণ অকটিতে ।

মুগ যুগ্মের হতে জ্বলি শুখু বিধের মেঘনী
হে অশুর্ল শান্তনা উর্লনি ।
মুনিগণ ছায়া ভাঙি বের পবে তপস্বীর বস,
তোমারি কটাক্ষাতে ত্রিভুবন যৌবনকল,
তোমার নহির স্বক স্বক বায়ু বহে চাঞ্চলিতে,
মুদ্রত জ্বলন মুক্ত কবি কিরে লুভ চিত্তে,
উদার সন্মোহে ।
মুগু গুহরি বাও আহুত অকণা
বিদ্যায় সঞ্চা ।

মুগমতালে বধে নৃত্য কর পুলকে উর্লনি,
হে বিগলো বিগলো উর্লনি ।
হলে হলে নাচি উঠ নিম্নস্থানে তরঙ্গের দল,
শত শিরে শিরিহিয়া কপিল উঠে বহার অকল,
তব গুদনার হতে নতগণে বধি পড়ে তারা,
অকল্যাৎ শূকরের বন্ধনোহে চিত্ত আহুত,
নচে রক্তমায়া ।

বিগলো বেরনা তব হুটে আচলিতে
অগ্নি অলুহতে ।

অর্ণের উবগাচনে মুগমতী জ্বলি হে উবনী
হে জ্বলনোহে উর্লনি ।
অগতের অকল্যাৎ র খোত তব ভদ্র তনব,
বিগলকের অর্ণিতে অর্কি তব স্রব শোণিনা,
মুগমতী বিগলন, বিকশিত বিধ বাসনা
অবিধ মারবানে পারশ্ব বেধে তোমার
অতি লুভার ।

অবিল মনদর্পে অদম্বরদর্পে
হে অদম্বরদর্পে ।

তই গুন বিধে বিধে তোমার লালি কাঁদিলে ক্রন্দনী—
হে নিটুয়া বধি উর্লনি ।
আবিধু যুগ্মে এ অগত কিভাবে কি আর,—
অতল অকল হতে নিতকণে উর্লি আবার ।
এখন সে তহুখনি বেধা বিধে এখন প্রাচ্যে
বাধিলে শান্ত ।
অকল্যাৎ বহাধি অশুর্ল সন্মোহে
হে তহুখনি ।

কিরিবে না কিরিবে না—অত গোছে সে গৌরবশনী,
অশান্তমাসিনী উর্লনি ।
তাই আলি ধাতলে বসন্তের আনন্দ- উচ্ছ্বাস
কার চিরবিহের দীর্ঘবান মিলে বহে আসে,
মুগমতীকে বধে অগ্নিক শদিপূর্ণ হাদি,

দুঃখিত কোথা হতে বাহার বাহুল করা বাশি,
বধে অশান্তমাসিনী ।
তবু দাগি জেগে থাকে আগের ক্রন্দনে
অগ্নি অশান্তমাসিনী ।

Of this poem, which scintillates and glitters like the Kohinoor in the poet's Golconda of flawless jewels of the finest water, I have essayed a translation, with very indifferent success —

Nor mother, nor maid, nor bride art thou,
O beauteous Urvasi dweller in the garden of the gods !
When Eve comes down on the mead drawing the golden end of her garment round her weary shape,
Thou dost not light the evening lamp in a corner of any home,
With the faltering feet of doubt trembling bosom and downcast eyelids,
Smiling and coy thou dost not pass to the bridal bed
In the still midnight.
Unveiled as the rise of the dawn
Unembarrassed art thou !

Like a flower without a stem blooming in itself
When didst thou blossom Urvasi ?
Out of the charmed sea thou didst rise in the primal spring morn
With the chalice of ambrosia in thine right hand, the poison cup in thy left,
Like a serpent charm stilled the mighty ocean wave-tost
Sank at thy feet bending its million heaving hoods
In obeisance
White as the Kiunda flower, in beauty undraped,
The lord of the gods bowing before thee,
Fair art thou !

Wert thou never a budding maiden tender in years,
O Urvasi, of youth eterne ?
In the dark vault under the sea, sitting lone in whose abode,
Didst thou play with rubies and pearls the games of childhood,
In a chamber lit with jewelled lamps, to the cradle-song of the sea,
With pure smiling face, on a couch of coral, in whose arms
Didst thou sleep ?
Instant on thy awakening in the universe thou wert fashioned with youth
Fall flowered !

From aeons and ages past thou art but the beloved of the Universe,
O Urvasi of grace beyond compare !
Saints break their meditation to lay the merit of their communion at thy feet,
Struck by the shaft of thy glance the three worlds stir with youth.

Borne is thy intoxicating fragrance by the
 Like a bee drunk with honey the poet
 enraptured roams tempted of spirit
 With impassioned song
 Thou passest with the tinkle of thy anklet
 fluttering the end of thy garment,
 Swift as the lightning !

When thou dancest in the assembled hall of
 the gods exuberant with joy

O swaying billowy Urvasi
 To measured music dance the lined waves
 of the sea,
 Shivering to the ears of corn trembles the
 apron of the earth
 From the chainlet on thy breast bursts the
 star that falls on the floor of the sky !
 Suddenly in the breast of man the mind loses
 itself

The stream of blood dances in his veins
 On the distant horizon of a sudden snaps
 thy girdle

O thou without restraint !

On heaven's mountain crest of sunrise thou
 art Aurora embodied

O Urvasi the charmer of the world !
 The slenderness of thy form is washed with
 the tears of the world
 Painted is the pink of thy feet with the
 heart blood of the three worlds
 O thou with thy hair unbound ungarmented !
 on the open lotus-flower
 Of the world's desire thou hast poised thy
 lotus feet

Ever so light !
 In the whole heaven of the mind endless
 is thy delight,

O companion of dreams !

Hark ! all around earth and heaven are
 crying for thee,

O cruel heedless Urvasi !
 Will the pristine and ancient of cycles come
 back to the earth
 From the fathomless shoreless sea wet
 tressed wilt thou rise again ?
 First will that form appear in that first morn
 All thy limbs will weep hurt by the eyes
 of the universe

Dripping the water from thy loveliness
 On a sudden the great ocean will heave and roll
 To a song unsung before

Never again never again ! That moon of
 glory has set
 On the mount of the sunset dwells Urvasi
 So on the earth today in the burst of joy
 of the spring

Whose long drawn sigh of parting eternal
 comes mingled with the notes of mirth ?
 On the night of the full moon when all
 around is full laughter
 Whence come the tunes distraught of the
 lute of distant memory ?

The tears flow in flood
 Still hope keeps awake in the weeping of the
 heart,
 O thou endless one !

The metre of this poem is original the language is full of artistic grace and the instinct of the true poet is to be repeatedly found in the choice of the words Words like *কম্প* (*Kampra*, trembling), *উষনী* (*Ushani*, dawn) *তন্ময়া* (*Tamma*, slenderness) and *শোণিনী* (*Sonima*, redness), delightfully musical, are rarely met with in Bengali poetry In one line occurs the word *কন্দসী* (*Krandasi*, heaven and earth) How many Bengali readers of the poet know the meaning of this word or have troubled themselves to trace its origin ? It cannot be found in any Bengali dictionary or even an average Sanscrit dictionary It is an archaic Sanscrit word and occurs in three places in the *Rig Veda*, in the second, sixth and tenth *mandalas* The meaning of the word is two contending armies shouting defiance but in the commentary of Sayanacharya it is noted that it also means heaven and earth It is in this sense that the word has been used by the poet in this poem This will give an idea of the wide and accurate scholarship of the poet and his artistic selection of appropriate words

Urvasi is an epithet of the dawn personified as an *apsara* a heavenly nymph the principal danseuse in Indra's heaven The Aryan Greek, Roman and Islamic conceptions of paradise are a perpetuation of the lower forms of the pleasures of life on earth The paradise of the North American Indian is the happy hunting ground for he cannot think of a heaven without the pleasures of the chase Incidents relating to Urvasi are frequently mentioned in ancient Sanscrit books. Among the objects and beings that rose from the sea when it was churned by the gods and the demons with the mount Mandar for a churning rod and the great serpent Vasuki for a churning rope Urvasi was one. This splendid allegory crystallises some dim and remote tradition about some stupendous convulsion of nature may be an unparalleled seismic disturbance a mighty volcanic eruption, the emergence of a vast tract of land from the sea or the submergence of some forgotten continent like Atlantis. In Greek mythology which is largely a reflex of Aryan mythology, Aphrodite named Venus in Roman mythology, rose from the sea foam in which she was born The Sanscrit legend explains how the sea was

churned into foam by a Titanic process Aphrodite unlike Urvasi does not represent the dawn, but the Greek word for daybreak, *eos* is etymologically very similar to the Sanscrit word for dawn, *usha*

In all the ancient accounts relating to Urvasi there is nothing that appeals to the finer feelings. There is the fascination, irresistible to saint and sinner alike, of an unearthly and fadeless beauty. In the tenth *mandala* of the *Rig Veda* there is a dialogue between Pururava and Urvasi. The story is told in fuller detail in the *Satapatha Brahmana*, the *Bhagavata* and is mentioned in several other books. In the *Mahabharata* the second Pandava Arjuna, who rejected Urvasi's advances, was cursed by her. For a short spell she was the wife of King Pururava and in dramatising this incident in *Vikramorvasi* the poet Kalidasa represents her as a loving and attractive woman. But the modern poet has restored Urvasi to the spirit world and interpreted her with an inspiration so sympathetic and elevating as to reveal her in a new light. As one reads and understands this poem he realises the sublimation of Urvasi from the low level of sense to the height of supersense. She no longer appears merely as the radiant but heartless ravisher of hearts a much magnified, if elusive type of the scarlet woman. Any conception of the eternal feminine whether in the flesh or in the spirit, is incomplete without the three stages of maidenhood, wifehood and motherhood, and this is the first note sounded by the poet while apostrophising Urvasi, brooding the universe, unshrinking in the freshness and glory of the first dawn of creation, Urvasi stands in the splendour of her beauty with the glint of the young sunlight on her loveliness.

And this image recalls the legend of her first manifestation, for there is no word about her birth anywhere though the parentage of the gods can be easily traced in the elaborate theogony of Sanscrit sacred literature, with its imposing setting. Behold the gods and their opponents with their muscles showing like corded steel, heaving and straining and pulling at either end of the straightened but writhing coils of the mightiest of serpents, trampling the golden strand under their giant feet the massive bulk of mount Mandara whirling each way by turn with the broad speckled bands of the length of the serpent Ananta enfolding its girth, the cosmic ocean lahed and

racked and churned into hissing, hydra-headed foam. And behind this travail and turmoil is the background of the calm and smiling rose flush of the dawn. On this scene of mingled strife and peace appears Urvasi parting the waters and the foam, her hair dripping and clinging to the rounded curves and the slender lines of her peerless form, the vision of her beauty striking the godly and ungodly beholders dumb with amazement.

For centuries poets and dramatists and other writers accepted this conception of Urvasi without question. There was no suggestion of any flaw in the myth, or anything lacking in the imagination that invested the nymph with perennial youth. But the latest of the great poets of India has noted the gap in the life story of Urvasi. We see her suddenly revealed to the astonished eyes of the universe in the maturity of her lissome grace the immortal gift of her beauty and her fatal fascination, but nothing is known of the innocence of her early youth, of her playfulness as a child or the arms that rocked her to sleep in a gilded chamber in some submarine palace. And hence the wondering question of the poet concerning the missing infancy of Urvasi. The original legend is undoubtedly a daring figment reveling in the creation of full grown beauty, skipping the stages between childhood and maturity. In Judaic tradition and the Book of Genesis the first man and woman were never infants. But the loss to the being or the spirit so created is immeasurable. What beauty of person or consciousness of strength can compensate for the void inseparable from the absence of the lights and shadows of the vista of memory, recollections of the past to fill moments of idleness or preoccupation?

This is the emphasis on the word only' (*सुखी sudhoo*) when the poet says Urvasi has been for ages the beloved of the whole universe. Her appeal is the disturbing influence of beauty alone without the lighter shades of the memory of an innocent childhood. It is the puissance of sheer beauty shattering the concentrated contemplation of the saint and filling all the worlds with the ache of youth and maddening the fancy of the poet. But she, the creator of all this commotion, the dancer with the jingling anklets making music to her footfall, flits as she will, gay, heartwhole, fanc free. It is when she dances before the assembled gods on the

sapphire floor of the ball room in Indra's palace with all the abandon and witchery of her art that the poet lifts the veil from the mystery of her identity and reveals her as the spirit of beauty behind the phenomena of nature. The rhythmic waves of the sea keep measure to her dancing feet, the tremors of the agitated earth are communicated to the heads of corn the heart of man is strangely and inexplicably disturbed. The falling meteor is a jewel burst from the chain round Urvashi's neck in the mad whirl of her dance, the lambent lightning with its wavy lines is the broken strand of the lustrous girdle round her waist. Urvashi is the expression of all the buoyant, spontaneous joyance of Nature!

Still further behind is the Vedic myth though even there the identity of Urvashi with the Morning Dawn and the Evening Twilight is very faint and the allegory is more or less lost in the proper name. In hailing her as the embodiment of dawn in heaven the poet greets her on the threshold of early tradition and yet finds in her the fulfilment of the later and wilder myths cleansed from the grosser accretions of later times. The morning dew in which the dawn is bathed represents the tears of the world while the tinge of rose with which the delicate feet of Urvashi is painted by the rays of the morning sun is the heart blood of all the worlds. As the lotus which remains closed at night opens its heart to the first touch of the sun so the longing and the desire of the universe opens out as a lotus flower on which the dainty sun-kissed feet of Urvashi may rest. The image of beauty that haunts the dreams of the world is the all pervading loveliness of Urvashi.

Will the revolving cycles bring back the ancient and pristine era when Urvashi rose from the sea which hailed her with a new song of welcome? Will a wondering world again witness what the gods saw? Will the wailing cry of heaven and earth reach

Urvashi and turn her tripping feet back to the scene of her first triumphs? Vain, alas is the weeping and yearning for the lost Urvashi! How can the beauty and the glory of the first dawn of creation ever return? Is it not recorded in the Rig Veda* that Urvashi told Pururava, 'I have gone from thee like the first of Mornings...I, like the wind, am difficult to capture'? Urvashi is not the nymph of the daily recurrent dawn. She 'came from the waters flashing brilliant as the falling lightning bringing delicious presents for Pururava'.† Gone is she with the glory of the first of Mornings, leaving behind her the memory of a vanished beauty such as has never again been seen on earth or in heaven, and her parting sigh comes floating in the festive season of springtide as an undernote of melancholy!

And so we see Urvashi again ancient as the Vedas in recorded language and far more ancient in mythic tradition uplifted and purified, stepping forth as she did when she rent the veil of uncreated brooding gloom and looked out on the universe in the soft dawnlight, wondering and wondered at, passing far winning unsought the adoration of immortals and mortals. The fame of the poet, to whose genius we owe this new presentation of the world old Urvashi has been broadcast round the world by the wireless of human appreciation conveyed in many tongues, and if we claim him as our own it is with the knowledge that he belongs also to the world and his is the one form of wealth which grows with the giving. To the many exotic foibles that we have brought from the West, let us not add the pride of possession indifferently distributed between a transient empire a race horse and a casual poet. Let ours be the better portion of sharing the glad gratefulness of giving of adding to the joy and light of the world.

* Rig Veda, X, 90

† Ibid

SPRING THAT IN MY COURTYARD

By RABINDRANATH TAGORE

Spring, that in my courtyard used to make
 A riot once and auzzing laughter lift,
 With heaped fruit—
 I congratulate flowers
 Acciden, jani in n of palas—showers
 I see where new twigs stirred the woods awake,
 Wher they laces ladder all the sky

Seeks me out to-day with soundless feet
 Where I sit alone. Her steadfast gaze
 Goes out to where the fields and heavens meet
 Beside my silent cottage, silently
 She looks and sees the greenness swoon and die
 Into the azure haze.

From *Anthology of Modern Indian Poetry*
 Edited by Gwendoline Goodwin.

WAR ON OPIUM

By DR SUDHINDRA BOSE

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OPIUM has been outlawed by the United States Congress, but it is smuggled into the country in large quantities. America, it is generally conceded, is one of the greatest consumers of opium and its derivatives. America has, therefore, a vital interest in the suppression of the nefarious opium traffic.

There is, of course, no possibility of knowing the actual number of narcotic addicts. This is due to the fact that the use of opium in America is a secret, and not a public vice. The victims doubtless number by thousands, and tens of thousands. The United States Department of Justice announced early this year that at the end of the fiscal year, June 30, 1926, more prisoners were sentenced for violation of the National Anti Narcotic Law than for the violation of the National Prohibition Law.

OPIMUM VICTIMS

The prevalence of addiction to narcotic drugs is causing the greatest apprehensions to American medical, educational and religious bodies. The platforms of all political parties, patriotic and civic associations are pledged to wipe out the opium curse.

All addicts do not come from the underworld. They go there, but ninety percent of them start among the so called best people. It has been demonstrated by extended investigations of the United States Treasury Department and by records of Public Health Offices that the evil has its largest proportionate number of victims not among the irresponsible elements of society, but that all classes are open to its stealthy advances. The Treasury Report of a few years ago revealed the portentous fact that the largest proportionate number of victims are found among housewives, laborers, doctors, nurses, pharmacists. The Chief of the Board of Health of San Francisco also reported that the "great majority of the victims are found among the upper strata of society, including doctors, lawyers, states-

men, businessmen, intelligent and able mechanics, only a small percentage being of the criminal type." The evil is therefore striking the country in its muscle as well as in its brain.

The bureaucrats in India say, even in this year of enlightenment 1927, that opium is a harmless "stimulant". It is highly improbable. In fact, it is plainly not so. Americans, backed by the whole scientific opinion of the genuinely civilized medical men of the world, make merry of the Indian bureaucratic opinion. It is the veriest commonplace of scientific knowledge that opium is a deadly poison. The point is that if any of the bureaucratic gentry were to come here from India and advance his fool theory about the occult virtues of opium, he would be promptly arrested. Worse, he is likely to be shut up in jail as a prehensible moron or a dangerous loony.

Americans recognize that the habit of addiction quickly develops a perilous disease which can be subdued only by adequate medical care. The problems of addiction are of utmost seriousness to the nation. Physicians are urged to fight them with the same heroic spirit which they have shown in attacking yellow fever, and other devastating plagues.

NARCOTIC EDUCATION WEEK

Realizing the awfulness of narcotic indulgence, America observed the last week of February as Anti Narcotic Education Week. Such an Education Week offered an invaluable opportunity for diffusion of information. Schools, churches, clubs and civic societies appealed to all agencies for co operation and to direct activities of observance.

Governors of many States issued official proclamations designating the week of February 20 to 27 as Anti Narcotic Education Week. The Governor of the State of Arizona, in issuing the proclamation, sought to arouse not only the public opinion in this country, but throughout the world.

for overthrowing the opium menace I further call upon the press," declared the Arizona Governor, the clergy educators and all persons in positions of influence to utter to youth and all others their solemn warning against even the least possible beginnings of these insidious poisons and to register their appeal to public opinion of all nations to the end that all may recognize their responsibility and unite in efforts against this enemy of mankind.

The voice of the people may not be the voice of God, but public opinion is undoubtedly the mightiest power under heaven. As an example of what the aroused public opinion will do, Americans point to the fact that only a few months ago the British Government in India announced officially that exportation of opium from India was going to be cut down progressively. Time will come when the public opinion will be so stirred even in India that it will stop the mouths of all those who have been stoutly but falsely asseverating that the Indian people have no objection to the opium traffic. That is bound to happen on some not distant to-morrow. Now watch!

The Anti narcotic fight of the Education Week was not confined merely to a few gubernatorial pronouncements. With the zeal of a moral crusade the campaign was carried from one end of the country to the other. Mayors of towns and cities issued proclamations, appointed local committees, and organized public meetings which adopted resolutions expressive of abhorrence of the evil. The press spoke forth the loudest possible warning to all who are subject to the temptation. It called on such nations as still share in the opium traffic to reject henceforth its blood money. Churches arranged for narcotic pulpit discussions at meetings before and during the Education Week. Movies put on trailers, short pictorials and educational titles at all performances. Radio stations, too did their bit in this campaign. They broadcast brief discussions daily during the Narcotic Education Week.

TEACHERS AND PUPILS

Greatest possible attention was focussed upon schools where young people were put wise to the dangers of the narcotics. Educational organizations of all sorts adopted plans for instruction of youth and for co-operation in anti narcotic meetings.

Many years ago von Humboldt said 'Whatever you wish to introduce into a nation you must first introduce into its schools. Acting apparently on this axiom, American schools give regular lessons on the evils of strong drink and narcotic plague. Almost all States require instruction in schools in the perils of opium. The Board of Education of Delaware has recently made special announcement, calling upon Boards of Education, school directors, school superintendents, principals, and teachers to exercise unusual vigilance in shielding school children, and to see that suitable instruction and information is available to enable each child to safeguard himself against a habit unspeakably terrible.' The members of the Brooklyn Board of Education likewise have lately felt called upon to inform the public of the ceaseless vigilance which they find themselves under the necessity of exercising.

School teachers are constantly on guard, and never fail to warn their pupils of the deadly effects of the opium drugs. Here is the substance of a talk which a teacher gave to the school assembly.

Try Everything Once? Not on Your Life. It is a fool stunt. If you know anyone who talks that way tell him that if he MUST try anything once, don't begin on narcotics not even once. Try something easy. Try playing with cobras and rattlesnakes. May be they won't bite. Try a stiff dose of rat poison. May be the doctor will get to you in time run his pump down your throat and pump you out. But if you once get narcotics into your system no pump ever made can pump them out. You are hooked, you have swallowed the bait, hook and sinker.

HOW IT ALL STARTED

Some fifty years ago an American missionary wrote home from India that opium, in forty years, would circle the globe. The prophecy has been fulfilled with deadly accuracy. How did it all begin? The evil practically started in 1776, when a profitable financial budget had to be arranged for the old East India Trading Company. It was proposed to raise the poppy in India, make opium, and sell it to China.

Warren Hastings of the unhappy memory, who suggested the scheme wrote to England that this new alluring drug was so pernicious that it should be carefully kept away from the English people, and should be used for purposes of Chinese commerce only. China decreed death to any Chinese implicated in the traffic. Means were found, however, to

get the drug in. It spread with such rapidity that it menaced the very life of the nation.

The Chinese government in its efforts to purge the country of the opium curse decided upon a heroic measure. In 1839 the Chinese seized 1440 tons of the British drug in the harbor of Canton, which they destroyed as contraband and piratical. Then followed the two Opium Wars. By 1856 the Chinese opposition to opium trade was finally broken down. China was compelled to sign a treaty legalizing opium importation. A great flood of opium poured in. Moreover the Chinese to save money, began extensive cultivation of the poppy and the making of opium. Gradually the whole nation went opium drunk and yielded to its seduction.

Then came the awakening. In 1906 the Chinese began a campaign for the suppression of opium in their country. They destroyed the poppy on about two million acres of land, and closed up 500,000 opium dens. It was a period of great national house cleaning. For a time China was opium free.

"The same greed of the white man," writes an American, which in the beginning forced opium upon the Chinese, next forced upon them morphine and heroin ten times worse than opium." Under the disorganized condition prevailing in China since its Revolution (1911) the growing of the poppy has been renewed. The magnificent fight of a few years ago has all but gone for nothing. The battle, it seems has to be fought all over again.

India and China are today the principal poppy growers of the world. The poppy must go. Opium is an international menace. No nation—so Americans argue—is safe as long as there is the backwash of Indian and Chinese narcotics to flood the world.

During the late European War, India it was said helped to put down the "Hun" and save civilization. Why aren't the Indian people now permitted to save their country and the world from the demon poppy, an enemy hundred times more insidious than the Hunnish Hun?

THE SCIENTIFIC INSTITUTIONS AND UNIVERSITIES OF THE UNION OF SOVIET REPUBLICS

By AN INDIAN STUDENT

A Professor of the Russian University spoke on the 7th of October, 1926 at the institution of the Friends of the New Russia in Berlin on the methods of educational science of Soviet Russia. Several representatives of the German Government, as well as a large number of people interested in pedagogy were present. The chief characteristic of the meeting was that the importance of Russo-German Co-operation in the cultural sphere seemed to be gradually realised also in such circles. Albert Petrovitch Pinkewitsch the Rector of the Second University of Moscow spoke calmly and definitely. He put forward his principal arguments. But the store of his vast knowledge was indeed disclosed when questions, put to him during the discussion were rightly answered. He gave no rosy interpretation of the situation of his country, but dwelt in an informing manner on its poverty which still prevented them from paying teachers as much as one could wish, from building up as many schools as one might heartily desire and from opening up to an ever increasing number of children

as well as adults the cultural achievements of the pedagogic methods of the Soviet Union.

Albert Pinkewitsch is staying at present in Germany and wants to make an educational tour throughout the country. He had already been in Vienna where as a member of the Russian delegation of teachers he took part in the session of the Teachers' International of Paris. He will go also to Weimar, in order to take part in the Pedagogic Congress which will meet there soon. At present he is working in the University of Berlin. So it is also possible for him now to acquaint himself with all the pedagogic institutions and the new pedagogic literature of Western Europe, with which he wishes to deal in a book he intends publishing shortly. 'A History of Pedagogics' in the light of the Marxian visualisation of society is the work on which he is working now. Prof. Pinkewitsch spoke as follows—

To thoroughly initiated scientific circles it is now quite clear, that scientific life in Russia, far from showing any sign of deca-

dence gives evidence on the other hand of an all round revival. The Soviet Government as it is recently announced has sent a hundred young students with a scholarship of a thousand Roubles each per year to make an educational tour in foreign countries.

In the campaign of lies in the bourgeoisie press the charge is unceasingly made that the Soviet State behaves as an enemy of science. I have been asked by educated people why we murder and tyrannise over the Professors in our country. One can only laugh at such remarks. I shall perhaps surprise you all if I now assert that 99 p. c. of the Professors who were employed before the war still keep their posts today teach unhampered and are fully satisfied with their present conditions.

There are altogether 71 Universities besides which there are special schools the so called technical which number 524. These schools are of a Russian type which stand between the high and the middle school. The above 41 institutions for higher education are divided as follows:

14 Universities (of which 7 are new) 17 technical high schools (five are new) 5 medical colleges (2 are new) 19 agricultural high schools (10 new) 10 pedagogical institutions (during the Tsarist regime there was only one). Two special schools of economics (one new) and 1 academies which may be classified as follows:

Industrial and technical faculties 21 agricultural 25 medical 17 social economics 14 pedagogical 18 artistic 4. In these 71 institutions there are in all 110,411 students. The percentage of students as drawn from the different social strata is as follows:

216 p. c. workers and children of workers

26 p. c. peasants and children of peasants.

360 p. c. employees and children of employees

107 p. c. intellectuals and children of intellectuals

25 p. c. others.

Among the scientific research workers there are 2646 professors, 5.8 p. c. of whom are communists.

As regard sex 66.8 p. c. are men students and 33.2 p. c. women students. Of the teaching staff 81.6 p. c. are men and 18.4 p. c. women teachers.

The method of teaching is such that the students themselves work out the material which is to be taught through their own activities and are never occupied with thoughts quite foreign to their minds.

In the various administrative and advisory committees of these institutions the students are represented on an equal footing with the professors. The students who come from the factories after having terminated their period of apprenticeship there in order to seek admission into the above-mentioned institution make progress with more difficulty in abstract sciences but produce much more than their colleagues in natural and social sciences. If their general knowledge is found to be insufficient then their duration of work in the factories is prolonged. Since 1926 no one is admitted without previous examination.

There are two types of research institutes those that are connected with the University and the independent ones.

To the Union of Research Institutes for the Social Sciences belong 10 institutions (for history philosophy literature psychology soviet law economics etc). To the Union of the Research Institutes for the Natural Sciences belong 12 Institutes (botany zoology geography mathematics astronomy physics chemistry etc).

The most distinguished and the best organised scientific institution is the Academy of Sciences which incorporates 30 Research Institutes. The Academy organises all scientific expeditions and investigates all special problems.

Regarding the material condition of the professors false information has been spread. The average salary amounts indeed only to 200 Roubles per month but in reality they earn much more from the various Commissions to which they belong and receive payments also from the publishers and scientific journals amounting sometimes to as much as 1000 Roubles per month.

If one bears in mind moreover that the State is always building up the program of furthering the cause of science and considers the present condition as only a transition period one gets a view of the development which is taking place and which the "Educated West cannot even dream of."

BERLIN OCT 28 1926

CEYLON'S POLITICAL EMANCIPATION

By SRI NIHAL SINGH

I

II

INDIA is unhappy at the callous manner in which the men at Britain's helm turn a deaf ear to her clamour for the appointment of a Royal Commission to enquire into constitutional reforms. Ceylon, on the other hand, has just been promised such an investigation, but refuses to go wild with enthusiasm over that announcement.

Happiness, apparently, is not meant to be the portion of the semi-free, even if India and Ceylon may be considered to have attained to that rank.

Unquestionably there is a strong and almost universal disposition among the Ceylonese publicists to view the constitutional enquiry announced by His Excellency Sir Hugh Clifford, G. C. M. G. G. B. E. the Governor and Commander in Chief of the Colony, with undisguised suspicion and even alarm. The fear is entertained that the inquiry, instead of ensuring the 'next step in the direction of political emancipation and advancement,' as he put it, it might bring about curtailment of such powers as the people, through their representatives in the Legislative Council, already possess and exercise.

As matters now stand, the 'unofficial members' have, in a sense to be explained later, 'power of the purse' and even the Governor cannot override their will without employing procedure that would render him unpopular and expose him to the charge of ruling the Island without the consent of the "permanent population," as the phrase goes in Ceylon. The officials, not excluding His Excellency the Governor himself, have referred to that particular provision of the Constitution in a manner that has made people talk. The alacrity with which the Colonial Office, at Sir Hugh Clifford's suggestion, has announced its intention of taking early steps to set up the constitutional enquiry, which was due in 1929, has, in consequence roused misgivings.

The Honble Mr Edward W. Perera, President of the Ceylon National Congress and one of the most active and spirited Members of the Ceylon Legislative Council, lost no time in warning his people, to be on their guard. He told a press reporter that he viewed the appointment of a Special Constitutional Commission "with a certain degree of suspicion" because 'Special Commissions tend to register certain preconceived Government opinions.' Evidently he does not believe that the British officials in the Island are tired of exercising their monopoly of power over the Administration, and are anxious to relieve themselves of the burden by transferring it to the sons of the soil.

Even so conservative a leader as the Honble Sir James Parris, who, as Vice President of the Legislative Council, presides over its deliberations, from which the Governor—the ex officio President—studiously absents himself, deemed it necessary to qualify his approval of the projected enquiry. "The proposal is a good one," he declared to an interviewer, "if the Commission is properly constituted."

The organs of public opinion in Ceylon, with the exception of the single newspaper under British control, are no less suspicious. The *Ceylon Daily News*, conducted under the guidance of Mr D. R. Wijewardene, a wealthy Singhalese of proved ability and character who has already done much to quicken public life in the Island, for instance, refused to "grow altogether enthusiastic over the Governor's announcement" for reasons similar to those stated by the President of the Ceylon National Congress.

Mr Francis de Zoysa, President of the Congress during last year, publicly admitted that he shared in a certain measure the misgivings to which that newspaper had given expression. His admission is of peculiar importance since it was in the nature of a revised opinion. Speaking a day

earlier, following the reception of the news, he had not only pronounced himself as being 'certainly in favour of the proposal,' but had gone to the length of deploring the fact that the impending departure of Sir Hugh Clifford from Ceylon to assume the Governorship of Malaya would make it impossible for him 'to assist the Commission in its enquiries on the lines His Excellency apparently had in his mind' It is to be presumed that the 'lines' along which Sir Hugh may wish to see the constitution amended may not, after all, suit the ex-President of the Ceylon National Congress

III

If the Governor of Ceylon expected that his announcement of an enquiry which was to pave the way for the next step in the direction of political emancipation and advancement of Ceylon would rouse enthusiasm in the Ceylonese breast and bring him gratitude, he must, indeed, be disappointed by the manifestation of 'misgiving' and 'suspicion' from the leaders of the community. Having spent in the Orient all but twenty five of his sixty one years, 'in the study of the people domiciled (born?) in the tropics' and probably feeling that he knows them even better than they know themselves, it is to be doubted that he anticipated any reception other than the one his announcement evoked

The Ceylonese publicists are by no means perverse by nature. Their refusal to take Sir Hugh Clifford's proposal at Sir Hugh's own valuation, that is to say, as a step in the direction of Ceylon's political 'emancipation', cannot, therefore, be explained away on any such basis

IV

The announcement, to begin with, was made in an atmosphere which, through no one's designing, took away from it something of its gravity. Members of the Legislative Council had met, on the evening of Saturday April 9th in a private dining room of the Grand Oriental Hotel in Colombo—at which I am at present staying—to give a farewell dinner to a Ceylon Civil Servant who after many years' exile in the Island where there is no income tax was returning to Britain—His Homeland where the Government insists

upon taking away nearly one quarter of a citizen's income from whatever source. Sir Hugh Clifford came to the function with a statement that might conceivably alter the direction of Ceylon's progress. To his dismay he found that not a single member of my craft, generally maligned but welcome when the mighty desire the momentous words that fall from their lips to be broadcasted to the masses was present

The reporters being indispensable to His Excellency on this occasion, a mad hunt for them began. It being Saturday night, newspaper offices were empty or nearly empty. The men who serve as caretakers of some of the buildings in which Colombo papers are edited were in sole possession at the time and had taken the telephone receivers from the hooks so as to save themselves the trouble of answering calls. So getting hold of press men was by no means the simple proposition it generally is

While the mad hunt for at least one reporter thus went on, the Governor and other slightly less distinguished personages in that private dining room of the Grand Oriental Hotel in Colombo tried to kill time by every imaginable device. The formality of dining was protracted as long as it could be. Then some one with a talent for elocution—or perhaps only the nerve to attempt it got up and amused the company by speaking a "piece." Others followed with recitations and songs. Not a single reporter having turned up even then charades or impromptu impersonation of fantastic characters were started. As one of the local newspapers gravely put it, even His Excellency the Governor and Commander in Chief of the Colony unbent to the point of reciting Rudyard Kipling's 'Vineyard'

With all that time killing, the assembly still being without a journalist of any sort or condition, the speeches began. An Hon'ble legislator who, I believe was largely responsible for getting up the function undertook to do the best he could with his shorthand

Finally, however, the Fates smiled. A member of the reporting staff of the *Ceylon Daily News*, routed out of his happy home and well earned week end rest, appeared on the scene, and took down His Excellency's speech. I doubt if any other member of his craft was ever made more welcome in or perhaps even out of the Island. An attempt was made to persuade him to share the fruits

of his toil with the absentee Newspaper-men but he refused to give up his "scoop".

And the other papers had to "lift" the speech from the *Daily News* and make clumsy efforts to hide that fact.

I reproduce His Excellency's announcement, in view of its importance

I am authorised by His Majesty's Principal Secretary of State to announce that he has under consideration certain representations made to him by me relative to the revision of the Constitution Mr Secretary Amery desires me to say that he is fully aware of the assiduity, devotion to duty and public spirit manifested by the Unofficial Members of the Legislative Council in the conduct of public affairs. He points out however that proposals for revising the Constitution will require careful examination and consideration, in the course of which opportunity should be afforded to all shades of opinion to receive a full and impartial hearing. He accordingly proposes to advise His Majesty to appoint a small Special Commission composed of four members at least two of whom will be persons of Parliamentary experience in Great Britain to come out to Ceylon toward the end of the current year to enquire into and to advise upon the matter in detail."

Some two months before Sir Hugh Clifford rose at that dinner to make his announcement, "Wayfarer" stated in the *Ceylon Daily News*

"It is very much on the cards that the Secretary of State will be invited to appoint a Commission from England for examining the various questions connected with this reform. We know what these dummy Commissions are. They can always be depended upon to go beyond their terms of reference and make recommendations based on ex-parte statements. What could be more easy for such a Commission than to report that the responsibilities and privileges of the Executive Council cannot be increased without a corresponding curtailment of the powers of the Legislative Council?"

A few days later the Hon'ble Mr EW Perera asked Sir Hugh's Government if the Government had "in contemplation a scheme of Reform of the Constitution curtailing modifying, or altering the power of financial control possessed by the Unofficial Members of the Legislative Council"

The representative of that Government in the Legislative Council stated in reply "The answer is in the negative. The Government has at present no scheme of Reform under its consideration."

The speech that Sir Hugh Clifford made at the dinner did not quite square with that answer. The announcement that the Secretary of State for the Colonies had authorised him to make did not owe its initiative to Down-

ing Street. It came, it is admitted, as the result of a despatch which Sir Hugh's Government had sent up to London on November 30th, 1926. To say, some two months later, that the Government had "no scheme of reform under its consideration," was little short of equivocation. Knowing something about newspaper making, as I do, I have little doubt that the "Wayfarer" had managed somehow to learn that that despatch had been sent. What if the rest of his surmise was correct and the projected enquiry has for its motive the abridgement of the legislature's existing powers. That is the fear that patriotic Ceylonese entertain

VI

If the maker of that announcement had been known to be an apostle of Government of the people, by the people, and for the people and the sworn enemy of administration by high officials preponderatingly alien in blood and culture and owing not the least responsibility to any indigenous individual or authority, his eagerness might well have brought him the gratitude of the Ceylonese. He, on the contrary, knew little at first-hand of parliamentary institutions, his life having been cast in the mould of personal, or, at any rate, bureaucratic rule. As he told the Members of the Ceylon Legislature assembled at that fateful gathering, he had left his own country at the age of seventeen, and since then had spent "an aggregate of ninety months in England" (Did he mean Britain or even Europe—or only England?) He had 'been in the House of Commons more than a dozen times in the last forty years.' His whole life "from the age of seventeen to the age of sixty-one" with the aforementioned ninety months in England (?) excepted, had, in fact, been spent in the tropics—either in the Asiatic or the African Colonies, Dependencies, and possessions of Britain.

Some twenty years ago he, as plain Mr Clifford, served for a time as the Colonial Secretary in Ceylon. The 'Unofficial Members' were not then in the majority in the Legislative Council, nor did they have "power of the purse." He spoke in the Legislative Council, as then constituted, and acted in a manner that roused much antagonism in the Island.

About three years ago, when the Colonial Office then presided over by Mr. J H

Thomas probably the most conservative among British Labour leaders announced Sir Hugh's appointment as Governor of the Colony there was therefore consternation among the politically conscious Ceylonese. Fearing that he may attempt to scuttle the Constitution introduced during his absence they openly talked of moving His Majesty's Government to cancel that appointment.

Advancing years had however changed the Pro Consul's methods if not his mentality. After coming to Ceylon on November 30, 1925, he refrained from taking any overt action that might give umbrage to the people and confirm them in their suspicions. He even went about talking in a good humoured way to the effect that he was no more than a cipher in the Government of the Island and apparently he was quite contented to be one. He even went to the length of chiding the newspaper writers who refused to take his banter seriously.

At this very dinner Sir Hugh told the Members of the Legislative Council that the people in the Island following the traditions of a hundred years came to him and asked him for 'this' and 'that' and he invariably had to tell them that it was not possible for him to give them any promise because the power to implement such promises had now been taken away from him and transferred to the Unofficial Members of the Legislative Council.

So often has His Excellency alluded to that fact that there are Ceylonese who genuinely feel that he is going away from Britain's premier Colony with his term of office only half completed to Malaya where he will receive no greater salary and which is regarded as inferior in status only because in Malaya he will have no Legislative Council with an unofficial majority to fetter his initiative. Highly developed as it is through long exercise of personal rule in the tropics. The editorial writer of the *Daily News* returns his joke with the quip that the representative of the King (in Ceylon) who can do no wrong cannot now according to the Governor even do right.

Personally I do not believe in this cipher business. To my mind there are reasons other than the Governor's inability to do anything in Ceylon under the present Constitution of Sir Hugh Clifford's love for Malaya which have led to his transfer from Colombo to Singapore. These matters, how-

ever, fall outside the scope of this article and may one day be separately discussed.

VII

Even if the retiring Governor of Ceylon were a parliamentarian by temperament and training and if his talk about being the shadow of the legislature did not sound as if he were hankering for the return of the good old days when even a senior British administrator in the Island was the master of all he surveyed the very subject matter of the speech in which he sandwiched the announcement of the Constitutional Commission was sufficient to rouse suspicion and misgiving in the politically minded Ceylonese. The burden of his statement was that the Unofficial Members possessed the power of the purse while they lacked the responsibility for executive administration.

I do not think, said Sir Hugh.

That the present arrangement is a sound one. It places the power in the hands of the Unofficial Members while it places the duty of carrying on the administration of the Government on the shoulders of the Executive Government. It leaves the Unofficial Members at complete liberty to paralyse the Executive at any moment by declining to vote supply. It leaves the Governor who has not attended any debate and has not therefore been in any close touch with the feelings of the House or through it with the feelings of the country to declare that such and such a thing is a matter of paramount importance and force it through the Council in spite of the majority votes of the Unofficials.

The Governor then proceeded in a bantering style to show how Sir James Peiris the Vice President of the Council had ousted him the President out of the Chair. He declared:

I think I should be more than human and I claim to be the most human of any human be present in this room tonight—we do not feel a certain resentment against Sir James Peiris—and my sentiments resemble closely those of the young hedge sparrow when it regards the recently hatched out cuckoo which gradually levels it over the edge of their common nest and takes sole possession of what after all from the beginning of things would seem to belong to the hedge sparrow.

He had no complaint to make against Sir James he said. That gentleman had on every occasion since his arrival in the island treated him with the utmost kindness and condescension. He had never assumed the position of superiority which he naturally

held, and had no doubt behaved with the utmost courtesy and paid the utmost deference to His Majesty's representative in Ceylon. *But nevertheless," said Sir Hugh*

he not I as Governor to-day presides over the meetings of the Legislative Council and if I have regarded Sir James Peiris in some measure as the cuckoo in the nest I do not think any of you can find therein very serious grounds for reproach.

Sir Hugh then in the same jesting manner addressed himself to his rather strange friend, Mr E W Perera, who it seems, had some time earlier stated that the hospitality dispensed at "Queen's House — as the Government House in Colombo is called — was playing the mischief with the political principles of the "representatives of the people. The poisonous meals given at that place he had declared according to the Governor were steadily undermining their "loyalty to their constituents. Sir Hugh declared that personally he did not believe that Mr Perera or anybody else in the Island entertained any sort of belief in statements of that description and for the convenience of his successor he suggested that it would be advisable to drop the repetition of phrases of that sort which really mean nothing and only dishonour those who give them currency.

Strong words these, even though said in fun!

These and other passages that could be culled from the version of the speech revised and approved by the Governor himself do not inspire the belief that he is anxious to see the people's representatives not only confirmed in their power of the purse but also being given the responsibility for executive administration. If that be his wish, he certainly has never said a word in favour of it, either while in the Island or before coming to it. In the absence of any such expression his complaints about being powerless even though uttered in a semi-jocular style put in juxtaposition with his life-experience could not but rouse the suspicion that the steps which he has recommended for the political emancipation of Ceylon might actually lead to the abridgement of some of the powers that the people now enjoy.

VIII

Whatever be Sir Hugh's own predilections and preconceptions, the coterie of high

officials exclusively British in blood, which monopolizes executive power in the Island is not credited by the popular leaders with the intention to let that power pass out of their hands. Mr Francis de Zoysa, ex-President of the Ceylon National Congress for one has no illusions on that subject. The people could not forget the existence amongst them of powerful reactionary forces he declared in an interview.

Those whose vested interests and privileged positions are threatened by the advance of democracy will make strenuous efforts to get back to the glorious past. Officialdom, seeing its power and prestige waning, will fight every inch of ground to regain them or at least to retain as much of them as is now left, and selfish pseudo-patriots may be found willing to sell the country for some slight personal or family gain or glory.

The fear that the patriotic Ceyloneses entertain is that the selfish element in the "permanent population may make common cause with the reactionaries among the officials and thereby bring about retrogression. As the editorial writer of the *Ceylon Daily News* puts it

"There is some reason for apprehension. To one of Sir Hugh Clifford's experience it will be no news to be told that every change in the Constitution is the long looked for opportunity of the disgruntled patriot. Every variety of these lucle on their armour and emerge from the lackwood, to strike a blow for self and their self-centred prejudices. Performances of this kind have been enacted in the past and there would be no reason to suppose that they would be any more successful in the future but for one new circumstance to which a good deal of importance has been given by no less an authority than Sir Hugh Clifford himself. His Excellency is never tired of affirming that under the present Constitution the Governor is a cipher. Those who cannot contain their jealousy at the thought that the Council now enjoys the powers which individual Civil Servants once wielded have tried to make capital of the Governor's confession of impotence. Among a certain class of Civil Servants and a certain class of politicians there is a tendency to make common cause. These will undoubtedly try to employ the Commission to further their aims. They may endeavour to convince the Commission that although Mr Amery is aware of the duty devotion to duty and public spirit of the Legislative Council yet in the interests of good Government the powers of the Council ought to be curtailed and the constitution of the Council ought to be modified. If the Royal Commission attempts to do anything of the kind it will commit the most colossal blunder.

IX

I have watched the working of the Constitution in Ceylon far too long to be misled

by the minatory talk of the officials that they have no power—that the real power rests with the Unofficial Members of the Legislative Council. True, the officials, even when reinforced by the “unofficial” British planters and merchants and the Burghers (Ceylonese of Dutch descent), are in a permanent minority. True, also, numerically the officials are still worse off in the Finance Committee in which financial power is supposed to reside. Do these provisions of the Constitution, however, make the ‘unofficials’ all-powerful and reduce the officials to mere automata? No one who knows the situation can answer that question in the affirmative.

The unofficial members, in the first place, are riven by differences of race, religion and interest, and, therefore, it is difficult for them to make common cause with one another in matters of public policy. Some of them, at least, are unable to resist the temptations of one sort or another that the officials can throw in their way.

There was only lately an incident which showed that a single official was able to twist the entire Legislative Council around his little finger and get it to rescind a decision on an important matter involving considerable expenditure out of public funds. Sir Hugh Clifford, indeed patted the ‘unofficials’ on the back for behaving like ‘good boys’ on that occasion.

It must, moreover, be remembered that not only does the Governor possess power to override the wishes of the Legislative Council but the power of initiating money-bills also lies entirely and exclusively with his Government. The ‘Unofficials’ may modify the executive application for funds—may even reject it but they cannot, of their own motion, initiate any money bill.

Two results inevitably follow from this system.

First not only does the people's sense of initiative remain undeveloped, but taxation follows queer—and unjust—lines. Income Tax—the incidence of which would fall upon officials enjoying high salaries and merchants engaged in import and export trade (many of them British by blood and birth)—is not levied, while customs duties, which notoriously press hard upon the poor, constitute a principal source of revenue.

Second so frightened are the ‘Unofficials’ lest the Governor may use his overriding power that they order their legislative life

on the maxim that “discretion is the better part of valour.”

Not a single official occupying any key position in the executive administration being a son of the soil, the translation of policies approved by the legislature lies exclusively in non-Ceylonese hands. Even the Ceylonese who are members of the Executive Council are in it without being of it, they not holding any portfolio.

While the contention that the officials are powerless is far from tenable, nevertheless the Legislative Council, if it happens to be composed of earnest minded men determined to serve the public cause come what may, despite all temptations from within and from without, can, under even the existing Constitution, be a power in the land. If the present system of election on a territorial basis is kept intact, and the representative character of the council is improved by the widening of the franchise and the removal of certain restrictions as to the qualification of candidates, if the financial powers of the Council are confirmed and the power of initiating money bills given to it by making the officials an integral part of the Councils and responsible to it in name as also in fact, there is no doubt that the ‘political emancipation’ of Ceylon that Sir Hugh Clifford professes to have at heart can easily be brought about.

X

The Ceylonese publicists suspect, however, that that objective is not the one which the officials in Ceylon are striving to attain. They are sure that the officials have ulterior motives, though they are not quite certain as to what method or methods the bureaucracy will employ to “register” its “preconceived opinions.”

The newspapers owned and edited by the Singhalese interpreted the Governor's announcement to mean that a Royal Commission would be set up to carry out the enquiry. The *Times of Ceylon*—the only daily paper under British management, however, takes a different view. “The fact that His Majesty will appoint a Commission” it says, “has led the whole of the Ceylon Press, with the exception of ourselves, and most of the Ceylonese political leaders, to a belief that a Royal Commission is to be appointed. It had been careful to state that it is a Special Commission which will inquire into

the Ceylon Constitution—and this is a very different thing to a Royal Commission." An enquiry at Queen's (Government) House confirmed the opinion "that it is not a Royal Commission which is being appointed, but a Special Commission. "It was further pointed out to the *Times*, presumably at Queen's House, "that the proceedings of a Royal Commission are open to the public, that is to the press, while a Special Commission may hold their sittings *in camera*—which is an important distinction"

A Special Commission will, therefore, in the opinion of this leader writer, be more suitable than a Royal Commission. He believes that the temptation to make impassioned speeches, were the sittings to be public, would "be too much for the Ceylon political leaders." If, however, proceedings were to be held *in camera* "the evidence is likely to be of a much more valuable type, embodying the real views of the witnesses, who will not be deterred from giving candid expression to their views by the fact that publication in the Press will lead to recriminations and ill feeling"

AI

The leader writer of *Ceylon Daily News* spiritedly assails this position. He produces an extract from "The Working Constitution of the United Kingdom by Lord Courtney of Penwith to support the view that a 'Special Commission' can only be a Royal Commission. He vents his rage especially against the suggestion made for an enquiry *in camera* "to squirt poison gas

from the safe seclusion of a secret session may appeal to intriguers and wire-pullers," he says, "but to no man of honesty and decency." He warns the Government "that the surest way of rousing ill feelings is by encouraging the hush (hush) policy of hypocrites and humbugs."

This controversy shows that there are among the educated Ceylonese some individuals who pin their faith to a Royal Commission. Mr H A P Sadrasingh, K C, indeed publicly stated a few days ago that he desired a Royal Commission because it would help "us to see ourselves in the proper light in relation to the next extension of reforms which we may be disposed to claim." In his view a local commission was likely to suffer from "grave disadvantages and people expressing their views may be disposed to temporize and modify such views, out of false deference to the views ostensibly held by members of the local Commission." A Royal Commission, on the other hand, may be trusted to judge correctly and arrive at correct conclusions.

The truth is that the eyes of the majority of the Ceylonese publicists are turned towards Britain—not towards themselves—that as yet the dawn of nationalism has barely touched the horizon of Ceylon's political firmament. There is at any rate no sign of a spirit of give and take or of sacrificing personal or sectional advantages for the sake of the nation. In this event, if the legislature comes out of the projected enquiry with its powers not only undamaged but even materially enhanced, there should indeed be cause for universal rejoicing in the Island.

A. E., POET AND SEER

By G RAMACHANDRAN

Santimiketan

"A. E. is the pen name or rather the occult symbol, indicating the immortal spirit who in this life as George Russell, a native of an ill-favoured manufacturing town in Ulster, edits the organ of agricultural co-operation in Ireland, paints pictures of the worlds visible and invisible, and distils into immortal lyrics the Wisdom and Beauty of the Infinite."

A. E. is essentially a lonely figure, lonely alike in the poignant purity of his spiritual vision and in the exquisitely crystallised perfection of his verse. The spiritual depth of his vision is in part the legacy of Celtic character. The genius of his

race which through centuries of sunshine and shower could renew itself over and over again at the perennial fount of its own idealism, tended often towards the deeper and more vital values of life. This idealism is also perhaps the most fascinating element in the Celtic character. In the 'Emerald Isle' this idealism became a thirst for poetic imagination and expression.

An eminent Irish critic has written

For many centuries the ancient civilisation of Ireland was permeated with the spirit of poetry. Her kings were crowned by poets. Her laws were made and recorded by poets. Her tribal and royal histories were recorded and celebrated by poets. One of the qualities for membership in the National Army a thousand years ago was a knowledge of the 'Twelve great books of poetry'. An elaborate system of apprenticeship was evolved and long before rhyme had found its place in European poetry the Irish poets had worked out about two hundred verse forms some of great complexity."

For the crystallised perfection of his verse we turn to the personality of the poet himself, the light of which illumines all his poetry. And then we discover that more than any other poet except perhaps Rabindranath A E is a poet of *Sadhana*. A poet too has his *Sadhana*, his realisation. Only on the wings of *Sadhana* can a poet soar into the higher realms of poesy where utterance becomes divine in its revelation of supreme beauty. This is why A E is a seer as well as a poet. But unlike in Rabindranath, in whom the seer and the poet are in perfect harmony, in A E the voice of the seer becomes more insistent. Hence alone does A E lack large and muscular qualities. His poems thus become but definite expressions of his spiritual moods. They resemble, as the critic has pointed out, the aphorisms of Patanjali. To quote the critic again

"His poetry stands like a small frosted white window of little panes like Japanese shoji through which the white light of the spirit percolates sweetly. The outer things of A E's poetry are reduced to a minimum but the reduction in expression has a complementary increase in significance."

Rabindranath's poetry possesses all the wealth of colour, design and movement. He does not miss even the least in creation, while keeping his gaze on the summits. Rabindranath's poetry is like the vast panorama of the sky itself. In it lights and shadows play hide and seek, streams of colours rise and fade and we can listen to the thunder pealing forth from the piled up clouds of life, while not missing the tenderest

and sweetest notes that rise from the depths of pity, sympathy, reverence and love. It is a baffling variety,—a variety the like of which is in life alone. But the poetry of A E is different. It resembles the rays of a bright pure star at which we look with half-shut eyes. His poems are like the rays that shoot out of molten things

'Its edges foamed with amethyst and rose,
Withers once more the old blue flower of day
There where the other like a diamond glows
Its petals fade away

A shadowy tumult stirs the dusky air
Sparkle the delicate dews the distant snows
The great deep thrills, for through it everywhere
The breath of Beauty blows

I saw how all the trembling ages past,
Moulded to her by deep and deeper breath
Neared to the hour when Beauty breathes
her last.
And knows herself in death'

The 'Great Breath' he calls this poem. It is a typical poem where we see the poet and the seer mingling their touch of flame. It was sunset time. Day became a 'blue flower' whose petals were fading away in foams of amethyst and rose. The very conception of day as a 'blue flower' reveals an imagination which, while it is essentially poetic, is on the borderland of spiritual symbolism. The quality of crystallised perfection is present too.

"Sparkled the delicate dews—the distant snows—the great deep thrills—". Almost every line here is like a star ray. There is as exquisite disregard of literary sequence, every word or line having the quality of a flash, but there is the subdued sequence of the spirit which links up in a unified gaidan all the bright 'sparkles'. There is just a touch of colour here and there, but not the least extravagance. The spirit is finding utterance, and utterance so pure, clear and direct that there is the fear of an unconscious indifference to the form, but the spirit is beautiful, it has been waked by the touch of the beauty of the 'blue flower' of day whose petals were fading away, in the enchanting riot of amethyst and rose. So naturally and inevitably the form is traced in flame and beauty. But the vision is so intense that sometimes there is the fear that A E, might only see and not sing. We know that intense vision often finds expression in

utter silence But A. E.'s ecstatic emotional imagination, "drunk with a beauty our eyes could never see," alone saves him from being all seer and no poet.

Of all English poets, A. E. is the least sensual. Whether it be in his communion with Nature or life, he swiftly passes beyond the plane of the senses and eagerly loses himself in the depths of pure spiritual beauty. Thus he brings up only the gems of his own precious experience, of his *Sadhana*. Even to the beloved of his heart he sings

"I did not dream it half so sweet
To feel thy gentle hand
As in a dream thy soul to greet."

and

"Let me know thy diviner counterpart
Before I kneel to thee.
'So in thy motions all expressed
Thy angel I may view
I shall not on thy beauty rest,
But beauty a self in you."

The spirit thus wings above the flesh and yet never ignores it or despises it. In the last lines the spiritual attitude reveals itself vividly. The beloved is thus precious, since she is a part of the Eternal Beauty and to A. E. 'Beauty' is the everlasting light that lures all life through the gates of birth and death and whose pathways throng with suns and stars and myriad races. Beauty thus becomes for A. E. the creative moving energy behind all life, Beauty becomes enthroned in heaven.

There is another poem which reveals vividly the spirit of the poet

I needed love no words could say
She drew me softly nigh her chair
My head upon her knees to lay
With cool hands that caressed my hair

She sat with hands as if to bless
And looked with grave ethereal eyes
Ensoiled by ancient Quietness
A gentle priestess of the Wise

To A. E. the touch of love was 'cool', not warm or burning cool because to him love is spiritual fulfilment, not sensual craving. "With hands as if to bless", with grave ethereal eyes and 'Ensoiled by ancient Quietness,' the beloved becomes 'A gentle priestess of the wise.'

The noblest of all A. E.'s poems is the one entitled 'Love'. It reveals the poet's direct attitude towards life

Ere I lose myself in the vastness and drowse
Myself with the peace
While I gaze on the light and the beauty
Afraid from the dim homes of men
May I still feel the heart pang and pity
Love-ties that I would not release.
May the voices of sorrow appealing call me
back to their succour again

What a noble and sublime plea is this! The poet gazes in rapture at the face of Beauty. But more insistent than the need to lose himself in the vastness and drowse himself with the peace is the yearning for all the heart pangs, love-ties and sorrows of life

'I would go as the dove from the ark sent
forth with wishes and prayers
To return with the paradise blossoms that
bloom in the Eden of light
When the deep star chant of the Seraphs I
hear in the mystical airs
May I capture one tone of their joy for the
sad ones disrowned in the night.'

He would go to the Eden of light where the paradise blossoms are in bloom, only to gather them all in the lap of his passionate sympathy for the sad ones disrowned in the night. He gazes at the stars and sees joy flowing from star to star and his soul bursts forth in the poignant cry 'may I capture one tone of their joy for the sad ones disrowned in the night.' Nowhere perhaps in the whole range of English poetry could be found such exquisite intensity of noble feeling as in the last few lines of the poem —

Not alone, not alone would I go to my rest
in the heart of the love
Where I tranced in the innermost beauty the
flame of its tenderest breath,
I would still hear the cry of the fallen
recalling me back from above,
To go down to the side of the people who
weep in the shadow of death

The burden of one of Rabindranath's finest songs is "Give me the strength never to disown the poor". The Mahabharata tells the story how Yudhishtira would not enter heaven unless the dog, his sole surviving companion, was allowed to go in with him. Salvation, whatever that might mean has no value for A. E. the poet or Yudhishtira as long as the rest of mankind is in misery.

A. E. has not written much. All his poems could be collected together in a little more than three hundred pages. But if quality is a test of greatness, irrespective of quantity, then A. E.'s place is among the very greatest of poets. Seldom has such

purity of spiritual vision and perfection of expression flowed so sweetly together as in the rich streams of his poetry. Most of his little poems are luminous with the touch of immortality. One of the finest of these is the 'Refuge'

'Twilight, a timid fawn, went glimmering by,
And night, the dark blue hunter followed fast,
Ceaseless pursuit and flight were in the sky,
But the long chase had ceased for us at last
We watched together while the driven fawn
Hid in the golden tuck^{er} of the day
We, from whose hearts pursuit and flight were
Knew on the hunter's breast her refuge lay"^{gone}

In the years to come it is very probable that A. E. will find a more and more abiding place in the mind of India. There is in A. E.'s poetry some quality, some enchanting fragrance, which is akin to the spirit of

India's own striving. A. E. has known something of India too. He has poems for Sree Krishna and even on 'OM'. In some respects A. E. stands nearer to Rabindranath than any other English poet. Both are great dreamers. One dreams of an India recognising its vital kinship with the larger life of humanity. The other sings,—

'We are less children of this clime
Than of some nation yet unborn
Or empire in the womb of time
We hold the Ireland in the heart
More than the land our eyes have seen
And love the goal for which we start
More than the tale of what has been"

and

We would no Irish sign efface,
But yet our lips would gladder hail
The first-born of the Coming Race
Than the last splendour of the Gael."

THE INNER LIFE OF SIR NARAYAN CHANDAVARKAR

By D. G. VAIDYA

IF we were to ponder over the secret of the reverence that saints, sages, selfless patriots and noble minded philanthropists inspire in our hearts, we should find it in the fact that they are ever wide awake and are certainly far more so than the ordinary run of human beings. It is by introspection that man approaches perfection. On the other hand, if he harps constantly on the blemishes of other people he slides down to ruin and spiritual suicide.

That man is really great who by constant introspection discovers his drawbacks and makes an unremitting effort to overcome them. One such noble brother was the late Sir Narayan Chandavarkar who departed from this world on the 14th of May last four years ago and a few facts of whose inner life we would weave together in the lines that follow.

The first point that struck any one who had the privilege of Sir Narayan's intimate acquaintance was that he was not only thoughtful in whatever he said and wrote, but he was of a meditative turn of mind. A thoughtful man is not necessarily of a medi-

tative turn of mind. These two qualities do not always go together, nor are they found invariably in the same man. A brooding, meditative and introspective turn of mind is, indeed, a great asset of a character that would perfect itself. A man thinks while he writes. That is not to say that he will ponder over whatever he observes or learn a rich lesson or garner up wisdom and virtue from the varied experiences of life. What distinguished Sir Narayan from many an educated man of his day and class was his gift of meditation. Wherever he was and whatever he saw or heard or read would always start and awaken that mood. His long and lonely walks were to him a constant inspiration and elevation. In them he often brooded over the experiences and happenings of the day, on what he had seen, and read and felt, on the conversation he had with other men, and on the lessons for his own guidance that these varied experiences suggested. Sir Narayan was not a man without any flaws. His own writings will discover many to those who are inclined to note them. What was remarkable about him was that he himself

was very keenly alive to them and incessantly endeavoured to rid himself of them. It is this trait of his nature that the writer would unfold in what follows.

There are many men among us who have indomitable fondness for books. Many know how to summarise what they read and to make long excerpts in their note books from what they have read for future reference and guidance. But it is given only to a few to brood over anything that is striking or new in the books they read much less to work out its application to their personal lives, and needs. Of these rare few who know how to use books Sir Varayan was one among the educated men of his times. Once while happening to read Shakespeare's Romeo and Juliet, the following sentence struck him as remarkable

"The more I give the more I have
it is infinite."

And he began thinking on it and expressed himself in his journal as follows—

Shakespeare has said this of love between human beings. Man's love for a woman and woman's love for a man suggested a remark to him. But if this love is to be called infinite what can we say of God's love for man? Is it not really even more so than that between two human beings? And if man were to love God as he loves a human being infinitely how much will that love grow and what peace and joy and blessedness will it not bring to his heart? And does not life's fulfilment consist in the possession of such love culminating in such blessedness? What else can reconcile man to life?

Sir Varayan does not stop here in his meditation. His heart further swells into a prayer to God as follows—

Oh God oh my Father teach me how to love Thee and to love those who are Thy children. May Thy love reveal to me the goodness in others and may it be given to me through that love to know Thee worth. May it ever keep me in the path of goodness. Bless Thou all for Thy love is infinite.

Sir Varayan did not stop here. The following day his meditative mood is further awakened by the following lines from Shakespeare that occur in the same drama. The lines are "They are beggars that count their worth" and Sir Varayan starts into the following meditation upon them—

"Rising from my bed the first wish for the day's work was to be good and to do good. No aspiration can be nobler, no wish higher and holier. To be good—how can I be good unless I know what goodness is? God is good—how silently and steadily He works how kind and loving. (Oh my soul) Bring to your work the spirit of love—deal generously and charitably with

your fellows. Be pure in thought and deed and let not the day pass without doing some act of kindness to some suffering soul. And whatever you do, do it in a spirit of humble-mindedness. Do not conceal. Remember you have faults. You are weak.

It is easy to give counsel to another. But what is written above is in a vein of self-expostulation. And it was written not to be seen by the world but only for his own eyes. And this self-expostulation concludes with a prayer thus—

Oh God teach me to be good and to do good. If I ever think of counting my worth I am a bankrupt for Thy love. Oh Lord there is no worth in me. Let me ever fully realise this. Oh Thou teach it to me. What worth is there in me? What of merit? Good deeds done in perfect humility—the alone constitute a man's worth. Give it to me to know this.

This prayer shows the child-like faith and humility and the spiritual awakening of the man whose loss we mourn. How few are there among us who carry on such self-examination from day to day in order that they may grow into the knowledge of spiritual truth and wisdom. Are we not rather prone to hide our faults even from our own selves?

Sir Varayan was a man belonging to that rare class among the sons of India who believe fervently in the efficacy of prayer to give man strength and wisdom to know his own defects and to cure them. Once while he was studying Shakespeare's Julius Caesar he came across the following words of Brutus wherein Brutus says "Into what dangers would you lead me Cassius that you would have me seek into myself for that which is not in me?" On this Sir Varayan writes in his diary as under—

"Brutus was an honest man intent upon doing his own duty. Cassius was full of hatred, cunning and jealousy. Brutus sees through Cassius when the latter heaps praises upon him and attributes to him qualities that he does not possess. There is many a Cassius in the world but many more in our own selves—in our own passions. We must guard against them. Man falls prey to the external flattery because he is prepared for it by the flattery of his own passions. Lord teach me to be strong in my own self—a proof against all internal and external flattery.

Never did Sir Varayan let go a single occasion to speak to his own soul in the manner indicated above. Reading the following psalm in the Old Testament viz., "Who can discover his errors? Cleanse thou me from secret faults" he addresses himself thus

'This was the prayer of the psalmist, how much more should it be of those who are apt to forget God and be caught by the snares of the world rather than led by the will of Him who made us? Parameshwar, teach me to discern my secret faults and correct them.'

Sir Narayan was not one of those who use their knowledge only for display. He learnt from books the wisdom that helps in the conduct of life, a wisdom which, as has been so well put, books teach not themselves.

It was not from books alone that he garnered up the wisdom of life, the strength for righteous living. Conversation with friends, incidents in public and private life, experiences of every kind were utilised by him for this supreme end, *viz.*, to purify and perfect himself. One incident of this kind is well worth mentioning here. Sir Narayan was at Khandala with a friend of his, Mr Shivramant Wagle. As was usual with him, in one of his long walks with that friend he met a beggar whom he wanted to give something. He opened his purse to give him a two-anna piece. But the purse contained only a pice. While giving the pice to the beggar Sir Narayan said to him that he was so sorry that he had only that much to give him. To which the beggar answered that he need not be sorry for it, as it was not in his luck to get more. The kind words, added the beggar were more to him than the two-anna piece which he would have got. Referring to this incident Sir Narayan significantly remarks: 'That is a pure soul. A lesson for me.' It was not enough for him to listen to the words of the beggar. He drew from them a lesson for himself in contentment, purity of heart and meekness of spirit, a lesson which he regarded as indeed a very precious return for the alms he had intended to give.

Sir Narayan was very particular about his health. Sometimes he carried his fastidiousness too far. He was far from being a man of robust constitution. His was a delicate constitution without any chronic ailment or disease. But the slightest change in it would upset him. Sir Narayan knew this defect in his temperament and always tried to control it. One morning he woke up and found himself ill at ease. He became extremely nervous about his health, and to overcome his nervousness he prayed and wrote: 'How shall I overcome this habit of mine? Am I not entirely in God's hands? Why need I fear then?' Heartened by this self admonition he got up, had his bath and

said his prayers. That restored him completely. Then he went out for a walk up the hill with his gardener's son. The scenery of the place, the singing of birds, the beauty of the rising sun had their desired effect upon his mind. The gloom and despair were no more. And he became full of joy and gladness. He describes the experience thus:

Listened to the notes of a bird singing from a tree on a raised ground. It brought calm to the mind. Life a song. The trees and plants were standing still—there was the chirping of birds all around. The sun trying to peer through the clouds. Wild flowers here and there. Oh Nature! Thy beauty is soothing. Came home refreshed.

It was a habit with him to recover the poise of the mind and the soul by such contact with Nature. He sought such opportunities when he could be alone in the midst of the beauty of Nature and refresh his spirit. Of this quest he writes:

Sought for the music of birds. Why is that music less than it used to be fifteen years ago? They say because birds are killed. What inhumanity! God's singers how they soften man's heart by their sweet chants!

As was usual with him during the summer vacations, one year he had gone to stay at Khandala and had invited a few friends to stay with him by turns. Mr Shinde of the Depressed Classes Mission Society was with him at that time. Once they went out together for an early morning walk. It was Sir Narayan's habit during such walks to make his companions share with him the charm, beauty, delight and exhilaration of the surrounding scene by drawing largely upon his well stored mind, for apt quotations from his favourite English poets who had described similar scenes. It did not matter to him at such a time whether his companion was an elderly person like Mr Shinde or his little grandson Madhukar. The day on which Mr Shinde went out for a morning stroll with Sir Narayan at Khandala has been remembered to this day by the former. The sky was overcast with clouds, the hills around were lit up with the beautiful rays of the morning sun. The breeze was blowing gently and sweet. The grassy ground over which the two pedestrians were walking was covered with flowers here and there. On the whole the scene was full of poetic inspiration. Sir Narayan began to recite passages from his favourite poet Wordsworth. He felt it too cruel for him to trample the grass with its tufts of flowers underneath his feet. They moved aside,

they dared not hurt these tender little beautiful shoots and flowers. Mr. Shinde was struck with wonder and delight by the effect the scene had made upon Sir Narayan's mind and the outburst of song to which it led from Sir Narayan who poured out quotation after quotation from his favourite poets that vividly brought out the charm and significance of the whole scene. But what was most remarkable about it was that it was not with him a mere sensuous experience—an appeal to the eye and the ear. It became with him, as ever, a landmark in spiritual perception, a vivid realization of the love and glory of God.

Those who knew Sir Narayan only from the outside could not help being struck with his greatness. His eloquence, his command over the English language, his earnestness and enthusiasm, his large and liberal mode of thought at once attracted attention and captivated the heart. But his character, his religious temperament, his unshaken faith in God, his tender heart and cheerful and loving disposition, his fire and genius became clearer only to those who had the privilege of his close and immediate acquaintance. It was then alone that the man stood completely revealed and one could know fully the secret of his greatness. And that lay in his spirituality, in the growth of the spirit within which he was so assiduous to cultivate and to the unfoldment of which he gave all his time, thought and attention.

When one thinks of the care he bestowed on the cultivation of his heart and mind and on the efflorescence of his soul, one cannot help regarding him as a rare type among the educated men of India. Not a day passed in his life without prayer, meditation and devotion. He rose with the break of dawn and began the day with prayer and the reading of some scripture. When one scans the list of books that he had made out for careful reading and thought at different times one is filled with amazement at the order and method which governed his life's work from day to day and hour to hour. Everything with him was perfectly methodical and regular. Everything was well planned and the plan of work was carried out to the letter without haste and without waste. A portion of his busy day was regularly spent in the company of children and he regarded the time thus spent

as a great education for himself. But the method according to which he worked from day to day was never allowed to degenerate into the lifeless mechanism of a clock-work. He pursued his work with delight and joy and with a thrill of emotion that made it really exhilarating. Of this he writes

"I am grateful to God for the impulse to work methodically and the resolve to work rather than weary myself in indolence. I feel so peaceful, so happy, when I have spent the day in good hard work."

It was not enough for him to have subjected himself to this self-imposed discipline, to have prayed while working and worked while praying. What he did further was to note from day to day whether this work and prayer marked a real growth in his life. Thus he ever asked himself, "Have I been industrious? Have I been true, just and prudent? His searchlight was always turned inwards. The questioning went on incessantly. Thus, "How have I employed my time?" "How far have I succeeded in my resolution to practise the virtue of patience?" "What good have I done? What notable thing have I observed?"—questions like these are a constant refrain in his private diary. And there are also answers to these questions. Thus he writes, "Went through my daily programme pretty well and faithfully. No time ill-spent."

It is our usual experience in the difficulties of life to grow despondent, gloomy and uncharitable. Rich and poor, ignorant and educated—all are subject to sorrow, bereavement and suffering in this chequered world. Death takes its toll from among those dearly loved by us. It is under trials and tribulations like these that we are really tested and our growth in spirit is properly measured. How he felt and thought on such matters and in the midst of such experiences he has himself put on record as follows

"We complain that life is travail, that difficulties and disappointments trouble us and make it sometimes unbearable. But life is discipline and to go through it well we must be strong. The strength must come from faith in our mission. Whence can that strength come but from Thee. Oh Lord! Believe my soul that thou art not of this earth but there is the Divine in thee cling to it make it shine inwards and outwards make that your inspiration and aspire with its help. The mountain tops of life may be misty but stand there climb there and stand like the second day God Almighty help me to go through with *manliness*, too high for envy and too great for haste."

This passage furnishes the key to the

calmness of spirit with which he bore all things in life whether they brought him joy or sorrow pleasure or pain

There is another trait of his character that ought not to go unmentioned while we are meditating on the lessons of his inner life. No one knew his drawbacks better than himself. We have heard many waxing eloquent over the foibles of his nature. But so much trouble need not have been taken on the subject. For no one has unfolded them better than he. Let us give an instance or two on the point. One morning while absorbed in reading a book on religious reform a thought struck him and he puts down the method of reform thus:

To win men by the winsome beauty of truth is necessary for me whose great short coming is want of gentleness

Another instance occurs in connection with a meditation on a hymn from Tukaram. What he wrote after that meditation is deeply instructive. Writes he:

That is what I should strive for—not to be vexed or angry where I see another in fault but try to restore him in meekness. It is one of my besetting sins—I lose my temper when I see another wrong or fancy I see I forget I do wrong too and why should I not bear with others' infirmities? I resolve once more to be earnest and mild to counsel without haughtiness and reprove without scorn. Win others by love. That is the only way to live and work and be acceptable to God.

Does not this passage and admonition reveal a wrestling soul striving to set him self right with man and God? Does it not show how keenly alive it was to its own defects and how earnestly he prayed and worked to improve himself?

Sir Narayan knew the importance and secret power of prayer. He strove to live more and have his being in God in all the pursuits of his life private and public. His life was ennobled and beautified by the spirit of prayer and godliness that pervaded it. He believed in prayer and openly avowed his faith. In his daily duties prayer gave him strength and resolution and kept him firm in the path that he had chalked out for his guidance. Once while he was a Judge his mind had become confused by hearing the pros and cons of the case on either side. When he returned home he

thought deeply on the matter but could come to no definite decision. In this unsettled mood he prayed to God for light and retired for sleep. He woke up with dawn prayed and started writing the judgment. The whole case became clear to him and the confusion and doubt were no more. Referring to this experience he notes in his diary:

Always pray, especially in doubt and difficulty and God will help you provided the prayer is earnest and the mind is pure.

Whenever any one boastfully said that he had no faith in prayer and that loyal work was all that really mattered Sir Narayan would answer him:

'Work alone without the consciousness and the inspiration that it is God's narrows us it is apt to degenerate into mere routine and difficulties and disappointments temptations mar it. But pray to God and accustom yourself to the idea that you are doing God's work and the prayerful habit becomes an inspiration making even drudgery divine.

The facts that have been brought together above from the diaries and personal observation of the life of Sir Narayan Chandavarkar make one thing clear to us. And that is that his was a soul that aspired heavenwards that he valued becoming and being higher more than any other outward good of life. And his life therefore deserves to be remembered as that of one among the very few among the educated sons of India who have striven nobly and ceaselessly to give the life of the spirit the first place in all their doings be they private or public individual or national. Unless we give religion—that is purity of thought word and deed and nobility and honesty—the first place in all our activities and so work as to give God that is Truth Righteousness and Love the pre-eminence over everything else, our efforts are foredoomed to failure. That was the deepest conviction of Sir Narayan's soul. And that is nowhere better embodied than in the following prayer of his:

"My God and Father Thou art Truth Thou art love. Teach me to live truth to abide in Thee. Teach me to repose in Thee in a spirit of calm resolution. Teach me to hate none teach me to seek good in everything and every one teach me to do my duty regularly and faithfully and to trust Thee.

THE CHINESE WOMAN TO-DAY

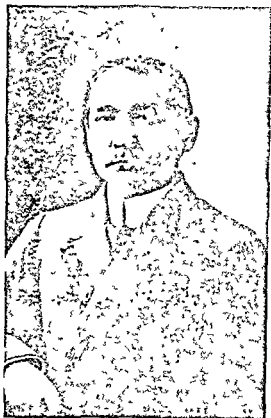
An interview with Mrs Sun Yat Sen of China

"OUR grandmothers were 500 years behind the women of America, but our daughters will be fifty years ahead of them", declared Mrs Sun Yat Sen, the widow of the famous Dr. Sun Yat Sen, founder of the Kuo-Min-Tang (the National Peoples' Party of China) and thereby of the revolutionary movement in progress in China to-day. Mrs Sun Yat Sen spoke these words while giving a recent interview about the woman's movement in China in general, and especially about the Political School for Women which she has founded in Hankau, and in which women are being trained for leadership in the woman's movement. A small group of about one hundred young women have been carefully selected and are being intensively trained in this school in the problems of China, the revolution, and the role the Chinese woman must play in the social and political rejuvenation of the Chinese people. In her interview, Mrs. Sun Yat Sen continued

"These leaders of the woman's movement whom we are training today have as their ideal a free Chinese womanhood who shall be a living part of the struggle for freedom. This was also the ideal of Dr Sun Yat Sen, who continuously repeated in his writings that not only men of our nation, but also women, must be free. He was not only a political, but also a social revolutionary, and particularly in so far as women were concerned. Wherever he went and worked, he fought for the freedom of all classes and of both sexes. Women always sat at the same conference tables with him and his co-workers and women continue to sit at the conference tables today where the fate of China is being decided. In revolutionary ranks today, in the ranks of the Kuo Min-Tang, women have, without demanding them, been given the same rights as men."

Mrs. Sun Yat Sen also spoke about the great changes in China during the past twenty years. "Considered historically," she said, "it is but an hour ago that China recognized her slavery and decided to free herself. But in this one hour great changes have taken place. China is absolute-

ly illiterate, the men as well as the women. The mothers of China today find their daughters strange, and the grandmothers look upon them as if they were creatures from another world. But we younger women feel that perhaps in the hearts of the older women there exists a faint envy and a timid approval of our life today."



The Late Dr Sun Yat Sen founder and leader of the Kuo-Min-Tang

Mrs. Sun Yat Sen does not speak of her country-women without broad experience. She also knows foreign women's movements intimately, for she travelled extensively with Dr Sun Yat Sen when he visited foreign countries to organize his countrymen for

the revolution She knows America especially well for she studied four years there in the State University of Macon Georgia She admires the responsibility, the seriousness and courage of the American woman

But I doubt, she said if the American woman can conceive of the dimensions of the woman's movement in China today During the four years that I studied in



Madame Sun Yat Sen. Widow of the Famous Dr Sun Yat Sen, member of the Executive Committee of the Kuo-Min Tang and leader of the Chinese Woman's Movement

America I came into intimate contact with many women and came to know their political and social activities I saw their desperate struggle for the franchise and their continuous agitation for equality before the law Their determination and seriousness made a tremendous impression upon me but I recognized that the chains that they were trying to free them selves from were not half as strong as the chains the Chinese woman suffered from I watched their struggle and then gazed into the many many decades which I thought we

Chinese women would have to pass through before we gained the same measure of freedom that the American woman already had At such moments I was very sad. The complete freedom of American women, in any case is near at hand but for the Chinese woman this freedom then appeared to be so far, far away, that it seemed a dream of Utopia.

But I was wrong Strong as the chains have been on our women they are today being broken and with gigantic blows of the revolution Our grandmothers were five centuries behind the American women but our daughters will be half a century in advance of them The mighty activities of the Kuo-Min Tang are wiping our centuries of subjection of Chinese women, and we are being spared generations and generations of useless and bitter suffering As I said, this work of freedom is the work of the Kuo Min Tang The mighty, all inclusive foundations of freedom being laid by Chinese nationalism are tearing all social evils and all enslavement out by the roots Everyone finds himself in the midst of this great stream—the highest and the lowest men and women the intellectuals and the working class. Old and young, under the leadership of the Kuo Min Tang, we are day by day abolishing the merciless and barbarous methods and conditions of feudalism We once thought our goal lay in the great distance but we know that today in the twentieth century it is not necessary to go slowly at a snail's pace Much pain and suffering will be spared us because of this. The national Constitution drawn up by the Kuo Min Tang insures women the same rights as men Under new China we women do not have to fight for the franchise, the right of guardianship and education of our own children nor for equal and just marriage laws Marriage and divorce are the same for men as for women in new China Equal citizenship the franchise the same property and social rights for men and women is the fundamental basis of our revolutionary programme just as much as the absolute sovereignty of China in relationship with other powers of the world is a fundamental part of our programme Our revolution is not merely political but is instead also social—which means in its broadest sense ethical

Mrs Sun Yat Sen then discussed her plans for the new political School for Women in Hankau At first, she says the school has been started on a small scale Only one hundred young women can be accommodated

at first, but soon there will be opportunities for one hundred more, and later still for another hundred and so on. In this way, and with the help of the new laws that have sprung from the national movement, "we will help win freedom in all walks of life for Chinese women. In China we will not have any need to struggle against worn out, old, traditional laws made by men for the

special privileges of men. The Kuo-Min-Tang's laws and decrees recognize no difference between the sexes. The task of the woman of new China is to go to her sisters and to open their eyes to a new and beautiful world."

(The Chinese Information Bureau, Berlin)

FROM THE GERMAN BY AGNES SMEDLEY

THE CRISIS IN SOUTH RHODESIA

By C F ANDREWS

WHILE the struggle has been going on from year to year in South Africa, with varying success, which has at last issued in a settlement, giving us breathing space down in South Africa itself, in Southern Rhodesia, on the other hand, things seem to have gone suddenly all against us and a great set-back has occurred. Indians to-day are absolutely excluded from a country, which bears the name of Cecil Rhodes—the same Rhodes who invented the phrase, 'Equal rights for every civilised man south of the Zambesi'.

When I visited Rhodesia for the first time in the year 1931, the contrast with Kenya and other parts of Africa as far as Indians were concerned,—was so great, that I wrote in strongly appreciative terms about it. The 'English' Education test, which admitted Indians into the country was a very fair one. There was no cheating or juggling about it. Indians told me that they had no trouble at the frontier. There was also a distinct air of friendliness within the borders of Rhodesia, and every educated Indian had the franchise according to Cecil Rhodes's own formula of civilisation, which I have quoted above.

Sir Drummond Chaplin was then the administrator, and he was a real friend of the Indians. He liked them, and they liked him. It was an unusual experience to me to pass from one town in Rhodesia to another, and to find that there were no grievances of any kind, but only words of praise for the administration. This gave the lie at once to those who had told me, that it was

impossible to satisfy the Indians, because they delighted to grumble on all occasions and would never be contented.

Again in 1924, when Mrs Sarojini Naidu visited the country, the story that she brought away with her, when she related her experience, exactly tallied with my own. She was, if anything, even more enthusiastic than I was in her appreciation, and she told the whole of India about the admirable treatment that Indians received under the chartered Government of Southern Rhodesia, and how different it all was from Kenya and Tanganyika.

Nevertheless, three short years have wrought havoc already with Indian rights in Southern Rhodesia, and from all the accounts, which I have received, matters are rapidly going from bad to worse. Unless something is done equally rapidly to prevent this, our rights will all be taken from us before we know where we are.

The first occasion when this change in the situation came home to me was on the day that I landed on Beria, in early October, 1926.

Four men, who had been residents in Southern Rhodesia for many years, were waiting for me as I got down from the steamer. They had been all turned back from the frontiers, although they carried Rhodesian certificates. The ground for this refusal to allow them to enter was stated to be, that an Ordinance had been passed, restricting entrance of Indians, and that as they had been absent from the country for more than three years, their certificates had been cancelled.

of Chinese freedom Furthermore, the spirit of Chinese nationalism is not a shallow one, it has been ripened by the struggle of the last century, for at least eighty years. It is needless to say that inspite of all obstacles Chinese nationalism is marching triumphantly to victory

III

The Chinese Revolution is not merely political, on the contrary, like all great revolutions, it embraces the whole life of the Chinese people. There is the literary revolution going on in China so that the Chinese masses may be quickly educated. There is the social revolution for the emancipation of the women of China



Foreign Minister Eogen Chen

and for inculcating new ideals of society. The Student Movement and Labor Movement are manifestations of new China's militant spirit. There is the Religious Revolution which in some places has taken the turn of anti Christian agitation. Many Chinese nationalists are placing new interpretations on the teachings of Confucius which attach great importance to civic righteousness. Among the young nationalists worshipping the spirit of Sun Yat Sen is taking the place of ancestor worship. Mr. S. Yui, Assistant Professor of Political Science in Tsing Hua University, Peking has stated the present situation in China in an admirable way —

The period in China today is a period of fighting for emancipation. The Chinese revolution which began in 1911 is a fight for emancipation from despotic rule. This fight will continue till the Republic is firmly established.

The Chinese renaissance movement which began in 1917 is a fight for emancipation from illiteracy and for freedom of thought. This fight will continue till illiteracy vanishes.

But the most important fight today is the fight for emancipation from the *unequal treaties* which have bound China hand and foot for over

eighty years. And this fight will continue till the Powers realize the gross international injustice they have done to China, and give China her legitimate place in the family of nations.

What China aspires after today is not any concession from any foreign Powers but merely restoration of her lost independence—no more than that, and no less than that.

The spirit of political revolution in China has been well expressed by the 'Christian General' Feng, who placarded the barracks of his soldiers with the slogan, "*The People Subjected To Foreign Imperialism Are No Better Than Homeless Dogs*". The Chinese people do not any longer submit to the condition of being 'homeless dogs', and the spirit of revolution has so deepened that even a rickshawman in the street cannot be ill-treated by a foreigner with impunity, as used to be the case before.

China wants to be free and independent, and the Chinese demands from the Treaty Powers are very lucidly set forth by an American student of oriental politics in the following way

Stripped of non essential claims put forward for bargaining purposes so deeply rooted in all international diplomacy China lays claim to just three reformatations in the policy of the powers on her soil. These three demands are (1) rectification of the situation in Shanghai (2) tariff autonomy (3) abolition of foreign extra territorial privileges so far as they interfere with the fundamental principle of public law recognized by all modern civilized States that every sovereign body has the exclusive right to exercise political jurisdiction within its own territories.

It is apparent that these demands are stoutly opposed by the British Foreign Office as well as the State Department of the United States of America which are staunch supporters of the Treaty of Lausanne, by which Turkey has made the ideals of her National Pact effective by the complete abolition of capitulations. The following passage of the Turkish National Pact expresses the demand of the Chinese people, and it may be regarded as the demand of the peoples of Asia struggling for their emancipation —

It is a fundamental condition of our life and continued existence that we like every country should enjoy complete independence and liberty in the matter of assuring the means of our development, in order that our national and economic development should be rendered possible and that it should be possible to conduct affairs in the form of a more up-to-date regular administration. For this reason we are

opposed to restrictions inimical to our development in political, judicial, financial and other matters

After the Chinese nationalist forces had captured Shanghai, General Chiang Kai Shek was interviewed by the representatives of American newspapers. On that occasion this Chinese patriot declared —

Government of all parts of China by the Chinese is my creed. The present revolution will not end until extra territorial rights and concessions and unequal treaties have all been abolished. Our attitude toward America is friendly but we consider America an imperialist, because she has not given the Philippines freedom. The Powers which are willing to abrogate all former treaties and return their concessions and offer recognition to China on the basis of equal treaties will show a friendly spirit and be recognized by China. The new Government will not interfere in the activities of missionaries in China. We have no quarrel with Christianity.

It is the fashion among certain people to class the Chinese nationalists as "Reds", who are inspired by the Russian Bolsheviks and

whose creed is communism or abolition of private property. It is well to remember that in 1911, when Dr. Sun and his followers succeeded in overthrowing the Manchu dynasty and established the Chinese republic, there was no Russian Communistic Government. The majority of the Chinese nationalists, who are following the teachings of the late Dr. Sun Yat Sen, are not communists, on the contrary, they are nationalists.

The English translation of Kuo-min tang goes a long way towards explaining the spirit of the Chinese nationalist movement. In Chinese kuo' means country, min' people and tang or tong' association. 'Kuo min tang' means association to bring the country into the hands of her people. It has three basic principles: 1 People's Nationalism.

The freeing of China from foreigners who have tied up the country by treaties dictated at the cannon point. 2 People's Sovereignty — Development of education and political democracy. 3 People's Livelihood. Better opportunities for Chinese businessmen, better conditions for Chinese labor.

(To be concluded)

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Purnabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published — Editor, M. R.]

ENGLISH

PLANT AUTOGRAPHS AND THEIR REVELATIONS. By Sir J. C. Bose, F. R. S. Longmans Green and Co., Ltd. London. 7s 6d net.

This book is a popular and connected summary of the researches in the physiology of plants which the author has pursued for a quarter of a century. Written for the general reader with as few technicalities as the subject admits. The line of research adopted was the application to plants of the methods which had been successfully employed in the investigation of muscle and nerve in the animal. The point of the title is that the data on which the author bases his conclusions are the results of experiments in which by means of highly sensitive automatically recording apparatus devised by himself the course of its normal activities and its response to changes of conditions or to stimulation were inscribed by the plant on sheets of paper or glass plates without the observer's intervention.

When pursuing investigations on the border region of physics and physiology, the author tells us in the preface he was amazed to find boundary lines vanishing and points of contact emerging between the realms of the Living and the Non living. He found metals responding to stimuli they are subject to fatigue stimulated by certain drugs and killed by poisons.

Between inorganic matter at one extreme and animal life at the other there is spread out the vast expanse of the silent life of plants. The difficulty that thwarts the investigator at every step arises from the fact that the interplay of life action is taking place within the dark profundities of the tree which our eyes cannot penetrate. In order to reveal the intricate mechanism of its life it is necessary to gain access to the smallest unit of life, the life-atom and record its throbbing pulsation. When microscopic vision fails we have still to explore the realm of the invisible.

This the author has been able to do by means of highly sensitive automatically recording apparatus invented by himself in the book under notice

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America I came into intimate contact with any women and came to know their political and social activities. I saw their desperate struggle for the franchise and their continuous agitation for equality before the law. Their determination and seriousness made a tremendous impression upon me, but I recognized that the chains that they were trying to free themselves from were not half as strong as the chains the Chinese woman suffered from. I watched their struggle and then gazed into the many many decades which I thought we

Chinese women would have to pass through before we gained the same measure of freedom that the American woman already had. At such moments I was very sad. The complete freedom of American women, in any case is near at hand but for the Chinese woman this freedom then appeared to be so far far away that it seemed a dream of Utopia.

"But I was wrong. Strong as the chains have been on our women they are today being broken and with gigantic blows of the revolution. Our grandmothers were five centuries behind the American women but our daughters will be half a century in advance of them. The mighty activities of the Kuo Min Tang are wiping out centuries of subjection of Chinese women and we are being spared generations and generations of useless and bitter suffering. As I said this work of freedom is the work of the Kuo Min Tang. The mighty all inclusive foundations of freedom being laid by Chinese nationalism are tearing all social evils and all enslavement out by the roots. Everyone finds himself in the midst of this great stream—the highest and the lowest men and women the intellectuals and the working class. Old and young under the leadership of the Kuo Min Tang we are day by day abolishing the merciless and barbarous methods and conditions of feudalism. We once thought our goal lay in the great distance but we know that today in the twentieth century it is not necessary to go slowly at a snail's pace. Much pain and suffering will be spared us because of this. The national Constitution drawn up by the Kuo Min Tang insures women the same rights as men. Under new China we women do not have to fight for the franchise the right of guardianship and education of our own children nor for equal and just marriage laws. Marriage and divorce are the same for men as for women in new China. Equal citizenship the franchise the same property and social rights for men and women is the fundamental basis of our revolutionary programme just as much as the absolute sovereignty of China in relationship with other powers of the world is a fundamental part of our programme. Our revolution is not merely political, but is instead also social—which means in its broadest sense ethical.

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By C F ANDREWS

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When I visited Rhodesia for the first time in the year 1921, the contrast with Kenya and other parts of Africa as far as Indians were concerned,—was so great, that I wrote in strongly appreciative terms about it. The 'English' Education test, which admitted Indians into the country, was a very fair one. There was no cheating or juggling about it. Indians told me that they had no trouble at the frontier. There was also a distinct air of friendliness within the borders of Rhodesia, and every educated Indian had the franchise according to Cecil Rhodes's own formula of civilisation, which I have quoted above.

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impossible to satisfy the Indians, because they delighted to grumble on all occasions and would never be contented.

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Nevertheless, three short years have wrought havoc already with Indian rights in Southern Rhodesia, and from all the accounts, which I have received, matters are rapidly going from bad to worse. Unless something is done equally rapidly to prevent this, our rights will all be taken from us before we know where we are.

The first occasion when this change in the situation came home to me was on the day that I landed on Beira, in early October, 1926.

Four men, who had been residents in Southern Rhodesia for many years, were waiting for me as I got down from the steamer. They had been all turned back from the frontiers, although they carried Rhodesian certificates. The ground for this refusal to allow them to enter was stated to be, that an Ordinance had been passed, restricting entrance of Indians; and that as they had been absent from the country for more than three years, their certificates had been cancelled.

These four men were simple people, small shopkeepers. Their shops were in Rhodesia. They had at first not heard, while in India, of the passing of any Ordinance restricting entrance. Then, in 1926, a rumour reached them. This made them hurry back to their business. They came as quietly as possible. They landed by the steamer just before the one on which I travelled out, and had been up to the frontiers at Umtali. But they had been turned back. They had sent in their papers and certificates, and were awaiting a verdict from Bulawayo. At the moment, I did all that was possible, writing letters for them and stating their case. It was my definite hope, that they would easily be admitted. But, on the contrary, they have sent me many letters since, which have followed me all about the South African Union, telling me their troubles. The letters are written in the quaintest English, but they are all the more expressive on that account. The last letter was received by me only a few hours ago. Indeed, it is this very letter, that has been the cause of my wishing specially to write this article, for the condition of these outcasts is piteous and it is very hard to feel oneself able to do nothing as yet to help them. It has only been possible to promise them, that I will take up their cause when I get to Rhodesia at last.

Meanwhile, a series of letters reached me from Bulawayo itself, where the Secretary of the Indian Association is stationed. At first, it was impossible to reply to them with any assurance, because it was as clear as possible that South Africa was the storm-centre, and a final defeat in South Africa would mean a defeat up and down the whole coast of East Africa also, and far into the interior. But since the Round Table Agreement has been signed, the relief, that has partly followed, has made it possible to promise that on my return journey I will stay for some time among them and go very thoroughly into their whole situation and consider with them how it can be improved.

Two things have happened since Mrs Sarojini Naidu's visit, in 1924 which have altered the Indian position. The former is the grant of Responsible Government to the white population of Southern Rhodesia. It is now a Dominion, which has not yet reached its full status, but at the same time it can exercise, in certain

very important directions, independent powers.

The second thing is the very large influx of settlers from South Africa, and especially from Natal, where for generations past the Indians have been despised. These new South African settlers have brought in their worst prejudices against the Indians, and the whole tone of the country has become more illiberal than in Mrs Sarojini Naidu's time. Everything points to this in the actions that have been taken, but I do not wish to write too positively about it, until I have seen things with my own eyes and formed an opinion from personal experience.

The two actions, which stand out most clearly at present and form the basis of my own tentative judgment, are these.

(i) The immediate restriction of Indian immigration, which has followed the grant of Responsible Government.

(ii) The half expressed Government intention to segregate the small number of Indians remaining in the country.

The former of these two decisions, I had already cabled to India. Also I had written articles which have appeared in the Indian papers. But the second has come to me with startling surprise, and as it is not already finally established by the Administration I have still some hope that it may not be proceeded with, if only representation can be made in due time and with due effect. The meetings of the Legislative Council take place in May and June. Unfortunately, I am still compelled to stay on in Capetown, in order to watch the passage of the new legislation on the Indian Question through the House of Assembly, which is to implement the Agreement. Though these Bills, as they are published, appear to be exactly in accord with the Agreement, nevertheless it is of the utmost importance to be on the spot, in case some doubtful amendment should be proposed and it were necessary immediately to oppose it as a breach of the Agreement.

Before this article appears in print, I shall hope to visit Rhodesia, and see things on the spot. If it is still possible to prevent the segregation policy from being carried out, every effort must be made at once to accomplish such a desirable end. It will not be now so difficult to effect this as it was before,—such is my genuine hope—because, by the abandonment of the Asiatic Bill, the

South African Union Government have themselves given up the segregation policy in South Africa. Since it has been generally acknowledged, that other provinces in Africa will take the lead from South Africa, I am not without expectation, that the Rhodesian Government may be induced to give way on this vital point in a similar manner. But the 'Bulawayo Chronicle' which belongs to a Syndicate by no means hostile to Indian interests, has already adopted a bullying attitude in its editorial and it may be more difficult to prevent hasty action in a young country, that has just felt the intoxication of power, than at this distance one is able to imagine.

It may be asked,—and I have often asked it myself, in moments of depression,—what, after all, is the practical use of this perpetual striving? Will not things inevitably take their downward course? Will

not Might still continue to triumph over Right?

In calm moments of insight, it is not possible to believe this. History certainly does not teach it. Faith has now a firm foundation of past experience to build on, though it must remain faith still—'the substance of things hoped for, the evidence of things not seen'.

No, it is only by the assurance, that every little inch gained means greater progress ahead, that our faith is sustained, it is only thus we are enabled to take at one time with fortitude the blow which drives us back, and at another time to seize with out over elation the opening which enables us to go forward—

For while the tired waves, vainly breaking
Seem here no painful inch to gain
Far back through creeks and inlets making
Comes silent flooding in the main

CHINA'S STRUGGLE FOR FREEDOM

BY TARAKNATH DAS A M, PH D

I

A State may lose its sovereign rights after a defeat in war, or by limitations imposed by a treaty but a people a nation never loses its inalienable right to be free, even after centuries of subjection. The history of the emancipation of Spain from the Moors, of the Balkan States and Greece from Turkey, of the freedom of Poland Finland and Hungary and of the freedom of Ireland after seven hundred years' struggle against British domination and the growing unrest in Egypt, India and the Philippines for national independence demonstrates the fact that a living nation will repeatedly struggle against foreign domination, until it recovers its sovereign rights. Although the doctrine of self determination has been much heralded since the World War, it is certainly as old as the Declaration of American Independence. It is need less to say that the effort of the Chinese people to be free and completely independent from foreign domination is their birthright.

II

The present revolutionary phase of Chinese Nationalism is but a vivid manifestation of

an angle of a happening of tremendous consequence. *The Ultimate Emancipation of the Orient From Western Domination*. which began about a century ago and is now fairly on the road to success.

Indignant and horrified at the consequences of the 'Opium Trade' carried on by the East India Company, China tried to free herself from the Western commercial domination. This led to the First Opium War of 1839-1842. In this war the British were victorious and imposed the Treaty of Nanking.

None should forget that the Chinese laws at that time demanded abolition of the Opium Trade. China's defeat in the Opium War resulted in the introduction of extra territoriality, restriction of tariff autonomy and Great Britain's annexation of Hongkong and extraction of a large indemnity of twenty one million dollars. By the famous Treaty of Nanking China agreed to open up five Chinese treaty ports—Canton, Amoy, Foochow, Ningpo and Shanghai—to foreign powers, and various trade privileges, including 'favoured nation treatment', was accorded to Great Britain. It may be well said that it was the beginning of the era of concert of Western Powers (so-

called Treaty Powers) to keep China under economic, judicial and political subjection.

The Arrow War of 1856 followed the First Opium War. In 1860 the combined forces of France and England laid siege to Peking. By the Treaty of Tientsin concluded in 1860 France and Britain extracted large

noted that while China was going through the Taiping Rebellion Turkey was struggling against Russian encroachment, and India had her so-called Sepoy Rebellion of 1856-1857. Thus ended the second attempt of the Chinese people to free themselves from western aggression and their own corrupt and weak Government.

After the failure of the Taiping Rebellion, the Manchus tried their best to strengthen their position by bringing about certain reforms but as the government was thoroughly corrupt and incompetent, these pious wishes were never transformed into effective reforms. In the meantime foreign encroachments upon Chinese Sovereignty began from all sides with greater vigor. China lost her suzerainty over Burma during the period of 1862-1886 over Indo China during the period of 1862 to 1885 and various nations began to stake out portions of Chinese territory. After the Sino-Japanese War (1894-1895) China lost her suzerainty over Korea and the weakness of the celestial empire became so evident that the important Treaty Powers particularly Great Britain, France, Russia and Germany following the policy of break up of China through mutual agreement established special spheres of influence in the Chinese Empire. This resulted in the fact that over 85 per cent of the territory of the Chinese Empire was staked out as special preserves of various powers. The Chinese patriots in utter desperation again organized a nationwide movement to get rid of the Foreign Devils from China and to oust the Manchu rulers. This patriotic movement on the part of the Chinese to regain Chinese sovereignty by ousting the foreign intruders, has been grossly misinterpreted as the so-called anti-foreign Boxer Uprising of 1900 as if it had no other motive than massacring the Christian foreigners. The efforts of the Manchu rulers and concerted military action on the part of the great Powers against the uprising of the Chinese people crushed the Boxer Rebellion. The western Powers found it convenient to acquire further financial control over China by taking over control of the maritime custom revenue as the guarantee for the enormous Boxer indemnity imposed upon the Chinese people and military control over China was planned by increasing foreign soldiers in Peking and various treaty ports. Thus the third attempt for the liberation of China failed at the beginning of the twentieth century.



His Excellency Hon. Sao Ke A Sze the Chinese Minister to the United States of America

indemnities and Britain annexed Kowloon. In 1860 Russia by clever diplomacy of persuasion and threat succeeded in annexing China's maritime province east of the Ussuri Foreign Powers at this time firmly secured extra-territorial jurisdiction and established foreign concessions in the so-called treaty ports. The Manchu rulers submitted to the inevitable. But the Chinese people felt indignant at the national humiliation and started the patriotic movement of overthrowing the incompetent Manchu Government which had failed to protect China from foreign aggression. The patriotic movement spread from South China to the north and took the form of the so-called Taiping Rebellion. It lasted for two decades and was suppressed in 1864 through foreign co-operation. It may be

After the suppression of the Boxer uprising the Western Powers interested in controlling China could not agree in their respective plans of dividing the booty. The



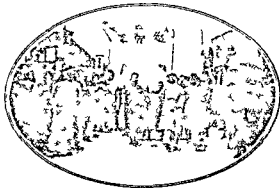
The Infant Hercules

Anglo-Americans wanted to have equal opportunity for commerce for themselves as well as others in China even in various spheres of influence while the Russians supported by the French (France was a party to the Dual Alliance of Europe) and even encouraged by Germany wanted to annex sections of Manchuria and Mongolia. This conflicting interest among the Western Powers engaged in exploiting China gave rise to the so called Open Door Policy of the Anglo-Americans which was warmly supported by Japan. The rivalry between the Anglo-Americans on the one hand and the Slavs on the other gave rise to the Anglo-Japanese Alliance which was fully supported by the American government and public. Japan's victory over Russia in the Russo-Japanese War in which more than a hundred thousand Japanese gave their lives and a billion dollars was spent by Japan safeguarded for the time being Chinese independence from further Russian aggression but at the same

time it made it easy for Great Britain to encroach upon Chinese sovereignty in Tibet and various parts of the southern provinces of China. However it may be well said that, in a way the victory of Japan over Russia in the Russo-Japanese War was a victory of the cause of the Chinese patriots who genuinely sympathised with Japan and wanted to see a check upon western aggression in China and other parts of Asia. Indeed this Japanese victory was a significant political as well as spiritual victory for all Asia which was groaning under the yoke of western imperialism.

The Chinese patriots after the Russo-Japanese War felt more than ever before that to save China from further aggression it was imperative that China should be freed from her own corrupt and incompetent rulers. They felt that China like Japan should modernise herself.

Political secret societies of the Chinese patriots organised all over the world under the leadership of the late Dr Sun Yat Sen began to work for the overthrow of the Manchu dynasty and the establishment of the Chinese Republic. The life of Dr Sun Yat Sen and his activities for the cause of Chinese Nationalism and Revolution are an epic. He and his followers brought about a revolution in the ideas of the Chinese people and Chinese soldiers so with very little



Chinese Students parading with an inscribed banner through the streets of the Chinese City at Shanghai after the Cantonese had gained Control. Types of Nationalist Intellectuals

blood shed they accomplished their end, when in 1911 the Manchu Emperor was forced to abdicate and China became a Republic. This was the beginning of the triumphant march of Chinese Nationalism.

It may be mentioned that the Chinese residing outside of China aided Dr Sun financially and Dr Sun received considerable help of every kind from the far-sighted Japanese advocates of Asian Independence through Sino-Japanese-Indian friendship.

Dr Sun Yat Sen, to avoid a conflict among the Chinese, resigned the position of the First President of the Chinese Republic, in favour of General Yuan Shi Kai, who promised to uphold the cause of the Chinese Republic. This really led to a serious counter-revolution because

Yuan Shi Kai, within a short time, abrogated the Parliament and assumed the position of a Dictator, supported by his military subordinates. Later on when Yuan attempted to establish himself as the Chinese Emperor, he was heartily supported by the British Government in his adventure. However, the Chinese patriots under the leadership of Dr Sun rose against Yuan to save the cause of Chinese Revolution. In 1917 when the Chinese Government per-suaded by the Entente Powers

America, entered the World War against

Germany, Dr Sun and his adherents opposed it vigorously. Chinese patriots felt that China had nothing to gain by fighting Germany and thus strengthening the British power, on the contrary, China should spend all her energies for her own regeneration. For this policy of Dr Sun, he was hated by the British Government.

For a time it seemed that the cause of the Chinese Revolution was lost, as milita-

rism and the opportunism of the Chinese War Lords took the place of popular government in China. Fortunately for China, good came out of the evil of the World War. Japan, by her might and foresight, eliminated Germany from China and presented the Twenty-one Demands to China. The rise of Japanese preponderance in Chinese affairs alarmed the Anglo-Americans, and they carried on anti-Japanese propaganda to rouse the Chinese against Japan. This aided the Chinese nationalist cause with international support. Furthermore, to induce China to enter the World War against Germany, the Entente group of Powers agreed to the non-payment of the Boxer Indemnity for a certain period. China was allowed to terminate all German rights in concessions and extra-territorial jurisdiction in China. The World War made it evident, as it was during the Russo-Japanese War, that there was lack of solidarity among the Western Powers, in their policy in China.

When the World War ended and all the German rights in Shantung were transferred to Japan, due to secret treaties signed between Japan on one side, and Great Britain, France, Italy and Russia on the other, the Chinese nation felt that they were betrayed by the statesmen of the Entente Powers and President Wilson of the United States. This stirred the Chinese people to great indignation and aided the cause of Chinese nationalism. It was the nationalist agitation that forced the Chinese statesmen to assert diplomatic independence by defying the Powers and refusing to sign the Versailles Treaty. This defiance of China is the beginning of her self assertion in international politics for the sole purpose of regaining her sovereign rights. At the Versailles Peace Conference, the Chinese nationalists successfully served notice to the Powers that Chinese rights could not be battered away by other nations, through secret agreements. While the Chinese nationalists carried on their activities to rouse the nation to the nationalist cause, through the Student Movement and National Boycott against Japan, the actual victory was achieved through the success in international diplomacy carried on by Chinese statesmen—all young men trained in western lands in western methods. Through American statesmen and journalists, the Chinese carried on agitation on the question of Shantung. The Shantung Question became a very important factor in American opposition to the approval of the



Feng Yu hsiang

Versailles Treaty by the United States Senate. American idealists as well as Imperialists espoused China's cause and demanded that Japan must not be allowed to retain Shantung and thus become so rich in raw materials and dominant in the Pacific. Chinese nationalists worked persistently to regain Shantung through international action and enlisted American and British support against Japan in the Washington Conference and in the end succeeded.

About this time Chinese nationalists formulated a course of treating with foreign nations—China must treat individually and independently and on equal terms with foreign Powers. China concluded a separate treaty with Germany as well as Austria by which she freed herself from unequal treaties. After the Washington Conference and the abrogation of the Anglo-Japanese Alliance Japan felt that there was an unwritten Anglo-American agreement against her. To avoid the possibility of complete isolation in world politics Japan was forced to cultivate friendship with China and Russia. Soviet Russia, actuated by the policy of freeing herself from isolation in world politics and to secure support of various Asian states gave up her special privileges in China, Persia and Afghanistan. To cement a friendly understanding the Soviet Government gave up Russian concessions, unequal treaties and extra territorial jurisdiction in China.

From this it is evident that although China was torn with Civil wars among her War Lords Chinese nationalists were winning great victories in international politics.

By 1925 when the Chinese nationalists under the leadership of Dr. Sun made the influence and power of the Kuo min tang party felt in Southern China and the Yangtze region the Treaty Powers were already divided into various groups and there was no possibility of united action amongst them to keep China under subjection. Among the European Powers, Austria and Germany had given up the unequal treaties, as the result of the World War. Russia gave up the unequal treaties to secure Chinese recognition and friendship. Japan was willing to support China in her efforts to end the unequal treaties, with the hope of securing Sino-Japanese co-operation in the Far East, for her own security and to promote the cause of Asian Independence. America could not advocate a policy which would seem to be less generous towards Chinese

aspirations than those advocated by Japan. France seeing her international situation delicate and complex in Europe particularly in the Mediterranean regions chose the path of moderation and conciliation towards China and co-operation with Japan. Of all the



General Chang Kai-shek

Russia gave enthusiastic support to the anti-British programme of the Chinese nationalists. One hundred and fifty years ago the then existing Anglo-French rivalry and the international situation in Europe aided the cause of American Independence and today Anglo-Russian hostility, Anglo-American distrust of Japan and the general condition of world politics is an asset to the cause

so called Treaty Powers. Britain alone took a definite and determined stand against the cause of the Chinese nationalists. The Chinese nationalists with great vigor pursued the policy of agitation against Great Britain as they did a few years ago against Japan. The British authorities tried to overawe the Chinese nationalists by massacres and perpetrated several massacres of the type of the Amritsar massacre—the massacres at Shanghai, Shamen and Wanshen. This roused the Chinese nation to a man and crystallized the anti-British sentiment in China for all the wrongs done since the days of the Opium War to the present time. It is natural that

of Chinese freedom Furthermore, the spirit of Chinese nationalism is not a shallow one it has been ripened by the struggle of the last century, for at least eighty years. It is needless to say that inspite of all obstacles Chinese nationalism is marching triumphantly to victory

III

The Chinese Revolution is not merely political on the contrary like all great revolutions it embraces the whole life of the Chinese people There is the literary revolution going on in China so that the Chinese masses may be quickly educated There is the social revolution for the emancipation of the women of China



Foreign Minister Eugen Chen

and for inculcating new ideals of society The Student Movement and Labor Movement are manifestations of new China's militant spirit. There is the Religious Revolution which in some places has taken the turn of anti-Christian agitation Many Chinese nationalists are placing new interpretations on the teachings of Confucius which attach great importance to civic righteousness Among the young nationalists worshipping the spirit of Sun Yat Sen is taking the place of ancestor worship Mr S Yui Assistant Professor of Political Science in Tsing Hua University, Peking has stated the present situation in China in an admirable way —

The period in China today is a period of fighting for emancipation The Chinese revolution which began in 1911 is a fight for emancipation from despotic rule. This fight will continue till the Republic is firmly established

The Chinese renaissance movement which began in 1917 is a fight for emancipation from illiteracy and for freedom of thought This fight will continue till illiteracy vanishes

But the most important fight today is the fight for emancipation from the unequal treaties which have bound China hand and foot for over

eighty years And this fight will continue till the Powers realize the gross international injustice they have done to China, and give China her legitimate place in the family of nations

What China aspires after today is not any concession from any foreign Powers but merely restoration of her lost independence—no more than that, and no less than that.

The spirit of political revolution in China has been well expressed by the 'Christian General' Feng, who placarded the barracks of his soldiers with the slogan, *The People Subjected To Foreign Imperialism Are No Better Than Homeless Dogs* The Chinese people do not any longer submit to the condition of being "homeless dogs", and the spirit of revolution has so deepened that even a rickshawman in the street cannot be illtreated by a foreigner with impunity, as used to be the case before.

China wants to be free and independent and the Chinese demands from the Treaty Powers are very lucidly set forth by an American student of oriental politics in the following way

Stripped of non essential claims put forward for bargaining purposes so deeply rooted in all international diplomacy China lays claim to just three reformation in the policy of the powers on her soil These three demands are (1) rectification of the situation in Shanghai (2) tariff autonomy (3) abolition of foreign extra territorial privileges so far as they interfere with the fundamental principle of public law recognized by all modern civilized States that every sovereign body has the exclusive right to exercise political jurisdiction within its own territories"

It is apparent that these demands are stoutly opposed by the British Foreign Office as well as the State Department of the United States of America which are staunch supporters of the Treaty of Lausanne by which Turkey has made the ideals of her National Pact effective by the complete abolition of capitulations The following passage of the Turkish National Pact expresses the demand of the Chinese people and it may be regarded as the demand of the peoples of Asia, struggling for their emancipation —

It is a fundamental condition of our life and continued existence that we like every country should enjoy complete independence and liberty in the matter of assuring the means of our development in order that our national and economic development should be rendered possible and that it should be possible to conduct affairs in the form of a more up-to-date regular administration for this reason we are

opposed to restrictions inimical to our development in political, judicial, financial and other matters."

After the Chinese nationalist forces had captured Shanghai, General Chiang Kai Shek was interviewed by the representatives of American newspapers. On that occasion this Chinese patriot declared —

Government of all parts of China by the Chinese is my creed. The present revolution will not end until extra-territorial rights and concessions and unequal treaties have all been abolished. Our attitude toward America is friendly, but we consider America an imperialist, because she has not given the Philippines freedom. The Powers which are willing to abrogate all former treaties and return their concessions and offer recognition to China on the basis of equal treaties will show a friendly spirit and be recognized by China. The new Government will not interfere in the activities of missionaries in China. We have no quarrel with Christianity."

It is the fashion among certain people to class the Chinese nationalists as "Reds", who are inspired by the Russian Bolsheviks and

whose creed is communism or abolition of private property. It is well to remember that in 1911, when Dr. Sun and his followers succeeded in overthrowing the Manchu dynasty and established the Chinese republic, there was no Russian Communistic Government. The majority of the Chinese nationalists, who are following the teachings of the late Dr. Sun Yat Sen, are not communists, on the contrary, they are nationalistic.

The English translation of Kuo-min tang's goes a long way towards explaining the spirit of the Chinese nationalist movement. In Chinese kuo' means country, min' people and tang or tong' association. 'Kuo min tang' means 'association to bring the country into the hands of her people'. It has three basic principles: 1. People's Nationalism

The freeing of China from foreigners who have tied up the country by treaties dictated at the cannon point. 2. People's Sovereignty. Development of education and political democracy. 3. People's Livelihood. Better opportunities for Chinese businessmen, better conditions for Chinese labor."

(To be concluded)

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

PLANT AUTOGRAPHS AND THEIR REVELATIONS. By Sir J. C. Bose F.R.S. Longmans Green and Co., Ltd. London. 7s. 6d. net.

This book is a popular and connected summary of the researches in the physiology of plants which the author has pursued for a quarter of a century written for the general reader with as few technicalities as the subject admits. The line of research adopted was the application to plants of the methods which had been successfully employed in the investigation of muscle and nerve in the animal. The point of the title is that the data on which the author bases his conclusions are the results of experiments in which by means of highly sensitive automatically recording apparatus devised by himself the course of its normal activities and its response to change of conditions or to stimulation were inscribed by the plant on sheets of paper or glass plates without the observer's intervention.

When pursuing investigations on the border region of physics and physiology, the author tells us in the preface he was amazed to find boundary lines vanishing and points of contact emerging between the realms of the Living and the Non living. He found metals responding to stimuli they are subject to fatigue, stimulated, by certain drugs and killed by poisons."

Between inorganic matter at one extreme and animal life at the other there is spread out the vast expanse of the silent life of plants. The difficulty that thwarts the investigator at every step arises from the fact that the interplay of life action is taking place within the dark profundities of the tree which our eyes cannot penetrate. In order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life the life-atom and record its throbbing pulsation. When microscopic vision fails we have still to explore the realm of the invisible."

Thus the author has been able to do by means of highly sensitive automatically recording apparatus invented by himself. In the book under notice

he has taken his readers with him step by step as the wonders of plant life became gradually revealed to him through artificial organs of great sensitiveness by which alone the realm of the invisible could be explored. The barriers which seemed to separate kindred phenomena are found to have vanished, the plant and the animal appearing as a multiform unity in a single ocean of being. In this vision of truth, says the author, the final mystery of things will by no means be lessened but greatly deepened. It is not less of a miracle that man, circumscribed on all sides by the imperfections of his senses, should yet build himself a raft of thought to make daring adventures in uncharted seas. And in his voyage of discovery he catches an occasional glimpse of the ineffable wonder that had been hidden from his view. That vision crushes out of him all self-sufficiency, all that kept him unconscious of the great pulse that beats through the universe."

This volume is the outcome of the author's wish to share with his readers the joy that fills his life. Even those who do not know much of science will be able to understand it and be the author's partner in joy. But it is not merely joy that the reader will derive from its perusal. He will also feel inspired in reading the following concluding paragraphs of the book.

From the plant to the animal, then we follow the long stairway of the ascent of Life. In the high spiritual triumph of the martyr the ecstasy of the saint, we see the higher and higher expression of that evolutionary process by which Life rises above and beyond all the circumstances of the environment and fortifies itself to control them.

The thrill in matter the throb of life, the pulse of growth the impulse coursing through the nerve and the resulting sensations how diverse are these and yet so unified! How strange it is that the tremor of excitation in nervous matter should not merely be transmitted but transmuted and reflected like an image on a mirror into a different plane of life in sensation and in affection, in thought and in emotion. Of these which is the more real the material body or the image which is independent of it? Which of these is undecaying and which beyond the reach of death?

Many a nation has risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynasties that wielded the temporal power. There is however another element which finds its incarnation in matter yet transcends its transmutation and apparent destruction that is the burning flame born of thought which has been handed down through fleeting generations.

Not in matter but in thought, not in possessions nor even in attainments, but in ideals, is to be found the seed of immortality. R C

THE PROBLEM OF COMBATING TUBERCULOSIS IN INDIA
By A C Uhal, M.B.

This is a reprint of an informative article which originally appeared in the Calcutta Medical Journal for November and December, 1926. The author has discussed the subject from the following points of view—

- (a) The incidence of the disease in India.
- (b) Its clinical types
- (c) The mechanism of infection in man

(d) Influence of diet and socio-economic factors on the incidence of the disease.

(e) Its prevention and control

The pamphlet contains much useful matter regarding the various aspects of the disease which will be read with interest and profit, both by medical men and the lay public. The chapter on the prevention and control of the disease contains many valuable and practical suggestions, the adoption of which would not only contribute to the amelioration of the condition of those who are already victims of the disease but would effectually check its further spread. In the opinion of the learned author a great deal could be done by (1) raising the general *calidity*, and *standard of living* and (2) by preventing the 'open' bacillised people to come in contact with healthy or susceptible persons. We endorse the views of the author in this matter and we join with him in his earnest appeal to 'research scholars, the medical profession, the public, the State, the employers and the employed' for a combined effort to organise necessary measures for combating the disease.

HAND BOOK OF GYNÆCOLOGY By S K. Gupta, M.B.

The author has tried to condense, within the small limit of 114 pages, practically the whole subject of Gynaecology general and operative, dealing with female diseases, constitutional and local their etiology diagnosis, pathology, prognosis and treatment, as also the methods of examination of the patient and the preparation for surgical operations. The book is intended for use by students of medical schools. Unfortunately, it is too over crowded and this has greatly impaired its usefulness. We regret we cannot encourage the use of such books by students, as they fail to give any intelligent understanding of the subject matter, but serve only as *cram books* for passing examinations.

THE INDIAN MATERIA MEDICA By K. M. Nadlani. Published in Bombay 1927

The author has taken great care and pains in placing before the medical profession a vast collection of ancient and modern knowledge and experiences of the medicinal use of Indian indigenous drugs belonging to the vegetable mineral and animal kingdoms. Nearly thirty six years ago Dymock, Warden and Hooper published their classical book entitled the *Pharmacographia Indica* in three volumes in which very detailed information in respect of the medicinal plants of India was given and this work has rightly been considered as the standard book on the subject. It is time that a revised edition of this valuable book (Publishers—Messrs Thacker Spink & Co) should be brought out. The author has freely consulted this book in compiling his *Indian Materia Medica* and following the foot steps of the great pioneer workers in the field of indigenous drugs has furnished a detailed account of 1033 medicinal plants in their various aspects (*Indian Medicinal Plants*) by Major B D Basu and Lieut. Col. Kirtkar should be mentioned in this connection. *Ed M R.* He has also dealt in his book with the chemical composition and medicinal properties of 54 mineral drugs and of 51 substances belonging to the animal kingdom, used in the indigenous Systems of Medicine. A number of specific medi-

cinal preparations of the *Ayurvedic* and *Unani* systems of medicine has been described in the book and the method of their preparation in detail has also been given.

Some of the appendices given at the end of the book, such as those on Indian substitutes for foreign drugs, "percentage composition of and calories in food," "vitamines in food," "natural orders," etc. will be found useful. The appendix on the "percentage composition of foods" could have been improved by introducing separate figures for "fats" and "carbohydrates" in the table. The drugs have been treated in the book alphabetically and this will prove very convenient for ready reference. The book ends with an exhaustive index arranged alphabetically.

One of the objects of the author in publishing this useful volume of Indian *Materia Medica* is to encourage the use of indigenous medicines among medical practitioners trained in the traditions and methods of the Western System of Medicine. There is no doubt that this important subject has hitherto been very much neglected by Indian medical practitioners. Whatever progress has been made in this direction is mainly due to the action of the Government and the interest taken in and the work done by a few enthusiasts belonging to the Imperial and Provincial Medical Services. The signs of the time seem to be more promising. Pharmacological experiments on Indian drugs are now being carried on in well equipped laboratories, both by Indians and by Europeans on scientific lines under State patronage and helped by private benefactions as well and some of the medical graduates of the different Universities of India are showing an increased leaning towards the study of the ancient Hindu System of Medicine. The State and the Legislature are taking some interest in the matter and medical schools and hospitals are being started in the principal towns of India for the study of *Ayurveda* on scientific basis.

There is an economic aspect of the question which the author has not lost sight of. The substitution of many imported foreign drugs by indigenous medicines of equal potency would contribute to a large saving of public money. It would further enable the poor people of India to get medical relief at a much smaller cost. The author is one of the many who believe, rightly or wrongly, that drugs grown locally act more potently on the children of the soil than those imported from other countries.

There is one matter which requires comment. In a book of this kind published in 1927 one would have expected to find record of results of up-to-date experiments in respect of some of the more important indigenous drugs, such as *Eberhavia diffusa*, *Terminalia Arjuna*, *Holarrhena Antidysenterica*, *Cyphandra Indica*, *Sidaugu*, *Nerium Odorum*, *Cerbera Thebetic*, &c. &c., but we regret to say that we miss them in the book.

We have no hesitation to say that the book will prove to be a useful companion to practitioners of Medicine.

C. L. BOSE.

THE CONSOLIDATION OF THE CHRISTIAN POWER IN INDIA. By Major B. D. Basu, I.M.S. F.R.S. Published by R. Chatterjee Calcutta, 1927. Price Rs. 15.

With the Sepoy Mutiny, a new chapter opens in Indian history. It saw the abolition of the

rule of the old East India Company in India and the assumption of the sovereign power of India by the Queen Victoria. A large number of problems presented themselves before the Queen and her advisers for immediate solution. One of the most pressing problems was whether the old policy of annexation of Lord Dalhousie would be followed or not. Major B. D. Basu, I.M.S. (Retd.) in his new brochure, *The Consolidation of the Christian Power in India*, discusses this and other post-mutiny problems affecting India in a new light. He tries to analyse the motives which influenced the British authorities to give up the "policy of annexing the Native States governed by 'heathen' princes." He quotes liberally from the British authors whose authority is beyond any shade of doubt, and shows the real motive in giving up the favourite policy of Lord Dalhousie, which was largely responsible for the outbreak of the Sepoy revolt. It was due to Mr John Sullivan and Mr John Dickinson, Jr. of the India Reform Society that the mischievous nature of the policy of annexation was exposed in England. Their writings and speeches from which Major Basu makes ample quotations, showed that the policy was neither ethically just, nor politically expedient nor financially sound. As to the effect of the annexation policy, Mr John Sullivan wrote "The little court disappears, trade languishes, the capital decays, the people are impoverished, the Englishman flourishes and acts like a sponge drawing up riches from the banks of the Ganges and squeezing them down upon the banks of the Thames." But the expenses which this policy entailed were more than the addition to the revenue of the Company. It was stated "that whilst we have not trebled our revenues, we have increased our debt more than sixfold and we are at this moment adding to that debt in order to make good deficiencies of income." Thus, Major Basu shows conclusively that it was not from any motive of philanthropy, altruism or justice that the policy of the annexation of the Native States was given up, and the Doctrine of Lapse was knocked on the head.

After the Sepoy Mutiny, the cry of the Christianisation of India was raised by many zealous Christians in India. They began to maintain that the Christian power in India would not be consolidated and the occurrence of mutinies in future would not be prevented unless and until India was converted to their faith. One Mr William Edwardes openly declared "Our best safeguard is in the evangelization of the country."

Another zealous Christian Sir Herbert Edwardes of the Multan campaign fame carried on an agitation for "the elimination of all un-Christian principles from the Government of British India." According to him one of the un-Christian elements in the Government of India, was the exclusion of the Bible and Christian teaching from the Government schools and colleges. Sir Herbert Edwardes proposed that the Bible should be taught in the Government schools in India. This view was shared at that time by almost all the high Christian officers in the Punjab, including Sir John Lawrence the Chief Commissioner of the Punjab (who afterwards became Lord Lawrence, Viceroy of India).

Another problem of the Indian Government was the development of the resources of India. To

our rulers it meant nothing less than affording all possible encouragement to the employment of British capital skill and enterprise in the development of the material resources of India. This is what Major Basu calls the exploitation of India by England which helped greatly to consolidate her power in India. Major Basu shows how this exploitation of India by England is carried out by (a) the Construction of Railways (b) Cultivation of cotton (c) Concessions to British capitalists to float companies in India to work her resources (d) Larger employment of Englishmen in India and (e) Denying self government to India.

The Indian army was another problem with our rulers. After the Indian Mutiny the Christian rulers of India were not in a mood to keep the Artillery in the hands of the Sepoys. Therefore, a Royal Commission was appointed, which resulted in greater degradation and humiliation of the Sepoys. Thus post mutiny reconstruction deprived Indians of the right of serving in the Artillery. Major Basu observes. The re-organisation of the Indian Army not only increased the amount of the tribute of India to England but it emasculated the people made Indian Sepoys inefficient and unfit for leadership.

In the chapter entitled 'Overawing and striking terror into the Punjabis' Major Basu describes the cold blooded judicial murders by such highly professing Christians as Sir John Lawrence and Sir Robert Montgomery. We also read of Mr. Frederick Cooper 'who in the face of God and man dare to boast of the butchery or death by suffocation of nearly 500 of their fellow creatures'.

In this new book *The Consolidation of the Christian Power in India* Major B. D. Basu continues the story which he began in his monumental work *The Rise of the Christian Power in India*. It is a well written and thought provoking sequel to the latter book. He shows how the first five royal Viceroy's namely Canning, Elgin, Lawrence, Mayo and Northbrook tried to consolidate the Christian Power in India. Those who have read his *Rise of the Christian Power in India* should not also miss this interesting volume on *The Consolidation of the Christian Power in India*. Major Basu has already acquired a reputation as a great scholar and historian. He is one of the few Indian scholars who are devoting the time and energy to the study of the history and problems of modern India. We congratulate Major Basu on the success of his new treatise.

PHANINDRANATH BOSE

THE RELIGION OF ZARATHUSTRA. By Prof I. J. S. Taraporewalla Ph. D.

We have before us an able and praiseworthy attempt to present the outlines of the Zoroastrian system to those seeking information about that faith. Within the limits set by the author to himself as regards space it was necessary for him to confine himself to the vital doctrines of the faith but the task has been very satisfactorily performed owing to the skill with which the plan of the book has been laid out. On a larger scale a similar work was done by Dr. Hang in his *Essays on the Parsis* and by Dr. Dhalla in his *Zoroastrian Theology* more recently. But the writing of such introductory works is indeed, a

periodical necessity with the growth of linguistic study and historical criticism. It need hardly be said that Dr. Taraporewalla is fully equipped for a guide to the Zoroastrian system, being at once a competent scholar of Avesta and Sanskrit.

Indeed one of the chief merits of the book arises, in our opinion from the author's ability to look at his subject from the angle of Sanskrit as well as that of Avesta studies. Thus the first chapter of the book is one of the best since it gives a synoptic vision of the old Aryan home using Indian as well as Iranian sources of information. There we have quite a calendar of gods and heroes of hoary antiquity whom the ancestors both of Persians and of Indians adored alike. Thus Ahura was worshipped in old India in the forms of Asura and Varuna while the deity of sacred fire was in Persia Hairyosangha and in India Narasimha. At a marriage ceremony in the Vedic days the god Airyaman was invoked and the same divinity is still invoked by the Parsis on the same occasion. We would recommend to the author the further prosecution of this Synoptic work.

We might draw the attention of the reader to the very good chapter on Good and Evil. Here the various phases and aspects of Dualism are dealt with and of course such a solution of the problem of evil will always have great attractions for a considerable proportion of readers. The subject is made interesting by Dr. Taraporewalla who has thrown light on it from Hindu philosophy. The two spirits of the Gathas have been compared by him to the two-fold powers (Spirit and Matter) as postulated by the Yoga Philosophy of India. Such comparisons limited in scope admitted by though very useful in clearing ideas are far more useful and illuminating than that wholesale introduction of foreign doctrines into the Zoroastrian system which has been the practice of some otherwise competent Parsi scholars with a great zeal for Theosophy. Here we must praise the procedure adopted by our author which is scientific in nature and moderate in spirit. Our duty as scholars is to produce an exposition of the system of the Prophet of Persia and not to make wholesale additions to it after the eclectic fashion. In a sense of course all religions deliver the same message, but that is only in the very long run and only after abstraction has been made of numerous peculiarities of doctrine which are very interesting in themselves from the point of view of the history of dogma and of human thought.

The chapter on the path of Asha righteousness is an interesting account of the growth of spiritual ideals and their development in old Persia. Since the deep and fundamental importance of this conception of Asha colours the whole teaching of the Zoroastrian system our author has done well in making a special study of the path of Asha. He also illustrates the topic by comparing the eternal law of Asha with that of Rita in the Vedas. In both the branches of the Aryan peoples we find the Asha Rita aspect of God brought into prominence even in the earliest hymns. Both Ahura and Asura Varuna embody the highest ideal of truth and righteousness. The other beings worshipped were regarded as so many varied aspects of the activities of the godhead.

From this point the author is led on to a study

of the angelology of his system. His classification of the angelic hierarchy has much to recommend it. There are angels who are personified divine attributes, a second group represent the ancient Indo-Iranian deities. To these must be added a third class representing the elements and powers of nature. Indeed it must be always difficult to keep the latter two classes mutually apart. To convey the true spirit of angelic worship is no easy task but Dr Taraporewalla has achieved it successfully. Another particularly well written chapter is the one devoted to the life and work of Zoroaster himself.

We have no doubt that another edition of this very useful book will be soon required. When that edition comes out we would venture to make some suggestions to the author for improving the book still further. The chapter on Zoroaster should be enlarged and enriched by select quotations to be incorporated from the Gathas. A chapter should also be added on the later development of Zoroastrian doctrine under the Sassanides for developments of great importance there certainly were as also a great deal of reciprocal influence exerted by Christianity, Zoroastrianism and Buddhism which would when duly brought out, make that chapter a most fascinating one. The author is quite competent to deal with the fresh matter thus suggested to be introduced.

But a reviewer should advisedly confine himself to dealing with the edition in hand in the main, there can be no hesitation in stating that the work of Dr Taraporewalla is one of the best introductions to the study of the religion of Zoroaster.

J C C

A SCHEME OF MASS EDUCATION. By A B Mande M A (Columbia, U S A) Pp 84 Price not known

It is Bulletin No. I of Young men's Indian Association Education Committee

The author has made a special study of the question of mass-literacy in India. In this book he makes some practical suggestions for teaching Reading. This method is commonly known as the sentence method. Dr Huey who made a study of the perception span and of the eye movements was the first psychologist to recommend this method. The Phonetic Method the Word Method, the Look and Say Methods etc., which have come into vogue in the Western countries are mere adaptations of his recommendation which are based on the laboratory findings (p. 47). Instead of following the traditional method of teaching the alphabet first he begins with words which have a natural setting in a sentence. This method is perfectly psychological. But even our trained teachers are afraid of following this method. And the reason is that they have no practical experience in the matter. Mr Mande tried his method in the Central Jail, Nagpur with wonderful results. If we are to popularise the method we must convince the people. If we wish to convince the people, the experiment should be tried extensively by competent teachers.

But who will take the initiative and who will take the responsibility? There must be practical schools.

THE DARVISHES OR ORIENTAL SPIRITUALISM. By John P. Brown. Edited with Introduction and notes

by H. A. Roper with twenty-three illustrations. Published by the Oxford University Press. Pp. XXIV + 496. Price 18s

The object of this volume is to afford information in regard to the Belief and Principles of the Darvishes as well as to describe their various modes of worshipping the creator.

The spiritualism of the Darvishes differs in many respects from Islamism and has its origin in the religious conceptions of India and Greece. So the information that the author has been enabled to collect together will be of much interest to the reader. Much of this is original and having been extracted from Oriental works and from Turkish, Arabic and Persian Manuscripts, may be relied upon as accurate.

It is a valuable publication and is recommended to our readers. There is no other English book on the subject.

FREEDOM, RELIGION AND REALITY. Edited by Mr G. Y. Chitnis and Published by Mr. Y. V. Bhandarkar, Secretary Prarthana Samaj, Bombay Pp. 192. Price not known.

It is a commemoration volume published on the occasion of the Diamond Jubilee of the foundation of the Bombay Prarthana Samaj. It contains twelve essays by competent persons. Here is the list—

(i) Worship and Fellowship by J. Estlin Carpenter. (ii) The Position of the Prarthana Samaj in the Religious World by R. G. Bhandarkar. (iii) Modernism in the Church of England by J. S. Bezzant. (iv) Theism of Ramanaya. Some problems by S. Radha Krishnan. (v) The Faith of the Brahma Samaj by G. Y. Chitnis. (vi) The Islamic Revival by Mohomed Ali. (vii) Judaism by Rebecca Reuben. (viii) Bahai Revelation (Bahai Spiritual Assembly, Bombay). (ix) The Ideals of the Prarthana Samaj by Y. V. Bhandarkar. (x) Buddhism and Modern Thought by K. A. Padhye. (xi) The Philosophy of the Upanishads by the Editor and (xii) Conclusion by V. G. Bhandarkar.

All the essays breathe the spirit of Liberalism and to this book we draw the attention of all who take an interest in Liberal Religious Ideals.

We congratulate the editor on his being able to include in the volume an article on Judaism. A civilization that is directly and indirectly shaping and modifying our ideas is inimical to the interests of Judaism. An oft-read Scripture which contains unjust denunciations of the expounders of that religion and missionary bodies which popularises that Scripture have succeeded in alienating Indian minds from Judaism. This is deplorable. Liberal Judaism is as akin to the Theistic movement of India as any other Theistic Religion and should never be ignored by Indian Theists as they have hitherto done.

They should make a special study of that religion and Montefiore's Outlines of Liberal Judaism (Macmillan) will give an excellent idea of that movement.

MANESH CHANDRA GHOSH

BENGALI

DANDRER KRANDAN By Dr Rudrakamal Mukherjee. The Book Co Ltd Calcutta. Price Rs 1 Sas Second Edition Revised and Enlarged.

The first thing that strikes one about this book is its excellent get-up and the expressive cover design which very ably illustrates the title—*The Cry of the Poor*. The book is a pioneer production in Bengali Sociological Literature and is indispensable to the student of the realistic economics of India. A glance at the chapter-heads will give an idea of the wide field it covers. Thus Comparative Economics, Want vs Luxury, Cottage Industry vs Factories and Social Service form only a few of the many subjects treated by the author. The work embodies the result of much laborious research-work and original observation on the part of the author and is of the utmost value to politicians, scholars and students alike.

H S

KAVYA DEEPA Edited by Narendra Deb Published by Messrs M C Sarkar & Sons Calcutta Price Rs 3 as 8 1927

Messrs. M. C. Sarkar and Sons the enterprising firm of publishers, deserve to be congratulated on bringing out this popular and illustrated book of poems. The book under notice, contains 161 poems from the pen of 73 Bengali poets (dead and living) who, according to the editor, represent the modern age. The book begins with a poem entitled *ভাষা* from the pen of Rabindranath the best poet of the modern age and of all ages' and concludes with a verse under the caption *কবি* *কবিত্ব* *কবি* by Mrs Radharani Datta 'whose

poetic fame (says the editor) even at this stage is widely acknowledged.' We are however, of opinion that the collection is not fully representative and that much improvement could have been effected. For, we did not expect to miss Dwijendranath Tagore, Bhojchandra Majumdar, Narendra Bhattacharjya and other poets from this collection. Some of the illustrations are no doubt excellent, but a good number of them could have been safely omitted. It is also regrettable to find that the book abounds with execrable printing mistakes.

We hope that the publishers will rectify these in the next edition. It is most likely that the book will command wide popularity as a presentation volume because of its excellent get-up.

MANAS KAMAL By Narendranath Basu Gurudasa Chatterjee & Sons Rs 1

Mr Basu, late Editor of *Bansari*, needs no introduction at our hands. The book, under notice, contains eleven refreshing stories written in elegant style. The printing and get-up leave nothing to be desired. We commend this book to the Bengali reading public.

P C S

VISMARAN By Mohutal Majumdar Calcutta Prabasi Press 1333 Ph XIV+131 Rs 2-8

It should not be necessary to preface a notice of this volume of poems by saying that Mr M. L. Majumdar is one of the most important of the younger Bengali poets. His first book which came out five years ago gave him a fair title to be so regarded. His second, now before us, is another

evidence of the justness of the claim. But eminence among younger Bengali poets comes to very little unless one can assign some sort of importance to the group as a whole and in this connection it can hardly be disputed that these poets have not had their share of attention and encouragement. They are too much under the shadow of one great name. That they are indebted to Rabindranath is a colourless, almost mischievous commonplace. The rich world conquered by Rabindranath will be the heritage of every poet coming after him, to-morrow or in the distant future. Is there any reason why a writer, with all these gains in language, metre and inspiration before him, should wastefully throw them away even if it were possible for him to do so and start all afresh? The question which matters is whether he is going to treat Rabindranath as a starting point or as a culmination. There is no denying that a good deal of Bengali poetry of to-day does read like an echo of Rabindranath varying, if at all, in its degree of faithfulness. But if there are those to whom Poetry is a mere pretty convention for the expression of æsthetic vapourings and Rabindranath's mellifluous verse, the prettiest ready-made pattern for them all, there are also others who do not feel in a chorus and write to a prescription who would not play the sedulous ape in thought or phrase to anyone, who cannot rest satisfied with anything less than a fresh expression of fresh thoughts in words which are in vital relation with the stuff of their imagination. Among these, through whom we might hope, indeed expect, lies the future of Bengali poetry, Mr Majumdar has assuredly his place.

In his first collection of verse, the peculiar stamp of Mr Majumdar's poetic individuality was shown in his choice of certain historical themes which were not strictly speaking historical in treatment. The situation, the character the story is well known—Nurjehan looking back upon the Romance of her life from the vantage point of its tragic close, the last vigil of Nadirshah and his death at the hands of the assassin, these are familiar tales—but they are there not for their own sake but for the sake of the value which they have as a symbol of the poet's emotional out-look. Under all the reticence and artistic disinterestedness which seems to cover all personal sensibility, behind the objectivity and the chiselled silences of the technique we can yet guess the unspoken meditation the hidden cross currents of the poet's moods. In the present book Mr Majumdar goes a step further and takes us into his confidence. He speaks in his own person and admits us into his intimate world.

Two long pieces however, furnish the link in the transition. One is Nurjehan and Jehangir and the other 'Death and Nachiketas.' Being a poet Mr Majumdar has possibly nothing but contempt for the scruples of the specialist for after dealing with 'Yama and Nachiketas', he does not hesitate to skip Millennia and launch us in the midst of a palace intrigue in the time of the Great Mogul. But he has done the exact thing that will disarm critics. He has succeeded. 'Death and Nachiketas' is a reflective poem dwelling in words of mournful grandeur on the baffling mystery of death while the other is a fine dramatic piece in which the psychological possibilities of the situation and the characters are quite successfully

exploited. This volume contains only twenty-five poems. But they are enough to furnish additional proof of Mr Majumdar's versatility. It is enough to cite half a dozen titles—An Epicure of Touch, To Schopenhauer, Kalapahar the iconoclast, Dead Love, Dusk out of Season, Moaning of Doves—to give an idea of the range of his inspiration.

There are people who would consider versatility hardly a merit. It might mean no more than lack of character. Certainly this reproach cannot be levelled at Mr. Majumdar, for behind the diversity of topic and treatment, we feel the author's possession of a secret store—an *arrière-boutique* as Montaigne would put it—a doctrine and a view of life of which he gives us many glimpses. His world is lighted in a dim crepuscular light.

তোষাঘের তরে রয়েছে সমুখে
যার অরশোহর,
আদি তিমিরের কোঁচ-পশিখ
অরকার গাধি ঘর।

He has his yearning for the sun, for clear-cut forms and brilliant colours.

বেরণ বেহারি আদি রৌদ্রকৌশলোপরে
হুকাবিহ স্বপনের পান,
সর্বস্বেরে সকাগিরি আদিহি বাজারতরে
বিবাতার অশ্রাস মহান।

But it is no longer possible for him to believe in the actuality of this sunlit world. A dusk out of season has descended upon his vision.

প্রাণতরু সেই গানে বেয়েছে হিলে হাওয়া,
আদি এ বিবাত্ত বহায়া—
নেয়েছে অকাল সন্ধ্যা, হুগা সুপান চোখ,
হুগা নাই ভাষা না সুদার।
আবার প্রাণের কুলে উবাহাছে সন্ধ্যা ভাষা
বহায়েছে রবি অস্তবান
আলোকবিহীন বিবাহইয়াছে রূপহার
হুগি সবি শব্দন সন্ধান।

Mr Majumdar's poetry is the flower. I shall not say of evil but of a profound disquiet and disenchantment. Ordinary people will perhaps miss in him beauties of the orthodox and accepted kind—smiling fields of flower and fruit, mild blisses and trials of domesticity and all the little emptinesses of love. Pessimism is a recently learnt emotion and Mr Majumdar is decidedly more modern than the poet of complacency. As Mr. Hardy once said, "The new vale of Tempe may be a gaunt waste in Shufu. Human souls may find themselves in closer and closer harmony with external things wearing a somberness distasteful to our race when it was young. The time seems near, if it has not actually arrived, when the chastened sublimity of a moor, a sea or a mountain will be all of nature that is in keeping with the moods of the more thinking among mankind." Our poetry will also respond to our altered outlook upon life and nature.

বকনো বেরনার গুজল হরিত-প্রাণল।
হুগে উদান ককু পুদিবায় পত-পাখাল।
হলে বলে অস্বীকারে আদরকা করে কৌবল
নিহত সজীবনোপ বাজিতছে কালের বিদাল।

হতে হুটি হতে লহ—কৌবলগুণ নরপাখাল।—
সহস্র সুভার পরে কৌবলের উড়িছে নিশাল,
সুভার নাহিক শেষ, হুগবনর কৌবলের নাহি অবদান।

But this disappointing earth, this broken many-hued toy, is for the poet the only thing which counts. The more it deceives him, the more he clings to it.

যে বদ্র-বদ্র তুমি করিবার চাপ বদ্রবর।
তারি বাহা-বুত আদি, বেহে ঘোর আকর্ষ পিপাস।
সুভার বোহন যবে কৌবলের প্রতিটি বহর
কপিছে আবার কাগে সহস্রক বিবতির ভাষ।

All this might easily lead to the belief that Mr. Majumdar is a philosopher. We must hasten to emphasise that he is only a poet. He is not going to systematise his sensations into an intellectual understanding of life. He does not 'criticise' life. He merely discerns an emotional quality in it.

The distinction of Mr Majumdar's poetic inspiration is well matched by the distinction of his poetic technique. There is between *his inspiration and the form in which he has embodied it* an essential unity, that is to say his forms are all justified by his inspiration. He is not so overwhelmed by his emotions as to lose sight of the technical side of his business. Perhaps his also is the ideal of Mr T S Eliot's "one is prepared for art when one has ceased to be interested in one's own emotions and, experiences except as material." Mr Majumdar has not reached this exacting and rather inhuman standard of detachment but between his attitude and that of the amateur there is all the difference which exists between a man who regards poetry as a craft and one who regards it as a pose. But in his preoccupation with technique Mr Majumdar does not make the mistake so common with certain Bengali poets of to-day that harmoniously combined sounds, producing on our nervous centres a purely sonorous effect is enough to make poetry. Yet he recognises that words with certain associations arranged in patterns can make poetry independently of definite logical concept. I will quote just one example of his symbolism. A dove is moaning in some tree in a listless noon.

যুগু-যুগু-হু।—
দোড়া-বাড়ী আদিনাতে,
নিউলি করা বহর শ্রাত,
দোনার গলের হুগা কে বের? সেই কথা কি যুগু বলে?
হুগা পড়া বামশ্রাত
ভাষা হাতের আদিনাতে
চালের আলোর দ্বারা হাদি—যুগু শুভার—কিসের হলে?
অশনপথ বাবার বেয়াহ
বহুর হুগার আদুগা হুগার—
কেনন শুভ-সি হুগে বিয়ে সাজার তারে এঁয়ের হলে।

It is an evocation not less beautiful in its way than the picture of Ruth standing in tears amid the alien corn.

Finally it would be ungracious to pass over the contribution of the publisher to our pleasure. Enough has been said to give an idea of the quality of Mr Majumdar's poetry. It is not less welcome for being given to us in a distinctive

form. So rarely does one come across a Bengali book which will not offend good-taste in some way or other that the discreet beauty of this volume will come as a very agreeable surprise to all lovers of the art of the book. The publishers deserve our gratitude for striking a note of revolt against the drabness of commercial book production.

N

HINDI

VIDYAPATI KI PADAVALI. Compiled by Mr. Ramkrishna Sarma Benipuri. Published by the Hindi Pustak Bhandar Laheria Serai. Pp XIV+327.

263 *padas* of Vidyapati are published in this edition with short notes on difficult words. The aim of the compiler seems to be to furnish a handy collection of the best songs of the poet. The introduction deals with the poet and his work in a general way. As regards the pictures they are disappointingly devoid of any art and one is a mere copy from a European model. The editor has to be thanked for preserving the original dialect of the *padas*.

MATIRAM GRANTHAVALI. Edited by Mr. Krishna Vihari Mishra. B.A. LL.B. Published by the Ganga-Pustakmala Office Lucknow. Pp CCLXIII and 244. 1926.

Matiram Tripathi is a well known Hindi poet of the *brayabhasha* dialect. He belonged to a family which has given the poets Bhushan and Chintamani. He lived at the court of Bundi during the reign of the son of the celebrated Chhatrasal. Three works of the poet are edited with occasional notes and they are based on several MSS and printed copies. The long introduction has dilated on all possible issues in connection with the poet and his poetry. The editor is not blind to the defects of the poet who though he excelled in the craft according to the *Rasa* *sastras* lacked in emotion which is the mainspring of all true poetry. This edition is sure to become a standard work for reference.

MAHAKAVI AKBAR OUR UNKA URDU KAVYA. By Munao Singh Karanika. B.A. Published by Jnanprakash Mandir Machhra Meerut. 2nd edition. Pp 177.

This second edition of the selected poems of the celebrated Urdu poet is a testimony to his popularity. His muse was not confined to the rose-garden of convention but he breathed a new life into modern Urdu poetry. Thus he created light verses on various topics of modern life politics not excepted. He touched on various chords—love humour religion topical events and even Gandhism and non-co-operation. The introduction is useful and shows the poet both as a man and an artist.

RAHIM KAVITAVALI. Edited by Mr. Surendranath Tiwari. Published by the Nawal Kishore Press Lucknow. Pp XLIII+98. 1926.

Every schoolboy in India knows the name of Abdul Rahim Khan Khan khana, the great soldier at the court of Akbar. But few of us ever suspect that he was a great poet too. The editor of the present collection was drawn towards the *dohas* of

this soldier poet even at his school going age. And the result is this compilation for which we cannot thank him too much. Rahim is nothing if he is not charming and elegant. He poured his heart into his work and he is equally felicitous in his delineation of love and life. We are struck by his catholicity of spirit, because in Hindi and Sanskrit verses he pays homage to several Hindu gods and goddesses. He was also a patron of poetry. His life and works are described in the introduction. There is a reproduction of his portrait.

DEHATI DUNIYA. By Mr. Shripavan Sahai. Published by the Hindi Pustak Bhandar Laheria Serai. Pp 226. 1926.

Scenes of country life in Bihar have been most charmingly depicted in this work. The author has been well advised in using the popular dialect, which has a peculiar flavour and directness and is also refreshing when contrasted with the much Sanskritised modern Hindi prose. As their dialect, no less do the elemental life affairs of the country folks interest us by their foolishness and knavery as well as their honesty and simplicity. We congratulate the author on his success and hope he will give us more of such bright stories. We like to draw his attention to the necessity of collecting the folk-lore in the very words in which they are delivered.

BIHAR KA SAHITYA—PART I. Published by the Hindi Pustak Bhandar Laheria Serai, 1926. Pp 279.

In this work are collected the presidential addresses of the first five sessions of the Bihar Provincial Hindi Literary Conference, together with those of the Chairmen of the Reception Committees. This is surely a useful publication inasmuch as it focuses our attention on the literary history of Bihar.

RAMES BASU

TELGU

MUHAMMAD. By Puripanda Appalaswamy. Published by V. V. Ramaswamy Sastrulu & Sons Madras. Pp 44. 1926.

An interesting and well written essay on the life of Muhammad. It would have been more useful at the present time if the tenets of the Muslim creed had been lucidly explained and it had been shown how traces of these can be found in Christianity and other religions. The variations of doctrine in the Koran are not referred to. The life of the great prophet is however vividly described.

B RAMCHANDRA RAO

GUJARATI

We beg to acknowledge receipt of a copy of the 11th Annual Report of the Mahavir Jain Vidyalya of Bombay. We do not review Reports.

We have received several copies of SARAL BHAGVAD GITA from Kanji Kalidas Joshi. They are translations of the Sanskrit text into Gujarati Marathi and Hindi and illustrated. The renderings

are well done and they are sure to be very much appreciated by the reading public

RAMAYANA By *Sister Chhotalal Chandra* *Shastri* printed and published by the Society for Encouragement of Cheap Literature Ahmedabad Cloth bound, Pp 1121 Second edition Price Rs 6 0 0 With 40 colored illustrations (1926)

This is a translation of Tulasidas's Ramayana in Hindi. Looking to its get up and contents it is marvellously cheap for six rupees. Its introductions are many and comprise a wealth of interesting details on the life of Tulasidas and on various other matters connected with the great epic. Every Gujarati Hindu, and other Gujaris too should read this work

SARALA GITA GOVIND By *Natunrat P. Shah, Esq* Printed at the Anand Bandhu Printing Press, Surat Cloth bound, Pp 120 Price Re 112 0 (1927)

Jayadev's Gita Govind is a literary gem in Sanskrit. It is not possible to translate its beauty into vernaculars which lack the wealth and flexibility of Sanskrit vocabulary. An existing translation by Rao Bahadur Keshab Lal H. Dhruva into

Gujarati because of the scholarly attainments of the translator tries to go as near the original as possible. The present translation has however, aimed more at easiness of style than at scholarship and it may be that those who scorn the trouble involved in perusing a scholarly work may find solace in perusing an easier work disregarding its other faults and short comings. The work however needs encouragement

SHASHIKALA AND CHAURPANCHASHIKA By *Nagardas J. Patel* Printed at the Suryaprakash Printing Press Ahmedabad Cloth bound, (with pictures) Pp 100 Price Rs 2 (1926)

The romantic story of how a teacher fell in love with his pupil a princess and was ordered to be executed by her father on discovery of it and how he was reprieved on singing fifty stanzas one as he mounted each of the fifty steps leading to the execution platform reciting his undying love for her is versified by Kavi Bilhan it has been translated into English in his inimitable way by Sir Edwin Arnold and Mr. Patel has attempted re-telling it in Gujarati verse. He has in doing so supplied a want

K. M. J.

CURRENCY AND PRICES IN INDIA*

By PROFESSOR J. C. SINHA D. Sc

THE post war literature on currency is a voluminous one. Even in India many books on the subject have been issued in recent years. Unfortunately most of them cover the same ground. Questions of currency history and theory which have been authoritatively dealt with are often introduced merely to increase the bulk of some books. The present volume also is not entirely free from this defect.

The book is divided into three sections. Part I contains a historical survey of Indian currency from 1806 to 1930. This subject has been dealt with by many writers but our authors have described more fully than any other the gold movement in India during the third quarter of the last century and how it was suddenly shelved in 1874.

We find also in this part an interesting account of the Report of the Mansfield Commission. The reasons which led the authorities to sit tight over this report and take no action is according to our authors one of the unexplained mysteries of the history of Indian currency (p. 3). Though no official explanation has been given the chief obstacle to the acceptance of the Report appears to have been the almost continuous fall in the value of silver which began from the year 1867. Incidentally the authors tell us that this was the first currency commission appointed by the

Government of India. As a matter of fact however a currency committee was appointed as early as 1787 by the government of Cornwallis which took oral and written evidence in India as described in a paper read at the eighth meeting of the Indian Historical Records Commission at Lahore in 1929.

Part II of the book is devoted to a study of Indian prices. Here the authors are mainly on new ground. The section opens with a study of index numbers. India Office Memorandum of 1880-87 and subsequent index numbers of Indian prices are briefly examined. But there is an important omission. The authors have not mentioned the recent index numbers published in the Bombay Labour Gazette and in the Indian Trade Journal Calcutta. It is true that these relate to prices in Bombay and Calcutta and do not give a very accurate idea of the general price level throughout the country. But it should be remembered that Calcutta index numbers are regularly quoted in the monthly bulletin of the League of Nations for representing price-changes in India.

The study of price levels is followed by the study of prices of individual commodities like rice, wheat, sugar, tea, cotton, jute, coal and oilseeds. The authors arrive at certain conclusions, which are open to criticism.

The price-history of sugar, they tell us, is one of the most illuminating illustrations of what a policy of determined protection can achieve (p. 16). The authors gravely tell us that the difference between the cost of production here

* *Currency and Prices in India* by J. C. Sinha and S. K. Muramatz. W. B. Taraporevala Sons & Co. Bombay 1937 pp. xvi + 540 (10 Rs. 10)

and that abroad, should be bridged by an adequate protective duty, (this difference amounting according to them, to the paltry figure of 76% in 1913) although the theory of equalising costs has been discarded even in America, where it was first proclaimed as the true principle of protection. The reason assigned is equally curious,—the infancy of the industry!

Nor can one support the authors' contention that the Indian coal industry requires protection, which in their opinion deserves to be strengthened a good deal more, if it is to become an active force in stimulating our other industries. When it is remembered that our coal production exceeds our consumption, the case for a prohibitive import duty becomes stronger still" (pp 239-240). One fails to see how by a protective import duty on foreign coal the Indian coal industry can be made "an active force in stimulating our industries," for as the Tariff Board has pointed out all measures which tend to raise the cost of fuel are prejudicial to industrial development."

Nor can one accept the authors' view that 'the prices of hides, like those of jute, are determined by its (sic) monopolistic supplies,' (p 228). The Fiscal Commission has pointed out the dangers of such apparently well entrenched monopolies as jute and every year the address of the Chairman of the Indian Jute Mills Association contains some remarks about possible competition. The authors are on still more debatable grounds when they speak of hides. The chief market for Indian hides has always been Central Europe, particularly Germany. Apart from competition with foreign hides in those markets there is now an intense competition with local produce, which has not to bear the cost and risk of deterioration of long voyages and which can be sold very cheaply with the increased consumption of meat. The rapid rise of motor transport has also reduced the demand for boots and therefore for hides and thus the competition is all the keener between Indian and foreign hides.

Part II of the book closes with some general remarks about the difficulties of determining a representative price level for India, an account of the variation in prices between 1881 and 1920, and a discussion on the relation between currency

and national market, such as silver, copper, wheat, cotton have about the same gold price the world over transportation and taxes aside no matter whether the quotations are in dollars, francs, pounds or marks. On the other hand many articles such as aluminium goods pottery and china ware or specialized chemicals and metallurgical products which either do not enter largely into international trade or whose prices are adjusted slowly, show a great divergence of gold prices in the several markets of the world' (*Depreciated Exchange and International Trade*, second edition p 20).

Even in the case of England the same disparity between sheltered and unsheltered prices is noticeable, as pointed out by Keynes and other monetary theorists.

The authors have missed the obvious point that the assumption of special characteristics of the Indian price-level is not necessary to prove the thesis that relative redundancy of currency for short periods was quite likely under the pre-war system. Even the Hilton-Young Commission has observed the automatic working of the exchange standard is thus not adequately provided for in India. Under the Indian system contraction is not and never has been automatic" (*Report* para 16).

Part III of the book deals with the three issues raised by the Hilton-Young Commission, viz., the standard ratio (the authors put it as the unit) and the Reserve Bank.

With regard to the first question, the authors explain why Indian public opinion has been overwhelmingly in favour of gold standard with a gold currency. The introduction of such a system in India means that India should negotiate for her gold requirements directly with the United States or through England' (p 453). The United States do possess large quantities of free gold the withdrawal of a part of this gold to India would create no credit difficulty. But the introduction of gold currency in India would give a heavy blow to the American silver interest and naturally we are welcome neither as creditors of our own gold from England, nor as borrowers of surplus gold from America' (p 454).

standard and avoids the difficulties of gold currency

Our authors approve of the Commission's scheme subject to the criticism that the gold reserve should be located exclusively in India,—an opinion which is held by all Indian publicists. We endorse also the corollary to this proposition that the Currency Authority shall do its work of buying and selling gold only in India. (P 472)

We wish however that the authors had suggested closer buying and selling rates for gold. It is difficult to understand why it is necessary to prescribe the selling rate on the basis of p + 2a in order to preserve the Bombay bullion market although the London bullion market is not affected by the very close buying and selling rates fixed by the Bank of England at £3 17s 9d and £3 17s 10½d per sid oz. a difference of only 16 p c.

One fails to see how this gold bullion standard may be called a standard at all when gold will admittedly vary from its par value by as much as 23 per cent. If a yardstick is sometimes equal to 36 inches and sometimes to 36.8 inches no scientist would accept it as a standard for measurement. Exactly the same argument applies to monetary standards.

It has been suggested that it is a sop to Bombay which is unhappy over the 13d rate. It seems that the powerful Exchange Banks which finance gold imports as well as the wealthy bullion dealers of Western India have been appeased by sacrificing the interest of the country as a whole. At the same time the Reserve Bank's obligation to sell gold in India has been made a mere paper obligation. The Bank will ordinarily be the dearest market for gold in this country. The Commission's claim that its scheme is an absolute gold standard since gold bars are to be given in exchange for notes or silver rupees not for export only but for any purpose (Report, para 60) is therefore unfounded. We suggest that our currency authority should buy and sell gold in India at a reasonable difference, say one per cent. Not until this is done can the new standard be an improvement upon the old one in this respect.

On the ratio question our authors express their opinion in favour of 1s. 4d. rate mainly on the ground that the standard unit of value once fixed must be regarded as sacred and should not be changed. This is certainly a good principle. But it must be borne in mind that during the currency experiment in 1920 the rate had already been changed to 2s gold and the rupee left its old moorings as early as 1917.

As to the sanctity of the 1s 4d ratio: the following remarks of the *Statist* which was by no means a blind supporter of the 1s 6d rate may be quoted. Given the fact that since 1914 the internal purchasing power of each rupee has been reduced by about 30 p c. the claims of equity as far as outstanding contracts entered into before the war are concerned would seem to demand a fixation of the rupee at a parity higher than that which obtained before the War. (The *Statist* Sept 11 1926)

In this connection our authors strangely observe that the question of price adjustment is a mere truism and need not be raised at all (p viii). The position is that the exchange has been determined

by the authorities at 1s 6d since October 1924 and that steps have been taken to maintain this rate by controlling the internal price-level. The fact that these steps have been taken for a fairly long time for more than two years must result in the adjustment of the internal price level with the world price level (p. 513) (italics are ours). This admission cuts the ground on which most of the arguments for 1s 4d rate are based.

We now pass on to the last question discussed in the book—the problem of the Reserve Bank. The authors support the view of the majority of the Currency Commission that a separate Reserve Bank is desirable for India.

Doubts have been raised that the amount of rediscounting to be done in India being small the Reserve Bank will not be a paying concern. Such doubts are wholly unfounded. The sole right of note-issue the free deposit of Government balances and the compulsory deposit from the scheduled banks will give the Reserve Bank sufficient funds which, even if employed at a very low rate of interest will bring a handsome profit.

Our authors rightly oppose the special preference to the shareholders of the Imperial Bank in subscribing to the capital of the proposed bank. The Commission recommended that the Imperial Bank's shareholders should be given the first opportunity of subscribing for the capital stock of the Reserve Bank. The Bill provides for 30 p c of the capital to be subscribed by the Imperial Bank as an institution and not by its individual shareholders. This has led the Exchange Banks to ask that another thirty per cent of the capital should be reserved for the scheduled banks whose head offices are registered in India or the British Empire. If any such preference is conceded there seems to be no reason for making any distinction between the British and the Foreign Banks included in the First Schedule of the Bill.

The basis for this preference therefore requires examination. It has been said that the Imperial Bank deserves some consideration as a sort of compensation for its alleged sacrifice for it is going to be deprived of the greater part of the Government balances. We are further told that the Bank has been compelled to open a large number of new branches which do not pay.

But it may be noted that the Imperial Bank is not going to lose the prestige of being the custodian of Government funds. It will act as the sole agent of the Reserve Bank at all places in British India where there is a branch of the Imperial Bank and no branch of the Reserve Bank. The fact that substantial Government balances will still be kept in the Imperial Bank will give it sufficient prestige in the eyes of the public. How valuable this privilege is may be realised from the fact that some Indian banks were anxious to have Government balances even by depositing adequate amount of Government securities.

During the last war a Bengali Zamindar of some education withdrew all his money from the district loan office and deposited it in the local Co-operative Central Bank on the ground that the latter was a Government institution. If such be the prestige of a co-operative bank the privilege of having Government balances which the Imperial Bank will still enjoy must be a valued one.

It may also be said that a considerable part of the Reserve Bank's balances kept in the Imperial

Bank will be free of interest (see the Second Schedule of the Bill). The restrictions on the activities of the Imperial Bank especially on foreign exchange business are also going to be removed. These are sufficient compensations for its alleged sacrifices.

As to the maintenance of unprofitable branches it is difficult to believe that a considerable number of them is really unremunerative. The chief difficulty of bankers in the morass is to get sufficient deposits at a low rate of interest. The Imperial Bank has not to face this difficulty. There is no reason why its branches should remain unremunerative after the first few years of their establishment, unless the administrative charges there are too heavy. We think therefore that the proposed preference to the Imperial Bank in subscribing shares is unjustified. The case for preference to Exchange Banks is weaker still.

The Joint Select Committee of both Houses of the Central Legislature which recently met in Bombay apparently solved this question by advocating a state bank without share capital. The arguments advanced in favour of this scheme are firstly that the Reserve Bank as proposed by the Government will not command public confidence. Secondly the profits earned by the Bank in dealing with Government moneys should go to the State and not to the shareholders. Lastly it is problematical whether a capitalist owned bank would serve the interests of indigenous trade and commerce.

It cannot be denied that the Government management of currency in this country has been on the whole a failure. We doubt whether the control of credit and currency by a State Bank of India would fare better. We fail to see how a directorate independent of Government control can be formed if the State is to be directly responsible for the institution. It is curious that our politicians who were most vocal against state control of currency are now the loudest in praising the virtues of a State Bank involving as it does state control of currency and credit.

The argument that a state-aided bank will not command as much public confidence as a state-

owned bank is not a strong one. The Indian public has full confidence as to the financial solvency of the Imperial Bank and there is no reason why the Reserve Bank will not command the same confidence. The truth appears to lie the other way about. As Sir Henry Strakosch rightly observes 'History furnishes abundant proof that the control of central banking institutions is more soundly exercised by private citizens than by Governments' (*Economic Journal* June 1920).

As to the argument that the profits of the bank dealing with Government moneys should go to the State it may be said that in the Reserve Bank Bill, provision has been made for a very moderate dividend to the shareholders and the balance is to be paid to the State. As interest will have to be paid on the debentures of the proposed state-owned bank we doubt whether this latter institution would bring more profit to the Government especially when it is remembered that the management of a state-owned institution is apt to be extravagant especially in India.

The question whether a capitalist owned Bank would serve the interests of indigenous trade depends ultimately on the shareholders. If the majority of them is unsympathetic to Indian interest indigenous trade may not get adequate facilities. But there is no ground for this assumption. The real reason why the State Bank is advocated is that Indian publicists are afraid that the Bank may be controlled by European capitalists who it is apprehended have no sympathy for Indian trade and industries. It is difficult to suggest any practicable measure to allay this suspicion except to ask patriotic Indians to invest in the shares of the Reserve Bank although the yield will be low.

To conclude the book before us contains a mass of useful information on Indian currency and prices and its value to the student would be much enhanced by condensation and leaving out of matter not essential to the arguments of the authors.

THE PROBLEM OF POLITICAL REPRESENTATION IN INDIA

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I

POLITICAL prophets of the 18th century had become so much disgusted with the workings of autocracy in its various forms and distance had lent so great a charm to the picture of the Athenian democracy of the Periclean Age that they began to regard democracy as, the one panacea for all human

ills. And though the actual working of democracy has not fulfilled the high expectations of its early admirers and has even disappointed some of its sincerest friends it is still regarded by the vast bulk of the people all over the globe as the best form of government.

Democracy is of two kinds of the direct type and of the representative character. Direct

democracy certainly appears more desirable but it is also more difficult of achievement. In fact, it requires a very high standard of development among the people. The people must possess a high sense of civic responsibility, a sufficient knowledge and understanding of local people and local problems, and a considerable amount of political education if they are to work the institution of direct democracy successfully. And so far all attempts to introduce it in large countries have proved abortive. Direct democracy may be possible in small city states or countries like Switzerland but it is impracticable in places like America, Russia or India. The Russian experiment is without a shadow of doubt, a complete failure from this point of view. The attempt to introduce direct democracy has actually resulted in the introduction of indirect representation and of unresponsive autocracy at the top. This is inevitable in a large country. When the number of citizens exceeds a few thousand and when the inhabitants are scattered over a large area and cannot all be gathered in a big hall or a square to deliberate and to register their decisions one way or the other, some sort of representation becomes indispensable. It may be mentioned here in parenthesis that initiative and recall cannot solve the complicated problems of today. As pointed out by Professor Laski —

For what is as a rule urgent in the issues they raise is not the simple desirability of affirmative or negative response but the much more complex question of the desirability of a particular solution stated in all its complex statutory terms. The difficulty in fact, which direct government involves is the final difficulty that it is by its nature far too crude an instrument to find room for the nice distinctions inherent in the art of government.

And if a direct and responsible system of representation is not accepted because that will convert direct democracy into indirect democracy—a series of federations has to be arranged as in Russia or in Miss Follet's scheme the result of which is the adoption of indirect election—from the local to the city or district group from the city and district groups to the provincial group from the provincial groups to the national group and in some cases from the national groups to the imperial or international group. The members of the group at the top have really no living connection with the members of the local group at the bottom and thus feel no sense of responsibility to the people at large.

The defects of indirect elections are quite well known in India and may be described in the words of the authors of the Montagu Chelmsford Report. While criticising the system of doubly indirect elections in force under the Morley Minto scheme the authors observe

There is absolutely no connection between the supposed primary voter and the man who sits as his representative on the legislative council and the vote of this supposed primary voter has no effect upon the proceedings of the legislative council. In such circumstances there can be no responsibility upon and no political education for the people who nominally exercise the vote.

The system of indirect elections was tried in the United States of America for nearly a century and a quarter and was in the end discarded in 1913 as it proved injurious to the local life of the States. It introduced national issues into local politics and vitiated the whole local atmosphere.

For large countries like India then direct democracy is altogether impracticable and resort must be had to representative democracy.

II

In representative democracy attempt is made to create an Assembly which is, so to speak, the nation in miniature. As far as possible all sections of the people and especially all political interests and opinions should be represented in proportion to their strength in the country and in particular care should be taken that minorities are not placed absolutely at the mercy of the majority but are allowed an adequate opportunity of influencing the decisions of the Assembly. Several systems have been devised to give proper representation to minorities but before referring to them, it is necessary to discuss the basis on which representation should proceed. Representation may be on territorial basis or communal lines on the group principle or on a mixed basis. One of these has been ruled out by the Western people as inimical to responsible or self government. On the other hand representation on communal basis is regarded by a large number in India as an inevitable and even a healthy stage in the development of a non-political people. The authors of the Montagu Chelmsford Report demurred strongly to this view. They wrote —

But when we consider what responsible government implies and how it was developed in

one And there is really no controversy on the point. Every one realises that the Assembly will be guided by enlightened opinion of the particular community in matters affecting that community alone And in purely religious and social matters a composite state cannot afford to take the initiative or to have a positive policy of its own except that of perfect neutrality impartiality and toleration

IV

After reading the defects of communal representation which are so clearly and in such a masterly manner described in the Montagu Chelmsford Report one is strongly tempted to ask Was it then to kill the budding spirit of Indian nationality and to give no chance to the development of self governing institutions in the country that Mr Montagu and Lord Chelmsford recognised the principle of communal representation and made it a part and parcel of their scheme of reforms? And it becomes very difficult for one to answer the question in the negative especially in view of the following lines written by them by way of anticipation —

The British Government is often accused of dividing men in order to govern them But if it unnecessarily divides them at the very moment when it professes to start them on the road to governing themselves it will find it difficult to meet the charge of being hypocritical or short-sighted

In any case one cannot help regretting that the authors of the Report and our guardian the British Parliament were not strong and wise enough to say no to all representations for the recognition or extension of communal representation As to the reasons given by the joint authors for their inconsistency it is not necessary to say much except that it is a case of adding insult to injury With what ingenuousness do the joint authors ask

"How can we say to them (the Muhammadans) that we regard the decision of 1909 as mistaken that its retention is incompatible with progress towards responsible government that its reversal will eventually be to their benefit, and for these reasons we have decided to go back on it?"

At any rate let us hope that the authors of the next report on Indian Constitutional Reforms will have the courage to tell the truth to any community that is still short-sighted enough to ask for special representation for itself and that the results of the actual working of communal representation

since 1920 would have made the people of India wise and strong enough to refuse to have anything to do with any scheme of reforms which is based on the evil system of communal representation

Since the point has been raised in the present day controversy on the subject, it may be mentioned in passing that even the authors of the Montford Report did not feel pledged to support the Muslim claim for separate representation in provinces in which the Muhammadans were in a majority They wrote —

But we can see no reason to set up communal representation for Muhammadans in any province where they form the majority of voters.

And to grant them special representation in provinces like Bengal and the Punjab and to ignore the claims of the Hindu Minority therein was not only wrong but very unjust

Favouritism with one is almost always sure to lead to injustice with others

V

In the Western World two principles are fighting for ascendancy in connection with representation The group principle is making strong assaults on the supremacy of territorial representation In India economic groups are still nebulous and unorganised though certain religious social socio economic educational and commercial groups are becoming important and deserve separate representation But still the territorial interests are overwhelmingly great Land is still the chief asset of the people The Indian is still very much of a fixture to the soil and is averse to migration Under these circumstances representation must be based very largely on the territorial principle. On the other hand the organised group life must be given its due share of representation And the religious groups as groups, as organised entities should be given representation in the same way as a University or a Chamber of Commerce is represented at present As stated above the legislative assembly should be the nation in miniature and if religious groups exist in the country they should be given proper representation I recognise the necessity of representing the religious point of view in the Indian legislatures at the present time—as so called religion plays a very important part in the life of our people With the modernisation of India religious groups will cease to be

as important as they are to day, then their representation can be reduced or even done away with. But as long as they continue to exist as organised entities and play an important part in the life of the nation they have a right to be represented on the legislatures.

VI

It is thus a combination of territorial and group representation, with the territorial in the ascendance, that seems best suited for India at the present stage of its development and which offers a rational and scientific solution for the communal difficulty which is dominating the situation to day. There is one other point that needs mention in this connection: it is the division of constituencies into urban and rural as has been done in some provinces in India as for instance in the Punjab Representation of Agricultural and Industrial interests as such is perfectly legitimate and a provision has already been made for their representation in the above scheme in connection with group representation. But to divide the neighbouring people, and to link together men totally unknown to each other as has been done in creating the urban and rural constituencies in the Punjab is absolutely unjustifiable. In some cases specially urban representation is reduced to a farce as for instance, in the case of the urban Sikh constituency. How can one person know the needs of voters situated as far apart as Ambala on one side, Rawalpindi on the other and Lyallpur on the third? And what are the points of contact after all between say, the voters of Amritsar and those of Lyallpur town? And how troublesome and expensive an election campaign is bound to be in such a case? And who are after all the representatives sent from the rural constituencies? Are not several of them town dwellers, and some of them even members of that much derided class, the Indian lawyers? And are the money lending Zamindars greater friends of the rural population than some of their own relations working, may be, temporarily in the neighbouring town? Under such circumstances one cannot wonder that a British publicist accused the Punjab Government of gerrymandering.

In any case it is earnestly hoped that when the system of representation is revised in the near future, this unnatural and unfortunate distinction between urban and

rural constituencies—in a country where few towns have any urban life or peculiarly urban interests to protect and where there is little danger of agricultural classes being in a minority—will be removed and each province will be divided into more natural and rational constituencies.

VII

The work of dividing the country into constituencies is a very important difficult and a delicate one and one which must be performed with a due sense of responsibility and honesty. Unfortunately, an electoral system admits of manipulation and a government, if selfishly inclined, may arrange the seats in such a way as to place its opponents in an unfavourable position. This process of manipulation is known by the name of 'gerrymandering'—an expression which originated in America, where this evil was greatly prevalent at one time. On the other hand democratic principles require that the electoral system should be such as to enable the legislative assembly to embody the opinions of the majority and the minority on the great issues of public interest, and to connect the voters in a real and living manner with the government in power.

It is held by several eminent writers on the subject that the electoral areas should be large each returning not one but several members, so that minorities may receive adequate representation. There are some among them who would make the constituency as large as an Indian province or a small country like England so that even a small and scattered minority may act together and poll enough votes to return a member. Large multiple member constituencies have been gaining popularity in recent times in the West. And in order to make them useful for minority representation various methods like those of limited and communal voting, or the two types of proportional representation—have been devised. The one which is favoured most at present is the system of proportional representation of the single transferable vote type.

Opinion is divided among experts as to the merits of proportional representation. Those who favour it stress the importance of giving representation to minorities and making the assembly a nation in miniature in the true sense of the term. Those who oppose it emphasise the necessity of maintaining the

the world we cannot take this view. In the earlier form which it assumed in Europe it appeared only when the territorial principle had vanquished the tribal principle and blood and religion had ceased to assert a rival claim with the State to a citizen's allegiance. We conclude unhesitatingly that the history of self government among the nations who developed it and spread it through the world, is decisively against the admission by the State of any divided allegiance against the State's arranging its members in any way which encourages them to think of themselves primarily as citizens of any smaller unit than itself.

The principle of communal representation was carefully discussed and strongly condemned by Mr Montagu and Lord Chelmsford in their classic report on Indian Constitutional Reforms, and it would not have been necessary to examine it here to day if they had been strong enough to act up to their convictions and had followed the dictates of reason and experience. But the fact that the Reforms of 1919, instead of discarding communal representation greatly extended its application and that one big community in India—the Muslim community—still continues to clamour for it and that it forms a centre of fierce controversy in the country makes a dispassionate consideration of it absolutely essential.

III

The greatest defect of communal representation one which is fatal to the growth of Indian nationality and self governing institutions in the country, is that it makes the people think of their differences and divisions and prevents them from acquiring "the citizen spirit." As pointed out by the Montagu Chelmsford Report and as illustrated by the experience of the past few years and the state of affairs in the country to-day

"Division by creeds and classes means the creation of political camps organised against each other and teaches men to think as partisans and not as citizens and it is difficult to see how the change from this system to national representation is ever to occur

These are words well worth pondering over! There were not a few among the leaders of the Indian National Congress in 1916 and there are still some leading persons amongst us to day, who hug themselves with the comforting belief that communal representation is a transitory measure in its very nature and that it will shortly give way, in some miraculous fashion, to a national system of representation. Such persons are expecting a crop of mangoes from a field of

thorns, and the words of the joint authors of the Montagu Chelmsford Report ought to prove an eye-opener to them. Communal representation is like a deadly poison which once introduced into the system spreads itself over the whole organism and eats away the vitals of the body. Like the snake it has to be killed as soon as it is born, if allowed to survive, it works havoc, as it has already done in almost all parts of the country. It has killed the delicate and young plant of Hindu Moslem Unity and has created communal tension all over the country. Those persons who were prepared to drink from the same cup are breaking each other's heads and calling each other ugly names. And in a cosmopolitan city like Calcutta we have the spectacle of bloody riots lasting for days at an end and the unholy sight of the burning of temples mosques and Gurdwaras! Communal representation has strengthened and spread the communal mentality. Communal spirit is rife in the country and everywhere one hears of *Tanxim* and *Tablig Sangathan* and *Mahabir Dals*. National organisations are withering away for lack of interest and support, but communal organisations are multiplying and attracting crowds of supporters. One by one the national leaders are succumbing to the intoxication of the communal vaccine and one does not know where the process will stop if things are allowed to drift for long.

Communal representation is, however, not only injurious to the growth of the citizen spirit and the development of self governing institutions, it is really harmful to the progress of the community whose interests it seeks to protect. As pointed out by the authors of the report on Indian Constitutional Reforms—

A minority which is given special representation owing to its weak and backward state is positively encouraged to settle down into a feeling of satisfied security. It is under no inducement to educate and qualify itself to make good the ground which it has lost compared with the stronger majority.

Another defect of communal representation is that under it "the give and take which is the essence of political life is lacking. There is no inducement to the one side to forbear, or to the other to exert itself. The communal system stereotypes existing relations." On the other hand, under a system of common electorates there is chance for the development of good will, toleration towards each other, friendly feel-

ings and relations, regard for each other's wishes desire to study each other's needs and effort to please each other. There is an opportunity, at any rate, for the growth of the citizen spirit, which as has been shown above, is so essential for the development of self government in the country.

However, there is one fundamental point, which is almost always ignored in controversies on the subject, and to which I wish to draw special attention. Communal mentality has got so tremendous a hold over us that we cannot imagine a sphere where there are no divisions on communal lines. Because differences of religion have been made the basis of social and other distinctions we have taken for granted that they must also be made the basis of political representation. If differences of religion matter so much in other spheres they must matter in politics as well. And drugged with this mentality we have never made any serious effort to find out what exactly are our communal differences in politics. My conviction is formed after careful study—that in politics, in things that matter in politics our differences do not fortunately run on communal lines and it is only our communal mentality that is playing costly tricks on us which has created a sort of mirage before our eyes and which makes us see differences where there are really none.

Let us examine the differences among Indians on important political questions, say on the need and kind of self government on the need for state help to industry and agriculture on the maintenance of law and order, on the desirability of the Indianisation of army and other public services on the questions of tariffs and transport on educational development in the country, on matters secondary and a host of other questions that come up for decision before the Legislative Assembly or a provincial Council. I make bold to assert that on none of these opinions is divided in the country on communal lines. And I cite the pages of the proceedings of the Indian Legislative Council and the Assembly in support of my statement. There are, however two questions which are generally put in a different category—(i) the question of the distribution of loaves and fishes and (ii) the measures dealing with the peculiar problems of a particular community, like the abolition of Sati, the legalising of widow re-marriage,

management of the *Gurdwaras*, etc. Even in regard to these I submit there is really no communal difficulty.

(i) The question of the services—of the distribution of positions and privileges—is no doubt a ticklish one. Self interest and greed often make persons blind and unreasonable. They care little for self contradictions provided they gain their narrow selfish ends. Those who regard caste distinctions of the type prevalent in South India monstrous inhuman and barbaric, for selfish ends of their own, begin to justify the Class Areas Bill in South Africa. Those who wax eloquent at the injustice of excluding capable Indians from higher positions in the country on grounds of race and colour and clamour for giving equal opportunities to men of all races and shades of colour for selfish purposes of their own begin to advocate the filling of all posts on communal grounds. When it suits their purposes they make efficiency the basis for constituting the services but when it does not satisfy their greed they give a back place to efficiency and put community in its place. Communal greed has really made us so blind and unreasonable that we care very little for such self contradictions. And we have pushed matters to such ridiculous length that even admissions to schools and colleges are being regulated on communal lines. The zeal displayed by persons like Sir Fazl Hussain in affording educational facilities for their co-religionists is indeed admirable but the methods used are abominable. If one medical college or one public First Grade College is insufficient for the needs of the province to make provision for another one is not only right but noble but to keep out a superior student, simply because he belongs to a particular community, and to make room for an inferior student of another community is, to say the least, unjust. Educational and other opportunities for full development ought to be provided for children and adults of all castes, creed, communities, colours and races, and positions and privileges distributed on the basis of merit and efficiency. Such is the principle found by experience in the various parts of the world to be most just, reasonable and best suited to the interests of country and humanity. It has only to be applied to the case in point—the services question in India—and the whole difficulty disappears at once.

(ii) The other matter is a less difficult

two party system intact and the need of preventing the growth of too many groups in the legislature. And for this purpose they favour the division of the country into small constituencies each returning one member only.

It is not necessary to deal with all the merits and demerits of the system of proportional representation here because the system is in any case, unsuited to Indian conditions of the present day. It is too complex a system to be worked in the present ignorant condition of the country. Even in advanced Western countries it places the voters at the mercy of party organisers and diminishes materially the civic interest of the voters. At any rate for a considerable time to come the Indian voter will not be in a position to understand the complicated nature of the system of proportional representation much less will they be able to use it correctly and independently. On the other hand the system of small single-member constituencies is very well suited to the present conditions of the country. It is simple and easily comprehensible and can even be used by illiterate voters. What I value most in small, single member constituencies is the opportunity of knowing the candidate for election in a genuine way by the voters and that of knowing the real need and wishes of the voters by the candidate. And there is the further chance of keeping

a close and personal relation between the candidate and the voters after the election. It is only by keeping up the close personal relation that representative government can be made truly democratic. If the large size of the constituency makes the maintenance of such close personal relationship impossible—if the member is neither well known to nor very familiar with the needs and wishes of the people—the government of the country ceases to be democratic or according to the wishes of the people. But if along with the opportunity of maintaining a close personal relation the voters are given a restricted right of recall the danger of the representative going against the wishes of the people or that of the assembly getting out of touch with public opinion can be almost altogether eliminated.

VIII

A scientific study of the problem of political representation in India thus leads to the conclusion that the present system of communal electorates with the invidious and unnecessary distinction of urban and rural constituencies should be discarded and a system of small single member, common (non communal), territorial constituencies, tempered with a certain amount of group representation, including that of the organised religious groups be adopted in its place.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc. in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*.]

The Pedigree of a Javanese Queen

In the Nalanla copper plate of Devapala (Hiranaka Shastri *Pratijaya Tika* Vol. XVII pp. 110-7 in plates and N. G. Majumdar *Monographs of the Indica Research Society* No. I pp. 131) there occurs the following account (verse 30) concerning the queen of Samaratravira of Java

राजा धनकुलधरया चरतः सौम्ये मेता सुता
नवाभूतानुभवाधरयस्यो तारिष तारादया ।

This I formerly translated as 'The lady named Tara who was like Tara (Goddess) herself a daughter of the great king Varmasetu of the Soma lineage became the chief Queen of that lord of the earth. But I now propose to substitute in the place of the great king Varmasetu of the Soma lineage the following 'that great king who was the very dam of the (riverlike) Varman family and belonged to the Soma lineage. In the compound Varmasetu the word 'varman' which denotes some family bearing this name is evidently conceived as

are tradesmen artists industrialists and mill owners Up to Samvat 1966 (1910 A D) the date for marriages was announced every ten years from the temple of Goddess Uma at Unza. But after that year the system is being reformed and day by day the system of one day marriages is dying out. In Samvat 1966 one couple was married on a day other than the one declared by the Goddess with the result that the marriage season lasted for 2 months—Vaisakh and Jaistha in that year. Three years thence (i.e. in 1913 A D) one girl was married in Sardhav a village in Kalol Taluka of Kadi Prant in Baroda State. H. B. Govindbhai Hathbhai Desai the then Suba of Kadi Prant (Nayab Divan of Baroda State at present) and the police Superintendent Mr. Rupshankerbhai attended the marriage. After that marriage every year marriages have been taking place in villages as well as in cities. On the last Vasant Panchami two couples of high families of Ahmedabad (who took the leading part in announcing and receiving the date of marriages declared from Unza) were married. In Kathiwar also such marriages have been performed. Thus

marriages are being celebrated on any day of the year. And there seems no possibility that the date for one day marriages will be announced from the temple of Goddess Uma in the ensuing years of Samvat 1986 (1930 A D).

His Highness the Gaikwar of Baroda has appointed a commission to enquire into the Child Marriage Prohibition Act and to readjust it. Many educated members of our community (Kadva Kunbis) and certain institutions such as Kadva Patidar Hitkarak Mandal have recommended to the commission to make the Act more strict to give such defaulters some physical punishment above fine and to sentence the priest and the persons who partake in the marriage. Also they have recommended that the persons who announce the date from Unza should be punished with rigorous imprisonment. From the above facts one can see that the custom of one day marriages has been removed and marriages take and will take place as in other Hindu communities on dates suitable to both the parties.

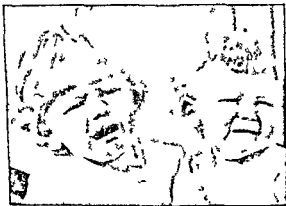
Ahmedabad

HIRALAL VASANTDAS MEHTA

GLEANINGS

Why do we Weep?

Weeping is fundamentally an expression of helplessness we are told by Cecil E. Reynolds of Los Angeles writing in *The Journal of Neurology and Psychopathology* (Chicago). Tears were originally



NEONATAL INFANTS YELL

They "come into the world to weep and not to laugh at the streaks of sunrise

a response to fatigue or irritation, impairing one's ability to act, but they are now an elaborate cognitive device developed in the course of a.e.s. He presents this theory in the following terms:

Weeping is primarily egoistic whereas laughing is normally social and altruistic. Infants come into the world to weep or at least with that facial expression and not to laugh at the streaks of sunrise or flickers of a tallow candle. Also normally they yell vociferously. We are not for the moment concerned with the yell but we are deeply interested in the facial expressions which suggest tears. Physiologically the facial expression is adapted to protect the eyes against irritation and stimulation as well as against increased tension (according to Darwin) and the tears (if and when they make their appearance) to wash away irritants from within the lids and to moisten the cornea. Now in the lower animals, such as the dog, excessive lachrymal secretion is indicative of (1) fatigue especially from prolonged vigilance on behalf of the pack, (2) certain diseased states, (3) foreign matter within the lids. All of these conditions are disabling from the hunter's viewpoint and also of temporary duration. Especially is fatigue common to all members of the herd at times, and the presence of lachrymation is probably the first indication to the herd that one of their members is on the verge of exhaustion and needs relief and forbearance. Now, what holds good for the dog and wolf pack should also hold good for our anthropoid ancestors, who were alsoregarious, aggressive hunters almost certainly carnivorous. It may be remarked too that in yawning even without forcible closure of the eyes tears may be produced at times—a fact which suggests a central origin for the phenomenon and lends some support to the fatigue theory here outlined.

Hence it appears that a function of the nervous system originally intended as a response to physical

cal disorder has gradually evolved into an expression of psychological helplessness

markable intelligence and sympathy his songs have been rewritten for him by celebrated poets in order that they shall be of literary merit.

Literary Digest

Highest Paid Chinese Actor

In the Chinese theater the play is essentially the thing and nothing is on the stage that does not directly contribute. But decoration becomes an essential owing to the national disposition to symbolism and this is a rather curious fact in a country where the stage has no scenery. Their theater is not imitative and therefore a landscape or an interior is created for an audience by suggestion by emotion and it must be confessed of the theater habitue of to-day by drama tradition.



A PROSPECTIVE CELESTIAL VISITOR

Mei Lanfang, one of the highest paid actors in the world, who is reported intending to visit and play in America.

Mei Lanfang, a Chinese young actor is finding favor with a group of literary men and a discerning theater public in Peking. Although his celebrity has developed since the fall of the empire nine years ago, the plays in which he appears and the manner of his acting belong to the Imperial Stage tradition. Mei Lanfang limits himself to about twenty plays and presents each role with re-

'Force' China's Only Way

By force alone can China obtain what is due to her it is now claimed and this is said to prove



IT'S A LONG WAY FROM SHANGHAI TO CHINATOWN NEW YORK

But the Chinese Nationalists in Manhattan and in other sections of this country seem to have the same strong opinions as their fellows in China,

what a failure Western diplomacy has been in China, just as it was previously in Japan. Yet by force in China is not necessarily meant military force we are told, but force as exerted through the political and economic boycott and through mob action.

Motoring Two Hundred Miles an Hour

No man ever traveled on the surface of the earth any where near so fast as did Major Segrave on Daytona Beach. His official speed of 203.79 miles an hour beats the previous record by forty-seven miles and his instruments showed that at times he was going at the rate of 211 miles.

WINNERS OF THE BATTLE OF SPEED (World Records)

Airplane	Bonnett	France	284.48 miles per hour
Motor car	Major Segrave		203.79 "
Railroad	Plant	System in Florida	120 "
Motor-boat	Maple Leaf	English	80
Destroyer	U S S Cole		43.75 " " "
Running horse	Roamer	American	1 mile in 1 min 34 1/2 sec.
Trotting Horse	Peter Manning	American	1 mile in 1 min 36 3/4 sec.
Running man	P. Nurmi	Finland	1 mile in 4 min 10.4 sec.

V. KHARE

(1809 1924)

By JADUNATH SARKAR

I

VASUDEV Vaman Shastri Khare was born on 5th August, 1858 at the village of Guhagar, in the Ratnagiri district of Bombay. He belonged to a family of learned but poor and simple Brahman teachers of Sanskrit of the good old type which is now rapidly becoming extinct. Young Vasudev however did not take kindly to the ancestral way of life. Though naturally very intelligent and possessed of a keen memory he disliked regular work and loved to roam about and play with the truant boys of the village. At this time he lost his father and the burden of supporting the entire family fell upon the shoulders of his aged grandfather Mahadev Appa. The young man acquired a good command of his mother tongue read Marathi books extensively and even wrote some poems and dramatic pieces to be staged by the local amateurs on festive occasions.

When reproved by his grandfather young Vasudev used often to stay away from the house for days together and range the surrounding hilly country or lounge about the adjoining beach watching the waves of the Indian Ocean. A small incident now turned his career most opportunely. While playing naughty pranks at the Shimaga festival he was caught with other village urchins and a housewife poured a volley of abuse on his revered grandfather for letting him run wild. This set him thinking and the boy left his village walked eighty miles over the hills to Kolhapur, and set himself though penniless, to learn Sanskrit in that ancient capital. A Brahman student is often given free board and lodging by orthodox Hindu families that can afford it, and Khare eked out his living by composing Marathi verses for which he had a natural genius. After returning home he was married in 1873.

Goaded by the increased want of his family the young husband of fourteen left his village for Satara where he joined the home-school of the famous scholar Anant Acharya Gajendragadkar and devoted himself to Sanskrit studies, earning his bread by

writing for the local Marathi newspaper, the *Maharashtra Mitra*. In three years he mastered Sanskrit grammar literature and logic. Next he migrated to Poona in search of work and was taken into the New English School recently started. Bal Gangadhar Tilak, one of the founders of the school, became his friend for life and in 1890 secured for Khare the post of Sanskrit teacher in the High School of Miraj.

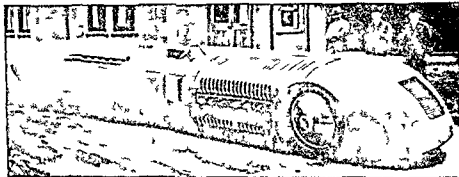


Vasudev Vaman Shastri Khare

II

It was at Miraj that Khare's life's work was done. Here he lived till death serving the school on a monthly salary of Rs 30 which rose to Rs 45 after 32 years of service. One of his former pupils thus writes his impressions about him.

As a teacher his impressive personality and erudition at once commanded the respect of his students. His manner though outwardly strict, was characterised by that milk of human kindness which is found typified in the Village Schoolmaster of Oliver Goldsmith's poem. The prescribed lesson in Sanskrit or Marathi was supplemented and diversified by his witty remarks choice



THE FASTEST DRIVER AND MOTOR CAR IN THE WORLD—(Lat D gest)

A Pallava Relief Durga

Godde ses perhaps with the exception of Usas the Dawn play a very unimportant part in Vedic mythology where we find little more than a naive



Durga Mahisamardini: S ngasari Java
13th century
Ross Collection

tendencies to provide each god with a wife for example Indra with Indrani. In the popular non-Aryan cults, which provided the greater part of

the mythology of medieval Hinduism on the other hand goddesses are of great importance even outnumbering the masculine deities. Perhaps this difference is to be associated with the patriarchal character of Aryan the matriarchal character of Dravid culture. We do not know very much in detail about the native goddesses at a very early period except that they included types of beneficent powers of fecundity and prosperity as well as malevolent demons. In the development of theistic and devotional Hinduism all these feminine powers could be and gradually were incorporated into a consistent theological scheme as manifestations of one goddess who is either Herself the Supreme Power (Energy) or the power (energy) inherent in a male deity. As Power the goddess (Devi) is called Sakti (Energy) her manifold forms Saktis and from this word is derived the adjective *sakta* designating the cults of the Great Mother and feminine powers characteristic of Tantrik Hinduism. Thus in her own right the Devi is the Absolute in action manifestation and variety Nature in all her multiplicity violence and charm dispensing impartially birth and death illusion and enlightenment. In relation to a particular cosmic deity such as Siva she is in a popular sense his wife and also in specific forms engages in activities on behalf of gods or men and this relation and these activities form the theme of innumerable Pauranic legends.

No form of the goddess is more devotedly worshipped than she who is known as Durga (Inaccessible) Camunda Candika, Candī, hatayani and as Kali or Mahakali the Dark one or Great Dark One. This Kali is at the same time the Great Mother lovingly adored and a dread power delighting in death and destruction and even in human sacrifice as Bhavani in the days of *thugi* (thuggee) the patron deity of robbers and murderers.

To Durga is attached one of the best known of Pauranic legends that of the slaying of the Asura (demon) Mahisa whence she is known as Mahisamardini. As such she is often represented both in sculpture and painting in a fierce many armed form engaged in victorious conflict with the demon whose natural form is that of a buffalo but who at the point of death emerges in human form from its severed neck. Of this type the Museum already possesses (Ross Collection) a fine example of late Javanese origin.

In another type she is represented more

is a really though still armed and many armed stand upon the severed head which serves her as a pedestal. It is of this type that the Museum has just acquired through the generosity of Dr. Denham W. Ross a magnificent example of seventh century date and South Indian origin.

The sculpture, in the usual dark coarse granitic of the South is in very high relief. It is weathered in parts as though by sand erosion and lacks one arm but it is otherwise well preserved and may well be regarded as the most important example of Indian sculpture in the Museum. The goddess is eight armed and stands as already mentioned on the severed head of the buffalo. The figure is balanced on one hip (French hanch) the other leg being bent at the knee and slightly advanced the body swayed. The lower right (normal) arm originally a separate piece of stone attached by two iron rivets is missing the hand was originally raised probably in the *abhaya hasta* pose (of encouragement to the worshipper) possibly in the *tarjani hasta* pose of threatening the enemy. The remaining arms on the right bear the sword (*khadga*) dart or arrow discus (*cakra*) and trident (*trisula*). The lower left (normal) hand is held gracefully on the hip (*katavalambita hasta*) the others hold a shield (*khelaka*) conch (*saikha*) and bow (*Vanus*). Behind each shoulder appears a quiver. The goddess wears a narrow breast band (*sthaio taryia*) and a *dhoti* the latter hardly perceptible, a crown (*haranda nika*) elaborate, garland and other usual jewelry.

It may seem rather curious that Durga or Mahakali should often as in the present case be represented as carrying the two distinctive weapons of Vishnu (discus and conch) in addition to those of Siva, of whom the trident is especially characteristic, and with whom she is more closely connected. But this is often explained by the story as related in the *Vaṇana Purāṇa* where it is stated that when Kātyāyana came forth to do battle all the great deities lent her their weapons—Siva his trident Vishnu the discus and conch Varuna the noose, Agni a dart Vayu a bow Surya a javelin and arrows Kala a sword and shield and other gods various arms and ornaments. It may also be observed that in the *Darśanahatmaya* of the *Mārkaṇḍeya Purāṇa* the Supreme Devi is called Mahalakṣmi and all the cosmic deities both male and female are derived from her. In the *Suprabhadragama* the goddess is called the dear younger sister of Vishnu. In any case in the last analysis the relation of Vishnu with Siva becomes very close and it will not be forgotten that a well known conception (Harhara) often realized in images, unites in one figure the forms of both.

In South Indian structural Saiva temples of various dates the image of Durga standing on the buffalo's head as described above, usually occupies a niche on the outside of the north wall of the main shrine an example to be seen at the Paṣupati (Siva) Kōṭi Tanjore District, of perhaps ninth century date. It is possible, of course, the figures (of which other examples are known) may have accompanied our relief. Other examples of Cola and later date are to be found at Srīnātham and Utharasūram, and on the outer wall of the well known Subrahmanya temple at Tanjore.

Figures of the same type, but older in date and nearer stylistically to ours than are those above

referred to are met with at Mamallapuram thirty miles south of Madras and popularly known as the Seven Pagodas one four armed on the outer back wall of the monolithic Draupadi Ratha



DERA H. 1. 1. SOUTHERN INDIA 5th CENTURY
Ross Collection

another, iconographically identical with our example (except that the pose is symmetrical) in the rock-cut Trimurti Mandapa.
The Pallava dynasty to which these monuments

are due was one of the most glorious in the history of India and Farther India. Originally vassals of the Andhras in Vengi the Kistna Godavari delta (where the Amaravati stupa was completed at the close of the second century A.D.) they succeeded the former in the third or fourth century. In the sixth century they lost Vengi to the Calukyas but extended their dominions southward to Tanjore with a capital at Conjeevaram (Kancipuram). The greatest rulers of the dynasty were Mahendravarman I (A.D. 600-620) and Narasimhavarman I (620-645) the former one of the greatest figures in Tamil history appears to have introduced into the South the excavated cave temple style (Palavanur Trichinopoly etc.) To him and to his successor Narasimhavarman succeeded Mamalla (whence the name Mamallapuram City of Mamalla) are due the excavated and monolithic temples and the great rock cut composition of the Descent of the Ganges (Gangavatarana, formerly known as Arjuna's Penance) on the seashore at the Seven Pagodas the structural temples at Conjeevaram and the beautiful Shore Temple at Mamallapuram dating from the early part of the following century. The Pallavas originally Buddhists had already at the beginning of the seventh century become devoted Saivas though Buddhism survived in the South well into the Cola period. The Pallavas too in succession to the Andhras and Kalingas (Indians are still in the Malay Archipelago called Orang Kling, men of Kalnga) were the chief transmitters of Indian institutions and art to Farther India and Indonesia (Sumatra the Land of Gold and Java).

Although representing a fully developed and sophisticated style these Pallava monuments equally significant as historical documents and as art, are the oldest extant remains of Dravidian

art all that preceded them must have been constructed of impermanent materials. It is very easy indeed, to recognize in the lithic forms the reproductions of the features of a fully evolved art of timber and brick construction such as Mahendra varman refers to in the old Kancipuram pillar inscription referring to temples of brick timber metal and mortar and it is noteworthy that Primitive Khmer art, which is very closely related to that of the Andhras Calukyas and Pallavas is almost exclusively one of brick construction. Thus neither in construction nor in sculpture have we to do with anything that can be called primitive. The earliest monuments are classic and establish almost all the main types of Dravidian art as they still survive. From the Pallava period onwards the tendency is towards greater and greater elaboration and to a less and less reserved phantasy and because most visitors' experience of Dravidian art is limited to the seventeenth century style of Madurai an impression is current that all Dravidian art is necessarily wild and extravagant. On the contrary the earlier work expressing an intense and militant energy combines with this energy a serenity and tenderness and attains an epic quality that compares favorably even with the exquisite, abundant, and voluptuous but in the last analysis less consistent, Northern art of the Gupta period. And these qualities are to be recognized not only in the art preserved in India proper but in the character of early Farther Indian (Khmer etc.) art at the time when it is nearest in form to its Indian sources. The Museum is fortunate in possessing a magnificent and typical example of the classic phase of the sculpture of the Dravidian South.

(ANANDA COOMARASWAMY in *Museum of Fine Arts Bulletin, Boston*)

OUTLAWING WAR

In our efforts to rid the world of the war curse, outlawry is the only road that really gets anywhere.

Our everlastingly timorous attempts to accomplish something by inches by limiting armaments a little, by trying to make war a little more merciful and the like is mere futile "pottering", "tinkering", fiddling, pulling out a few hairs from the tiger's tail or trimming down one or two of his claws. We have got to SHOOT THE TIGER. OUTLAWRY DOES IT. *Nothing else does or can.*

What could we accomplish in trying to prevent murder or arson if both were legal? In the days of dueling and slavery there was no possibility of stopping those terrible and long-standing evils until they were outlawed. The absolutely necessary first step was to make them crimes. Then they soon disappeared. If we would stop war, we must

make it a Crime as we ought to have done long ago. This takes away its legal support, makes any nation engaging in it a felon and arrays all the powerful machinery and influences of law of law courts of recognized order and justice and of public opinion, against it. That means death.

Everything else is mere playing with the tiger—trying to tie him with little strings, as if he were a pet lamb which we must not hurt. He laughs snaps the strings whenever he pleases remains exactly the same old insatiable man-eater that he has been for ten thousand years and is ready at any moment to spring on the nations from behind any petty national quarrel in the world. Let us SHOOT him in the only possible way, that of outlawry, before he devours another thirty millions of men, women and children, as in 1911 to 1918—J. T. SUNDLAND

V. KHARE

(1859-1924)

By JADUNATH SARKAR

I

VASUDEV Vaman Shastri Khare was born on 5th August, 1858, at the village of Guhagar, in the Ratnagiri district of Bombay. He belonged to a family of learned but poor and simple Brahman teachers of Sanskrit of the good old type which is now rapidly becoming extinct. Young Vasudev, however, did not take kindly to the ancestral way of life. Though naturally very intelligent and possessed of a keen memory, he disliked regular work and loved to roam about and play with the truant boys of the village. At this time he lost his father, and the burden of supporting the entire family fell upon the shoulders of his aged grandfather, Mahadev Appa. The young man acquired a good command of his mother tongue, read Marathi books extensively, and even wrote some poems and dramatic pieces to be staged by the local amateurs on festive occasions.

When reproved by his grandfather young Vasudev used often to stay away from the house for days together and range about the surrounding hilly country or lounge about the adjoining beach watching the waves of the Indian Ocean. A small incident now turned his career most opportunely. While playing naughty pranks at the Shimaga festival, he was caught with other village urchins and a housewife poured a volley of abuse on his revered grandfather for letting him run wild. This set him thinking, and the boy left his village, walked eighty miles over the hills to Kolhapur, and set himself, though penniless, to learn Sanskrit in that ancient capital. *A Brahman student is often given free board and lodging by orthodox Hindu families that can afford it, and Khare eked out his living by composing Marathi verses, for which he had a natural genius.* After returning home, he was married in 1873.

Goaded by the increased want of his family, the young husband of fourteen left his village for Satara, where he joined the home-school of the famous scholar Anant Acharya Gajendragadkar and devoted himself to Sanskrit studies, earning his bread by

writing for the local Marathi newspaper, the *Maharashtra Mitra*. In three years he mastered Sanskrit grammar, literature and logic. Next he migrated to Poona in search of work, and was taken into the New English School recently started by Bal Gangadhar Tilak, one of the founders of the school, became his friend for life, and in 1880 secured for Khare the post of Sanskrit teacher in the High School of Miraj.



Vasudev Vaman Shastri Khare

II

It was at Miraj that Khare's life's work was done. Here he lived till death, serving the school on a monthly salary of Rs 30, which rose to Rs 45 after 32 years of service. One of his former pupils thus writes his impressions about him:

As a teacher his impressive personality and erudition at once commanded the respect of his students. His manner though outwardly strict, was characterised by that milk of human kindness which is found typified in the Village Schoolmaster of Oliver Goldsmith's poem. The prescribed lesson in Sanskrit or Marathi was supplemented and diversified by his witty remarks, choice

quotations and apt illustrations. He explained the famous poets with a natural zest. Very often the students glowed with enthusiasm caught from him or were convulsed with laughter at his comic sallies. Many of his old pupils are now well placed in life and they retain the highest esteem for their beloved *Shastribhoj* as he was lovingly called.

At the Miraj High School he keenly felt how his ignorance of English placed him on a lower footing than the other teachers. Khare at once set himself to the task of learning this foreign tongue with his characteristic vigour and perseverance. With in one year he picked up so much knowledge of it that the Educational Inspector of Dharwar who had found him entirely innocent of English at his previous annual visit, was surprised to see him using English correctly and freely next year. Khare kept up his English studies and widened his mental outlook by reading a number of works on history and literature in that language.

To the Maratha public he was best known as a poet and dramatist of rare power. He broke away from the conventions of the old school of poets by choosing new themes, such as the ocean, patriotism, &c., and using blank verse. All his poetical works were popular especially the *Samultra Yashawant Rao Mahalaya* (epic) *Phulhal Chutke* (stray poems, 1831-1858)—the second of which is now a text book for the B.A. students of the Bombay University.

Vasudev Vaman Khare's dramas brought him fame and some amount of money. *Gunotlarsha* (1880) which brings the great Shivaji on the stage passed through five editions in the author's life-time. After 33 years of silence, he resumed this class of composition in 1913 and produced *Taramantal Chitranachana Krishna Kanchan Shita Sambhar* (the birth of Shivaji) and *Ugra Mugal* (this last not yet published). In several of these pieces, songs set to various tunes enchant the audience. The public patronage of the dramatist enabled the historian to meet in part the heavy cost of his twelve large volumes of historical records, which have not paid their way.

III

Popular as Khare the dramatist and nationalist poet was and still continues to be, his title to the remembrance and gratitude of posterity is his service to Maratha history. When he first went to Poona as a young

school pandit, he was thrown into the company of Sane and Modak and helped them in editing their historical magazine *Katyavalhas Sangraha* at its start. In 1838 he published a life of Nana Fadnis, in which, however, he could not utilise unpublished records. But at Miraj his attention was drawn to the vast and unimpaired collection of old historical documents in the possession of the nobles of the Patwardhan family who had occupied places of great importance in the Maratha State in the Peshwa period. Of this family 13 members had been slain and 16 wounded in the wars of the Marathas, and many others had distinguished themselves in the civil service as well. The letters they wrote from the scene of their operations or the Poona Court, to their masters or to their relatives, form a priceless treasure of the raw materials of Maratha history.

The Patwardhan family is now divided into many branches, having their fiefs in the South Maratha country,—at Miraj (two houses, senior and junior) Kurundwad Tasgaon, Jamkhanda. Their geographical position on the road from Mysore (under British occupation after the fall of Tipu Sultan in 1799)—as well as Bajirao II's foolish hostility to his vassals,—made the Patwardhans court British protection for saving their patrimony. A Patwardhan was in command of the Maratha army that co-operated with the English in the last war with Tipu. (See Moore's *Operations of Little's Detachment* for many interesting details.) The Patwardhans assisted the English in the operations following the treaty of Bassein, as readers of Sir Arthur Wellesley's despatches know. Thus their homes were saved from war and ravage and their records have remained intact.

Napoleon I has truly remarked that in war it is not men that count but *the man*. The same truth was now illustrated in the domain of history. Khare's employment at Miraj and settlement in that town was a divine dispensation to all lovers of Maratha history.

Here was the work and here was *the man*.

Khare obtained permission from the Miraj Junior State (and afterwards the Inchalkaranji Chief) to read their papers, and seriously applied himself to the task which was destined to be his life's work. With tireless patience he made his way through these chaotic masses of old papers written in the difficult cursive Modi hand, and picked

out the writings of the makers of Maratha history,—State papers, despatches, reports, private letters and accounts,—letters from the Peshwas or the Patwardhan officials Khare selected the really valuable documents, transcribed them in Deva nagari for the press chronologically arranged them and wrote historical notes to serve as the connecting tissue and necessary introduction—and then went to publish them. The prospect was at first hopeless. As his old pupil writes

He had so many other obstacles in the way of publishing this material that a man of lesser stuff would have given up the attempt in despair. At that time very few of our people recognised the importance of history much less that of historical letters. The educated men disdained vernacular publications. The author lived at a place without a Printing Press and remote from the world of letters for the sake of his daily bread he had to spend the greater part of the day in drilling dull boys in Sanskrit grammatical forms. Then there was the official opposition to the publication of these papers. He had none to help and few to sympathise with him. Above all money was a factor too significant to be ignored.

Still with the courage and confidence of a religious devotee he began the publication of these select historical documents in June 1897 in a monthly magazine named *Atithasik Lekh Sangraha* or Collection of Historical Letters (printed Kurundwad). After the fourth year, issue in monthly parts was discontinued and only complete volumes of 60 to 600 pages each were issued at intervals of one two and even three years, according to the state of his private income, because the support of the public (and even that of the Patwardhan Chiefs) was extremely slow and meagre. The author had to meet the printer's bill for the preceding volumes from his own pocket before sending a fresh volume to the press.

However, the perseverance of this poor school pandit—whose salary never rose above Rs 45 a month—triumphed. Before his death in June 1924 he had completed 12 volumes covering 6843 pages. And after his death his son Yashwant published the 13th volume bringing the collection up to 7320 pages.

The letters begin in 1739 and become

most copious from 1761, the fatal year of Panipat. It was Khare's desire to carry them on to 1802 when Maratha independence ceased in all but the name. In the twelfth volume, the actual publication of which was preceded by his death by a few months he had reached November 1800 and his son has brought the records down to June 1802.

Khare's most striking characteristics were his systematic arrangement, judicious spirit or strong commonsense and terseness in all of which he presents a pleasing contrast to V K Rajwade. His *Lekh Sangraha* will stand as a model for other workers among historical archives and editors of documents. His introductions are most helpful to the reader and admirably concise and free from irrelevant digressions.

He retired from his school in 1913 and lived for eleven years more. But his originally robust constitution was broken by poverty household worries and overwork. On 11th June 1924 he breathed his last, after two years suffering from dysentery. The Poona Itihas Mandal had elected him its President for one year, and a building has been erected at Miraj in his memory.

Among his other works are the *Harivamsha Bakhar*, *Inchal karan*, *Samstha nancha Itihas*, *Maloti*, *ua Shahji* and *Adhalar Yoga*. As a man he was truly adorable. His loving pupil writes—

Though for the greater part of his life he was forced to live in poverty what Fortune denied to him was supplied by his innate contentment and simplicity. A self respecting man he would never stoop to abject means to enrich himself. Gifted with high brain power as he was he never shunned hard work. He preferred silent work to platform speeches. His labours at the history of the past did not blind him to the present and he kept himself in touch with current literature and newspapers. He was social in his manners and never was a man more witty and humorous in private talk.

JADUNATH SARKAR

* Based on materials supplied by Mr T M Bhat MA of Shahapur (Belgaum) and Vol XII of the *Lekh Sangraha*.

GREATER INDIA REVISITED

By KALIDAS NAG

EASTWARD HO'

IT was August, 1924. The Eastern Ocean between Saigon (Indo China) and Singapore, normally trying for tourists, became abnormally exasperating. All the passengers in the small, old-fashioned French mail boat *S S Donat* were keeping pace as it were with the wild dance of the waves. How every one of us got sick of the sea and dreamed, with a pathetic longing, of Land,—we the children of the soil! I was trying to get relief by dipping occasionally into the pages of Frederic Mistral, the Peasant Poet, weaving his grand Earth epic

'Dans le sol jusqu'au tuf a creusé ma charrure'

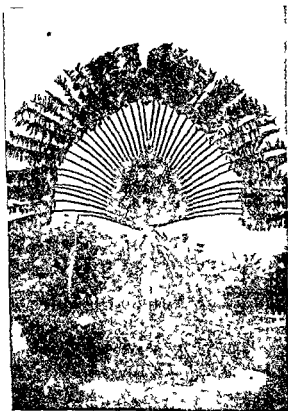
Our 'earth-hunger' grew in an inordinate measure. Three days and four nights of continuous voyage brought us finally to the grand harbour of inter oceanic commerce, Singapore.

Singha pura, the city of the Lions,—what a magic in the name evoking the memories of millenniums! How Indian "Sea Wolves" and "Sea Lions" have roared here while passing through this gate to the Eastern ocean and have left permanently to this harbour, the legacy of their names in the native dialects of India. The son of king *Singhabahu*, becomes sick of land, he leaves India and plunges into the unknown waters. He lands in an island which he conquers and colonises and becomes known as King *Vijaya* of *Sinhala* (Ceylon). The first Poet of India the author of the Indian epic *Ramayana*, sings of the curbing of the ocean by Prince Rama and his conquest of Ceylon. Valmiki betrays another preoccupation of the Indians of yore, their dream of the Goldenland, *Suvarnabhumi*, the Indian Chersonese.

"सुवर्णभूमीकदोषम् सुवर्णकर मष्टितम्"।

Be it Ceylon (Lanka) or Malay or Sumatra or Java, according to various schools of antiquarians, the fact remains undisputed that *Singhapura*—Singapore, is a symbol of that movement towards the sea and of that hunger for the unknown, that make up the

marvellous history of ancient Indian colonisation. This epic of the Indian Vikings, this golden legend of the Indian Eastward Ho! Would it remain unsung and unwritten for ever? Should we never enquire why the legends of the reign of the Emperor of Peace, Dharmasoka,



Nature's Fan The Traveller's Tree.

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Scenes from the Ramayana
(Left) Ravan carrying off Sita and fighting with Jatayu (Right) Ram in sorrow for the loss of Sita.
(Prambanan Bas Relief)

GREATER INDIA REVISITED

By KALIDAS NAG

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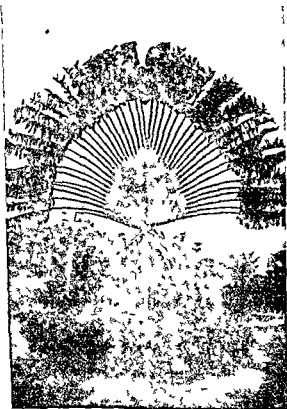
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Scenes from the Ramayana
Hanuman goes to Sita in captivity in Lanka and interviews her
(Prambanam Bas Relief)

Society Bulletin No 2 pp 37) how the chapter of commercial expansion was balanced by that unique chapter of cultural colonisation inaugurated by Dharmasoka and continued magnificently by the Prince Monk Gunavarman the painter missionary of Kashmir passing through Ceylon to Shō-pō (Java or Sumatra) which was thoroughly converted to the faith of Fraternity (Maitri) and how the Chinese pilgrim Fa hien touched Ye-po-ti (Yavadvipa) on his way to and from India in the 5th century A D how the great naval empire of Srivijaya (the Shēi-fō-shē of Chinese writers) with Sumatra as its base wove India, Indo-China and Java into a grand scheme of cultural harmony connecting the Imperial architects of Borobudur with the Palas of Magadh and Bengal and the Cholas of South India lastly how the Hinduised Majapahit empire of Java continued to shape the destinies of the Malay Archipelago down to the very end of the 15th century (1476) claiming the vast expanse from Malay to the Polynesian world as the cultural domain of India, naming it as *Insulinidia*? All these questions together with the dim visions of the far off empires of Champa and hamboj which I had just left behind on my way to Java, and the shades of the cultural pioneers Kauṇḍinya and Paramārtha Amoghavarja and Dipamkara, haunted me while landed in *Singhajura* the gateway to Java

SINGAPORE, THE GREAT EASTERN GATE

But other lions are roaring here while the Hindu lions are almost forgotten save and except in the name which still clings to this cosmopolitan harbour. My claiming descent from my great ancestors Sakya Nagasena Gunavarman etc did not spare me the purgatory of the Passport Office. I had the British visa all right, but I was informed by my friend Dr Parimal Sen of the Tan Tok Sen Hospital who was all attention to me during my stay in Singapore that I had better show my face before the Dutch Consul who was the final arbiter of my destiny. Entering the dingy office in the stuffy steaming atmosphere I felt all my pride as a descendant of the great Hindu pioneers dissipated into vapour. I had to offer all sorts of explanations as to why I was proceeding to Java how long I was going to stay there etc etc. Thanks to my credentials and my previous visit to Holland which earned me some friends amongst the Dutch Orientalists I managed to satisfy the

passport officers, who duly sanctioned my visit to the Queen of the East without paying the 200 guilders or so as *toelatings kart*, admission fee or deposit money generally exacted as a security against incorrect behaviour. I heaved a sigh of relief when my passport was regularised although I was a bit crestfallen thinking how History with relentless justice has written "barred by limitation on the title deeds of my Hindu ancestors who were really the first to reclaim this part of the world from barbarism



Belles of Malay

to civilisation but they slept for nearly half a millennium (modest when compared with the sleep of their Gods who sleep through aeons) and I their humble descendant, must pay the penalty for that luxury.

The penalty was not very heavy. I had to pay five Singapore dollars for the Dutch visa. Then enquiring about the ticket to Batavia I came to know that return passages from Singapore to Batavia and back would cost me 90 Singapore dollars. The steamers plying in that region belong to *Koninklijke Paketvaart Maatschappij*—a Dutch shipping agency enjoying practical monopoly in that service. To the credit of this company it must be said that the steamers berth arrangements and other comforts are the very best that one can get during one's tour through the Far East. Neither the British Indian Steam Navigation Co (Calcutta Singapore line) nor the shipping lines of French Indo China both of which meet here in Singapore can stand comparison in any way with the beautiful clean well ventilated steamers of the Dutch Company. This contrast appealed to me more sharply because I had just then had the bitter experience of travel

ling in an antedeluvian French boat coming from Indo China

Before leaving Singapore I visited the nice little museum built in memory of Sir Stamford Raffles who, during the Napoleonic wars, occupied Java for five years (1810-1815), lest that island might fall into the hands of the French. With the fall of Napoleon that fear was dissipated and Java was restored to the Dutch (1815). The British were thinking of establishing a commercial emporium in Achin, north of Sumatra, but Raffles recommended Singapore as the better site and he turned out to be a good prophet. For, thanks to Raffles Singapore is now the very key to the Eastern ocean, commanding its extensive trade relations. Here the Ceylonese are jostling with the Chinese and the Tamil bullock cart drivers are bravely blocking the way of the up-to-date automobiles of the Westerners. Passing through the streets looking at the huge commercial buildings and banks I felt that slow yet mighty undercurrent of Dollars rushing under this superficial civilisation that the West has reared up here. The wealth of the East vaster than what the epic imagination of Milton could have visualised is passing to the Occident through this gigantic Mammon's mart, Singapore.

THE RAFFLES MUSEUM

The only cultural oasis in this desert strewn with dollars is the Raffles Museum. The collection is made with a view to give a general idea of the fauna and flora the geology and ethnography of the Malay Archipelago. I found specimens of dwelling houses and domestic things, weapons and implements, dress and decorations from the various islands of the Dutch Indies. A Javanese theatre in miniature with the puppet heroes and heroines, the special musical instruments, the variegated types of masks, rich in suggestion and decoration—all gave me a foretaste of Java that was drawing me with an irresistible fascination.

In a corner I found a few things which seemed to me of great interest to the students of Indian culture history. A series of terracotta plaques with Buddhist figures in low relief some containing religious texts in clear old Nagari character (as we find on some later Javanese sculptures) testify to the migration of north Indian (possibly Magadha-Bengal) Buddhism along this land bridge of Malay

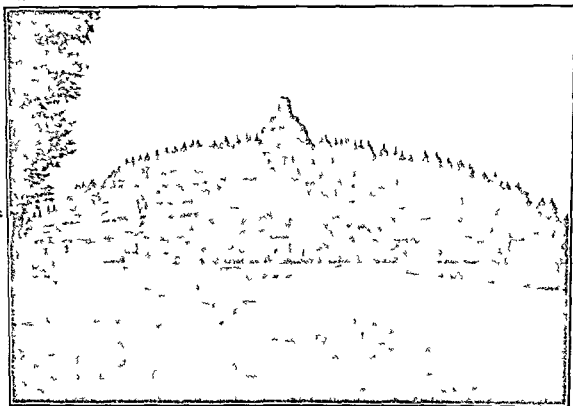
to Insulinia. Most of these things have been discovered in a cave of north Malay touching Siam. The great Dutch Indologist Prof. Kern had deciphered some of these documents and had ascribed them to the 9th and 10th century A.D. Another important relic is a mutilated pillar containing fragments of an inscription in old Javanese (Kawi) language. It stood there as a forlorn monument of a submerged civilisation—the once glorious Hindu culture, overwhelmed by the later Islamic and Occidental inundations.

SAILING FOR JAVA

I sailed for Java on the Dutch steamer *Planicus* in the afternoon. Singapore slowly melted away in the distance. The dull gray sky and waters of the harbour were suddenly transformed with the crimson glow of the setting sun. In that mystic blending of colours I lapsed into an uncanny mood. I seemed to witness the sunset of Gods, *Le Crepuscule des dieux*, with its Wagnerian grandeur, the slow sinking of millions of Gods and heroes of the Australasian and Malay-Polynesian peoples, of the Brahmanical and Buddhist congregations—all disappearing behind the curtain of the Unknown. The ship sailed in the night and innumerable dreams kept rhythm with the palpitation of the stars.

THE ISLANDS OF BANCA AND SUMATRA, THE THEATRE OF THE SRIVJAYA EMPIRE

The next morning we were passing through the Straits of Banca with the great island of Sumatra on one side and the island of Bangka or Banca, on the other. Banca with Sumatra is rich in minerals. Gold, silver, iron ore, lead and amber are found while tin is its chief product. Sumatra, Banca and other islands must have been explored by the early Indian adventurers, for we find very accurate descriptions of the islands in the Ramayana and other texts: "islands strewn with gold and silver." These were the halting stages in the onward march of the Hindus towards Java, Bali and Borneo. When Fortune smiled on every adventure of those intrepid Hindu colonists and Victory crowned them with her laurels, they founded here the great Sumatran empire of *Srivijaya* which for nearly a thousand years maintained its proud title as the sentinel of the Southern seas, sweeping these waters of pirates and enforcing peace and fairplay. It was the Hindu kings of the Shailendra Dynasty of Sumatra



Boro-Budur

that reared up that architectural epic Borobudur in Central Java (8th-9th century). The Sanskrit inscription discovered in Kota Kapur in the island of Banca informs us that in 686 A.D. Srivijaya sent an expedition to Java. It was exactly then when the learned Chinese pilgrim Yü-t'ing was studying Indian texts in the Sumatran centres of learning (685-689). The emperors of Srivijaya had relations with the Palas of Bengal the Cholas of South India and the Khmer kings of Cambodia. As late as the 11th century A.D. the great Buddhist reformer of Bengal Dipankara Sriyana (Atisha) went to meet Acharya Chandrakirti in the Suvarnadwipa (Sumatra) the Sumatran schools of study were in close touch with the great Indian University of Nalanda. The power of Srivijaya was eclipsed by the great Javanese empire of Majapahit founded in 1294 by Sri Kertarajasa, which in its turn collapsed before the onrush of Islam in the 15th century (vide Dr Bijanraja Chatterjee's "Java and Sumatra, Greater India Bulletin No 3").

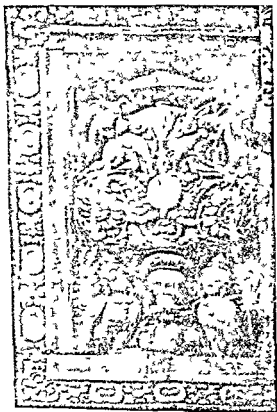
Now this area haunted by great historic

memories looks savage and deserted. The 100,000 population of Banca shows over 50,000 Chinese who are now dominating the whole of the Southern ocean right up to the Malay States. And Sumatra, the proud throne of the Shailendras is covered with dense jungle. The whole day I listened to the sonorous music of desolation from the dark green forests of Sumatra lamenting her past glories under the Hindu emperors of Srivijaya. How much of history is entombed within this sepulchre of greenery! How Nature tries to hide under the cover of her smiling forests the ravages of Time and how Man with an uncanny instinct digs up the skeletons of his ancestral glories!

FROM SINGAPORE TO BATAVIA

Our fine little *Planicus* (6000 tons) floated from Singapore with a splendid weather. The sea was calm and placid like a pond. The *Planicus* crossed the Equator gave us a superb view of Sumatra and Banca and brought us to Tandjong Priok the harbour

of Batavia, in the morning, covering a distance of 532 nautical miles in 40 hours. From the harbour one can reach the city by train or by car in twenty minutes. Some friends who expected me, kindly met me on board the steamer and brought me safely to Weltvreden (well content in Dutch) or the new city. Really it looked a well-contented metropolis with large clean streets, fine parks and sumptuous buildings. Batavia rivals Singapore as an emporium of Asiatic commerce. It is the capital of the Dutch possessions in the East—The *Nederlandsch-Indie* as it is called by the Dutchmen.



Kalpa taru of Hindu Mythology
A Specimen of Indo-Javanese Bas Relief

I had the good fortune to enjoy the hospitality of Mr Corporaal, the Principal of the Training College, Gunung Sari. It is a "new model" school run on co educational lines. Its fame for efficiency, order and peaceful atmosphere has attracted boys and girls from every part of the Dutch Indies. Students from east and west Java, from Bali, from Sumatra and other islands, greeted me

with their variegated native costumes and refined courtesies. At a glance I could discover the wide range of variation in features, in dresses, in gestures—a *tableau vivant* of the picturesque types of Indonesia greeting my eyes. How thankful am I that the Principal and his fellow teachers kindly arranged to keep me in the very heart of this community of Indonesian youths. How much would I have lost (as the tourists in general do) by entering an up to date hotel with its modern comforts!

A MODEL SCHOOL OF BATAVIA

The whole day, my first day in Java, passed away like a dream. The teaching staff, composed of Dutch and Javanese teachers, impressed me with a spirit of rare devotion and idealism. Mr Corporaal struck me as an ideal captain; then Mr. Maatman, Mr Post and other Dutch scholars were splendid lieutenants, with true instincts and sympathy as teachers. The wives of the teachers, were also in active service, some as superintendent of the girls' boarding, some as kitchen queens. I was taken round the whole establishment, not excluding the washing department, for, as Mrs Maatman humorously said, I must be convinced that they observe Dutch cleanliness right through the institution. Really it seemed to me that I had come to a model school the like of which is rarely to be met with in India.

What intensified my joy was the discovery that our Poet Rabindranath had, from a distance, thoroughly captivated the heart of the professors as well as of the pupils. They asked me many things about the Poet and his Shantiniketan. I found here for the first time some of the Dutch translations of his works which, I gathered, were keenly appreciated. The special favourites were *De Leerschool van den Papegaai* (Parrot's Training) *Opoedingsidealen* (The Crescent Moon) translated by the Javanese writer Noto Soeroto. Rabindranath's "The Centre of Indian Culture" (*Het Centrum der Indische Cultuur*), has roused great enthusiasm for India in the heart of many serious minded people.

I was introduced to the Javanese Pandit whose family name was *Shastra wiryya*. He taught the Javanese language and literature in the school and he furnished me with valuable information about the present state of scholastic learning in Java along indigenous lines. He lamented like our own Pandits that the traditional method

of study was decaying. I humorously asked if he knew the original significance of his family name *शास्त्र रोष*. He did not know Sanskrit and got a little confused. I complimented him by saying how his name paid a glowing tribute to the Indians, who believed that real strength was not in brute force but that it lay in the stored-up wisdom, the Shastras of our ancestors. Mr. Shastraviryya was highly flattered and requested me to recite a few slokas from the *Bhagavad Gita*, which I found to be the universal favourite here.

AN INDO-JAVANESE EVENING

So I had the joy of discovering the very first day of my stay in this ancient Indian colony that India still had some place in the heart of the Javanese people. I spent the afternoon describing the Shantiniketan school and the Poet's original method of teaching music and acting. I did not know that I was touching sympathetic chords and that my young Indonesian friends were preparing a most delectable surprise for me that evening. Scouting my weakness for music and drama and noticing my eagerness to know something of the famous Javanese theatre, boys and girls of the school conspired to overwhelm me with a suddenly improvised programme. I began to suspect it late in the afternoon when I found the boys running about, carrying foliage and flowers and other beautiful things towards the central *Pandapa* (*Mandapa*) in a corner of the spacious play ground. Then I was duly informed and taken to witness the performance. The students organised the orchestra (*Gamelan*), the chorus, the dance-drama, everything. They showed inborn taste and talent. In vocal music they did not show much individuality. The cosmopolitan music with imported European tunes, seemed a little queer; but the moment the indigenous orchestra, the *Gamelan*, started playing, all sense of discrepancy vanished and we felt transported to the age of classical Javanese drama. The girls were naturally shy; yet they contributed their quota by singing a few pastoral songs. There is a distinct regional character in their melodies. The Sundanese and the Balinese tunes seemed well differentiated.

Suddenly we were snatched away from our musical musings to vigorous action. The boys of Sumatra possessed the stage. They gave a splendid show of the Sumatran

dagger-duels. The most thrilling part came when one of the combatants charged furiously with a dagger while his rival,



A Javanese Mahayana Sculpture

completely unarmed, defended himself with a sureness and rapidity that seemed phenomenal. The Sumatrans enjoy even to-day a reputation for fight. A section of the

Sumatran people, those inhabiting Atchin, in the northwest, maintained their independence down to 1873 when the inevitable war with the Dutch broke out which resulted in the subjugation of the province. But the resistance offered was so strenuous that it cost 80 000 lives and £20 000 000 to the Dutch. It was only in 1908 that these people were completely subjugated. Naturally I found in the tense agile musculature and flaring looks of these Sumatran youths, vestiges of the old fire.

Then followed a comic interlude to relieve the tension. My friends explained how the boys were giving us an oral caricature of current politics through brilliant dialogues in the cultured dialect of Central Java set against the boorish idiom of the unorthodox provinces. I was reminded of a similar *dialectal* duel between the aristocratic Castilians (of Madrid) and the upstart loud tongued Catalans (of Barcelona) which I had witnessed in a modern Spanish comedy while I was in Madrid. The people of Central Java (Soreakarta-Jokjakarta area), consider themselves as the *Aryas* of Java enjoying the monopoly of all refinement and artistic tastes, and their superior airs were excellently rendered to the great joy of the audience.

A MAHABHARATA DANCE

I was convinced that the Javanese were born actors but I did not realise how great they were in *dance* till I witnessed the representation of the *Brata joeda* (Bharata-yuddha) by these amateur dancers of the school. Dancing is as natural to the Javanese as swimming to the swan. I wonder who teaches them the extraordinary expressiveness in rhythmic gestures—dumb yet so much more eloquent than the loud rantings of our

modern theatrical dialogues! The teacher, so far as I could gather, was tradition. So much the more reason for us Indians to enquire how old was that tradition and if it emigrated from India along with those recensions of the great Epics which were taken over to Indonesia by the early Indian colonists.

The episode given to us by the boys was that of the fight between Karṇa and Ghaṭotkacha during the fight of Kurukshetra. These boys who seemed so quiet and docile in ordinary life, were transformed with an epic grandeur, the moment they donned their traditional costumes of the Heroic Age. On the one side Ghaṭotkacha, the *non Aryan* warrior with his wild and uncouth gestures, his violent methods of attack, - an incarnation of brute force, on the other side Karṇa, the Aryan hero, moving with grace and self-confidence restraining passion, calm and self-possessed, yet quick as lightning, stunning his adversary with one unerring blow—without the least sign of cruelty disfiguring his noble visage—a very picture of chivalry and heroism standing out of the pages of the Mahabharata. The whole interpretation of our Great Epic through rhythm and dance in accompaniment to the highly suggestive Polynesian orchestra, *Gamelan* overwhelmed me with their conviction and verisimilitude. I thanked my Javanese brothers, these boy actors who are keeping up the great tradition of the dance commentary on our Epics. How thankful should we Indians be to our friends of Greater India for this unique contribution to our Mahabharata! Throughout the night—my first night spent in Java—these dance rhythms whirled in my brain and I seemed to live again in the hoary heroic days of the Great Epics.

LETTERS FROM THE EDITOR

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AT Vienna Rabindranath Tagore, Mr and Mrs Prasanta Chandra Mahalanobis and myself put up at Hotel Imperial. So far as I was concerned, I felt less comfortable in this hotel than in any other in Europe. Some of my requirements were attended

to rather tardily. The charges, too, were rather high.

I have already said that on the way to Vienna from Prague, Rabindranath felt indisposed. On reaching Vienna it was found that he had fever. Professor Dr.

Wenkebach, the leading physician of the city, was called in. He at once cancelled the Poet's lecturing engagements in Vienna for the time being and strongly advised him not to visit Poland and Russia in his weak state of health. So the visit to Russia was definitely given up. When he was at Berlin an invitation had come from Russia to him and his party, eight persons in all, including myself, to visit and tour in Russia, which was accepted. Passports had been obtained for the purpose from the British Consulate at Prague. As the Poet had to omit Russia from his tour programme, I, too, had to forego the advantage of seeing that most interesting country. I ought to add that, even if the Poet had not fallen ill, my own illness, which followed in the course of a few days, would have prevented me from continuing my travels.

Dr Wenkebach is not a mere physician. He is a man of wide culture, as his conversation showed. He is a good conversationalist. In fact, he used to spend so much time in talk with the Poet that if one did not know that he was a physician having a most extensive practice, one would take him to be a man who did not know what to do with his abundant leisure. He is verging on seventy but looks younger. He confessed that he had been successful in his profession but said he would have liked to be a poet, to have the vision of the good, the true and the beautiful. He added that his own desire had been to some extent realised in the person of a son of his who was an artist and sculptor. He has prepared a bust of myself the doctor told us, adding humorously, "Even my wife says it is good!" When the conversation turned on the fame and pecuniary rewards of poets, Rabindranath said, "Poets should not have two rewards for one achievement." "I am sorry I do not remember his exact words. But if I am not mistaken, I understood him at the time to mean that a poet's 'vision' being in itself a sufficient blessing and reward, he need not feel dissatisfied if he had no fame or pecuniary reward. Similar dicta, though falling from Rabindranath's lips only as casual remarks in the course of ordinary conversation, impressed Dr Wenkebach very much, leading him to dwell on the Poet's power of saying things of 'tremendous significance' in the course of ordinary conversation."

One day Dr Wenkebach gave the Poet

a comparatively big dose of some strong medicine, and expected that it would weaken him. But to his surprise, he found the next day that, though the medicine had produced its desired effect, it had not weakened him at all. So he thought the Poet's physique to be exceptionally strong. This gladdened us all.

I wanted to consult this eminent medical authority to get cured of my night sweat. He told me not to go to his clinic, as there was a long waiting list of patients there. If my name were put down at the bottom of the list, I might be said leave Vienna before my turn came and if my name were interpolated somewhere near the top, the other people would get angry! So he promised to examine me at the hotel some day. And this he did and prescribed some pills, though he could not find out the cause of my illness. He asked me many questions two of which were, "Have you any worries?" and "Are you homesick?" He said my internal organs were perfectly sound but advised me to return home early. If I wanted to remain longer in Europe, I should in his opinion spend the time in the south of France or in some other region where the climate was mild. I said I had friends in Geneva not in the south of France. So he agreed to my going back to Geneva.

For an aural defect I consulted Dr Neumann who is the greatest throat, ear and nose specialist in Vienna. On the first day, when he had done what he had to do for my right ear, he suddenly thrust a lozenge into my mouth! I at first thought, was it part of the treatment? But when immediately afterwards he did the same to Mr Prasanta Mahalanobis, who had taken me to his clinic, I understood it was perhaps meant to console me for the trouble (!) he had given me! I was amused to learn afterwards from Rabindranath that when he went to the doctor's clinic for treatment, he, too was consoled (!) like a child in the same manner.

There are in Vienna 38 clinics for ear, nose and throat troubles. We heard this from Dr Neumann when he came to our hotel to see Rabindranath at his request. When the Poet told him how he had in youth injured his vocal organs by excessive strain, the doctor said he had a class for teaching 'voice production' or 'logopedy', as he called it, and if Mr Mahalanobis would go there for a few days, he might learn the method and tell the poet what to

do, —that would help him to avoid injuring his vocal organs in future. So one morning Mr Mahalanobis and myself went to Dr Neumann's clinic, where one of his assistants was treating patients. There was however, no logopedy class that day. But we found some very interesting cases there. One elderly man of about 50 had to have his vocal organs removed some time ago owing to some disease. Artificial organs were substituted for these and he was being taught to speak with the help of these organs. He had begun with uttering single syllables, and at the time of our visit was able to utter six syllables at a stretch, and then gasped. His vernacular was German, but he knew English also. He spoke a few words to us in English. Dr Neumann's assistant told us that in course of time this patient would be able to utter comparatively longer sentences. Another very interesting case was that of a family of five boys all of whom could not pronounce the *r* sound, but made a nasal sound instead. The eldest boy was about 10 the youngest about 2. Their father had this defect, but had got cured before the birth of the eldest boy. So the defect, we were told, was not imitative in origin but hereditary. The doctor made the boys speak through a rubber pipe and got records on pieces of smoked paper wrapped round a revolving cylinder. He would apply the remedy after finding out the cause of the defect. I had some conversation with him on the connection between the *r* and *n* sounds in the course of which I told him that *l* and *r* were interchangeable in many languages and dialects, as well as *l* and *n* and that in our Sanskrit alphabets one *n* the celestial (*anuradha*) had a sound which was partly akin to *r* through an intermediate hard sound of *ṛ* (ॠ). He was much interested in all this. Of the five brothers the youngest refused to speak through the tube. The doctor took him in his arms and coaxed him, but he refused to be obliging. From the dress of the mother and the five children it was plain that the family was very poor. But in Austria there is no caste and no "untouchability" of the kind which we have in India, and so it was quite natural for the doctor to be affectionate and kind to a poor infant who had been brought to him for free treatment. Another case was that of a young man who was quite healthy in other respects but who naturally spoke in a high pitched voice. He was being gradually

cured of this defect. The last case we saw was that of a young woman who also was very healthy but naturally spoke in a husky voice. She also was being gradually cured. I mention these cases to show that in Europe people do not resign themselves to fate but try to find remedies for what we in India consider incurable or irremediable.

It was in Vienna for the first time in Europe that I saw in the streets and public gardens children who were comparatively anaemic and thin, though even they were healthier than the generality of Indian children. In Vienna, too, for the first time in Europe I found beggars in the streets. They all had cylindrical tin boxes with a slot at the top and with a piece of paper attached to the side describing the charitable object for which money was wanted. It is possible that some at least of these men and women were making collections for charitable objects. One collector of small donations for an institution for the blind, a Catholic priest, came to our hotel also. A waiter bore testimony to his bona fides.

Among the countries in Europe through which I passed, Austria seems to have suffered most from the world war. It has been dismembered and is at present a small state. But signs of its former greatness and magnificence linger in Vienna. In fact, of all the towns I have seen in Europe Vienna seemed to me the most beautiful, Paris not excepted. Mr. Mahalanobis had seen it before, and so he showed me round Ring Strasse, the principal public thoroughfare with its three roads for motor and other vehicular traffic and four footpaths is magnificent. The two central footpaths are bordered by avenues of trees and the trees are encircled by beds of flowers. The lamp posts in Ring Strasse are decorated with flowers growing and blooming high up from the ground in wire (?) baskets attached to them. The palaces of Vienna are now used as museums art galleries, etc. The grounds of the old Imperial palace where the Emperor Franz Josef, the last monarch of the Hapsburg line, lived, had always been open to the public even when the emperors lived there. That showed a wise and friendly attitude to the people in this respect. The new palace adjoining the old one which was built for the Crown Prince and which was larger, more comfortable and more splendid, was never occupied by any member

of the royal family, for, before it could be completed, the great world war broke out. I went inside only one of the palaces the Belvedere. With its terraced gardens, fountains and small artificial lakes and the large paintings hung on the walls of its numerous rooms and halls it looks grand even in its present untenanted condition.

The art galleries, I was told, have been denuded of some of the best paintings as the result of Austria's defeat in the war. Still, what remain make them worth a visit. The buildings in which the works of art are housed are very beautiful. Their interior showed of what costly materials they were built. The parliament house has an imposing frontage. I have no mind to describe one by one all the edifices I saw nor did I see all of them. But I must refer here to the University. It provides for studies in all faculties. Medical education here, I was told was particularly excellent. I calculated when I was at Vienna that an Indian student could get education there by spending Rs 120 to Rs 150 per month. There is only one difficulty that of language. But German can be learnt in a few months. I have always thought that some of our students should go to the best continental universities. This has now become imperative and a point of honour with us, owing to the outbreak of colourphobia in an almost epidemic form in Edinburgh. During my outward voyage to Europe, a senior I.M.S. officer who was a fellow traveller on board the *Pilsna* told me that he was going to Vienna for study in order to specialize in diseases of the ear, nose and throat. I inferred therefrom that Vienna was probably the best centre of education for that kind of specialization. What I saw there in the very large buildings in which the clinics were situated confirmed my impression. One Sunday morning Mr and Mrs. Mahalanobis and myself went out to see some of the best cathedrals. As none of us knew German, we had no mind to listen to the divine services, we wanted only to see the exterior and interior of the buildings, observe how the services were conducted and listen to the music. What we saw was certainly impressive. But we found that in every one of these places of worship where the worshippers were Roman Catholics, the attendance was very poor.

One evening we four Bengalis in the Imperial Hotel fell to talking of the early days of the anti partition agitation in Bengal.

It was a fascinating story which Rabindranath told of those days of unparalleled enthusiasm. I was then in Allahabad and could not therefore take part in the movement before April 1903, when I came back to Bengal. At the time when we were engaged in conversation it did not strike any of us that it was the 30th of April and 16th of October, the *Rakhi bandhan* day on which our thoughts had accidentally reverted to the first stage of the anti partition movement, it struck me some days afterwards.

One day a young man came from Hungary to the hotel to invite the Poet on behalf of the citizens of Budapest to visit that city and lecture there. Dr Wenkebach did not allow him to see Rabindranath but told him himself that the Poet's health was such that nothing definite could be said. In Vienna itself the cancellation of the Poet's first engagement, for which Dr Wenkebach took the entire responsibility of his own accord, caused keen and widespread disappointment. The Poet was able to lecture there subsequently and also to visit Budapest, where, I learnt at Geneva he received an ovation oriental in its warmth and magnificence. The Hungarians, being of Asiatic extraction, claimed him as their own.

The time came at length for me to return to Geneva. I left Vienna one day at about 7 in the evening and reached Geneva the next day after 9 o'clock at night. Mr Mahalanobis came to see me off at Vienna station and gave the conductor of the train five shillings from me to give me a cup of cocoa in the train next morning and some mineral water. He did so but when at Zurich at midday I had to leave the Vienna train and board another, he told me that those five shillings were his tip and that I owed him three shillings for the cup of cocoa and one small bottle of mineral water. I gave him what he wanted, not feeling disposed to haggle with that specimen of humanity.

I have already said that I reached Zurich at midday. Very early in the morning the same day I had seen for the first time in my life snow falling. In the dim light of dawn I saw that the hill sides were white. When it became clearer, I found that the branches of the pine trees also looked white. It then occurred to me that it might have snowed during the night. But as it was only the latter part of October, I could not be quite sure that it really had. But when the train stopped at a station named St. Anton am Arlberg,

taken as a specimen of the educated Chinese. His pronunciation was such that it was difficult to make out what he said. But perhaps there are people in China whose knowledge of the history of India is like his. At one of the intermediate ports, on the African coast, a Bombay Musalman trader came on board with carpets, &c. I enjoyed a talk with him in Urdu for some minutes. I learnt from him that he had left home 12 years ago and was not inclined to visit India again. "I have neither father nor mother in India," said he. "I have married here, and have had children. There is British rule there, too, in India. Where is happiness to be found on earth? That was the gist of what he said in Urdu."

At long last, I arrived at Colombo. It was still quite dark when I got up from bed in the small hours of the morning of the 23rd November and saw the rows of lights in Colombo harbour at some distance. At the suggestion of Mr Mahalanobis, I had written to Mr Sinnatamby of H. M. Customs at Colombo to kindly meet me on board. He did so as soon as it was possible, for which I thanked him. There was no delay or trouble at the Customs office. I found Mr Manindrabhushan Gupta, art teacher, Ananda College, waiting for me there. As arranged by him I was taken to the residence of Mr Bhupendranath Basu of the Spinning and Weaving Mills. With the utmost cordiality he and Mrs Basu did everything possible to make me comfortable. I felt quite at home with them though I had not known even their names before we met. When I left Colombo after three days stay with them and their two dear little babies it was with a sad feeling as if I was leaving behind those whom I had known and loved all their lives.

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place was sandy and very hot. I felt very thirsty. But though I repeatedly asked the men at the restaurant car to give me some lemonade and ice, they simply promised but never brought me any to my carriage. Were it not for the kindness and courtesy of a panda of the Rameswaram temple, who had come to take pilgrims to the temple I should have had to go without any drink for hours. His name is Motiram. He brought to me an aerated waters man, who served me all along the journey to Madras. Even the first class carriages in the train to Madras are quite ramshackle, the jolting is terrible. For hours the train passes through a sandy region. So the passengers dress, bodies, luggage and even their nostrils, throats, lungs and stomach get dusty. One had to pull up the window panes. But then the compartments became very hot in spite of the fans. This was in the last week of November. I do not know how it is like in summer. I have forgotten to say that though I had reserved my berth from Colombo through Messrs Thomas Cook and Son and paid for a telegram to Dhanuskodi station which I knew had reached it in time the railway guard or some such officer was quite indifferent to enquiries as to where my berth was. He said he did not know. The customs inspection on the steamer, conducted by Indian officials, the guard's indifference the restaurant car men's inattention to my needs—all told me plainly that I had indeed come back to my motherland an outlander there. It was through the courtesy of a lower railway official that I got a berth. At Madras Mr Bankim Chandra Ray, Engineer kindly came to the train with rice *dal* vegetable curries, sweets etc. I felt very grateful to him. I halted for a day at Madras with Mr H. Bose, who is related to me. He and his family were very kind to me. I reached Calcutta on the 30th November last.

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OUR STUDENTS' INTERESTS

THIS is the season when the University examination results are declared in almost all provinces of India and there is much sighing, wailing and breaking of hearts. A study of the 'popular' news papers on the subject might make even a cynic laugh, were it not for the fact that a tragic element is mingled with the thing. Many students and even guardians, in their ignorance, take the utterances of the daily papers—especially their favourite one as Gospel truth. The tactics of these academic agitators is curiously alike everywhere: first a massacre of the innocents (this is the hackneyed phrase for the occasion) is recklessly predicted or even asserted dishonestly in defiance of truth after the publication of the results; the entire blame for the failure is thrown upon the University. The questions were too long, or too stiff the examiners were a set of butchers, or the Syndics were heartless outsiders without any interest in the colleges,—these are the favourite allegations. In addition, variety was added to the tale this year by a malicious attack upon Prof. Jadunath Sarkar, the first Indian *teacher-Vice-chancellor* in the history of the Calcutta University, because in this his first year the Matriculation pass percentage fell by 3 (from 57 in 1926 to 54 in 1927) though in the time of his predecessor Sir Ewart Greaves of hallowed memory and the "students' true friend," the Matriculation percentage had been brought down from 71.5 to 57—a drop of 14.5 per cent. in one year.

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It must be obvious that our affiliating universities only examine or test candidates who have been taught by quite a different agency, namely, the schools and colleges, not one of which is financed or conducted by the university. The quality of the teaching in these institutions must decisively influence the

result of the examination, unless the examination is to be reduced to a mockery.

And the quality of the teaching depends entirely upon the teachers' pay, social standing and keenness for their work. Nothing can alter this law of Nature, though a University, if it is so ill advised, can cook the figures that it publishes as "success" in its examinations.

In Bengal, the lot of the High School teachers has been growing worse year by year. They are underpaid, overworked, driven to eke out their scanty salaries (usually Rs. 25 to 35) by sweating as private tutors, and are browbeaten by Management Committees' or private proprietors of schools. As the result of the fondness of school managers to appoint only the "lowest bidder" as a teacher, Maculay's remark about England a century ago has been verified here, and the only qualification of a schoolmaster is that he is unfit for any other profession" (Speech in the House of Commons).

Even where competent teachers have been secured, they are sometimes irregularly paid or under paid. Unless the guardians of our boys set themselves to reform this state of things, how can they expect better results? If we sow tares, we cannot reap wheat. The majority of our college lecturers and demonstrators are hardly better off, their pay is better—slightly better, but their wants are greater, and their status is as low, their tenure as insecure as that of the school masters.

The evil is aggravated by the vicious practice that has crept into many of our educational institutions of cheapening expenditure and attracting pupils to the utmost, regardless of all other considerations. Class promotions are given and boys sent up for the University examinations without any testing of their fitness. In many places no "test-examination" is held, and in several it is a sham,—every student who can pay his fees is sent up for the examinations. The worst offenders in this matter are some large institutions with unmanageable roll strength and a very easily manageable conscience. They do not weed out the unfit before sending

saw snow actually falling on the long black coats of the railway men. Then I had no more doubts. It was through an Alpine region that I had been passing.

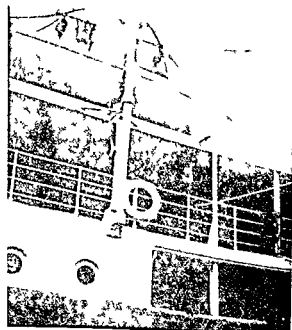
As usual the train from Vienna was artificially heated. When it stopped at Zurich and after half an hour or so started towards its destination leaving me in a through carriage to be picked up by a train going to Geneva. I remained in that carriage in the midst of the large wind swept railway yard for more than an hour. Not being connected now with any source of heat, it soon became intensely cold. After spending so many hours in a heated carriage to remain for more than an hour in such a cold one was not good. When I reached Geneva it was raining, and my carriage was near that part of the platform over which there was no shed. So in alighting from the carriage and going to my hotel which was near by, I got wet. This added to the intense cold at Zurich, was perhaps the reason why I fell ill soon after my arrival at Geneva.

I had influenza with double pneumonia. The hotel where I was was the same in which I had put up during my first visit to Geneva. During my illness the hotel people were very kind and obliging. My esteemed friends Dr. and Mrs. R. K. Das did all that was necessary for my speedy recovery. They called in a good doctor and engaged a nurse to remain in the hotel throughout the day and night. But the nurse could not have done much for me without the help of Mrs. Das who during the entire period of my illness remained in the hotel day and night with the nurse in a room adjoining mine. This adjacent room was the hotel proprietor's own room, which Mrs. Das prevailed upon him to vacate. If my daughters had been at Geneva with me they could not have done more for me than Mrs. Das did. Such was her unremitting care that when she went downstairs the hotel people would ask 'How is your father?' They must have thought that one could do so much only for one's father or some such loved and honoured relative.

Rabindranath Tagore enquired of the hotel proprietor by telegraph from Vienna how I was. Mr. Rathindranath Tagore from Berlin and Mr. Prasanta Mahalanobis from Vienna made similar enquiries and helped me in other ways. I am grateful to them all for their kindness. When I was convalescent the good doctor advised me to sail home by

the first available steamer. He is a French Swiss, and can speak a little English. When I recovered, he was good enough to say in his own interesting English, 'Your heart [he meant the bodily organ] is too young for your age,' and also, 'You have recovered wonderfully quickly.' His fee considering his knowledge and skill and the cost of living at Geneva, was quite moderate. It was only ten Swiss francs per visit, equivalent to about Rs. 5.8.

I engaged a berth by telegraph in the Messageries Maritimes steamer *Amazon*.



The Editor on the deck of the *Amazon*

which was to sail from Marseilles to Colombo on the 5th of November, 1926. As I was then too weak to travel alone by railway, Mr. Satyendra Chandra Guha, who was carrying on researches in plant physiology at Geneva University for a doctorate, was good enough to accompany me to Marseilles. In the train I met Mr. B. C. Sen, I. C. S., who was returning with Mrs. Sen, after travelling in Europe for months to take up his duties as Commissioner of Orissa. We knew one another by name, though we had never met and conversed before. As they were also going down to Marseilles to sail by another steamer, we had a long conversation in the train on various topics of the day, including last year's riots in Calcutta.

and other places in Bengal. As befitting his position, Mr Sen spoke with reserve. Mrs Sen, eldest daughter of the late Sir K G Gupta, spoke in a way which showed that she had the high spirit of a true daughter of East Bengal.

We arrived at Marseilles after nightfall on the 11th November. As several steamers belonging to different lines were to sail the next day, the hotels were rather full. Mr Guha telephoned to several from the railway station with no encouraging response. At length we decided to go to Hotel Bristol, of which an omnibus was waiting at the station with a canvasser. Mr and Mrs Sen went to a different hotel, where they had engaged rooms by telegraph from Geneva.

Next day I went on board the steamer with Mr Guha. As I do not know French and only a few employees of the *Amazone* know English, Mr Guha's knowledge of French was of great use. Just before the ship steamed off from the harbour, Mr Guha photographed me from the jetty. I had telegraphed from Geneva for a single berth first-class cabin but had been given an upper berth in a three berth cabin. They had given me the upper berth in it in spite of the fact that a lower berth was vacant. However, on speaking to an officer, I was allowed to occupy this lower berth so long as it remained unoccupied. So throughout the voyage whenever the vessel neared some port, I was anxious lest some one should come on board to occupy this lower berth. If I had been in my usual state of health an upper berth would not have much mattered. But as I was weak, it would have been risky to have to get up to and come down from the upper berth many times during 24 hours. This would have been necessary because though the cabin was a first-class one there was not a single chair in it. One could take rest only on the bunk. The other arrangements of the ship too, were far from being up to date. Only a limited quantity of water for washing was given in a bucket. There were no hot and cold water pipes and taps in the cabins. One might ring any number of times without the water coming. I rang one day in the afternoon many times for a cup of tea. The waiter came at length and gave me a cup of cold tea telling me at the same time in French and with his fingers that it was 5 o'clock, and if I wanted tea on any other day I must take it at 4. It was not my habit to take tea or any thing else in

the afternoon. I took it only on that one day, and was served with unusual politeness indeed. The French are said to be very polite. I do not doubt it. But in the ship *Amazone* there was no superfluity of that commodity. The purser, or controller, as they call him, of the ship was entirely wanting in politeness. Nobody seemed in the least anxious for the comfort of the passengers. At least, that was my experience. I must here say that my fellow passenger in the cabin, a French military officer, was very polite. He knows only one English word, finish. He told me by gestures, when it was time to go to the dining saloon, when to sleep etc. As there was no other Indian passenger in the first class, and as a third class Indian passenger named Mr Balsara was rudely told by the purser on the second day of the voyage not to come to me, I was practically companionless throughout the voyage and I felt lonely and miserable most probably because of my physical weakness. I constantly prayed for solace and strength and for faith in God's presence with me. On the 16th of November after nightfall when it was very dark I seemed to feel His presence.

The only respect in which the arrangements of the *Amazone* appeared to me superior to those of some other lines which I know of was that there was not the least trace of colour distinction in it. The passengers all sat at table for their meals without any distinction of race, creed, complexion or nationality.

There was a Japanese passenger on board whose ways were very amusing. He officiously introduced himself to the French speaking passengers who formed the majority both men and women and to the few English passengers also, and would hold long conversations with them. But, though on some days he sat next to me on the same bench on the deck for a long time, he did not speak to me. This snobbishness of his and his superior airs were quite amusing. But I also thought, why should people seek to cultivate the acquaintance of an inhabitant of an enslaved country? A funny little Chinese passenger came up to me one day and solemnly assured me that up to 133 years ago India was a dependency of China and had only since then become a British dependency. He should not of course be

taken as a specimen of the educated Chinese. His pronunciation was such that it was difficult to make out what he said. But perhaps there are people in China whose knowledge of the history of India is like his. At one of the intermediate ports, on the African coast, a Bombay Musalman trader came on board with carpets, &c. I enjoyed a talk with him in Urdu for some minutes. I learnt from him that he had left home 12 years ago and was not inclined to visit India again. I have neither father nor mother in India," said he. "I have married here, and have had children. There is British rule there too, in India. Where is happiness to be found on earth?" That was the gist of what he said in Urdu.

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The evil is aggravated by the vicious practice that has crept into many of our educational institutions of cheapening expenditure and attracting pupils to the utmost, regardless of all other considerations. Class promotions are given and boys sent up for the University examinations without any testing of their fitness. In many places no "test-examination" is held, and in several it is a sham,—every student who can pay his fees is sent up for the examinations. The worst offenders in this matter are some large institutions with unmanageable roll strength and a very easily manageable conscience. They do not weed out the unfit before sending

up candidates for the university. Nothing can be more harmful to the true interests of our boys than this policy. It keeps the student in a fools' paradise year after year, and leaves his rude awakening, when it is too late, to the axe of the university examiner. It is so convenient all the anger of the disappointed student or his father is directed against the University, while the mercenary school or college continues to pile up fees from the deluded students as abundantly as before.

If a boy is told his special defect very early in his school course, he can try to improve himself by doing extra work in that subject (or book) and his people can keep a special watch on him by periodically marking his progress. Reform is easy at the initial stage, before the boy's particular defect has been hardened into incurability by years of neglect and ignorance of the defect. But if, on the other hand he is promoted to a higher class as a matter of course the opportunity of early reform is lost and the incentive to greater exertion is never kindled. Youth has a wonderful capacity for expansion and self reform if only we can make an appeal to it in the proper time and way and guide its efforts. Our mercenary schools and colleges do their best to kill this capacity because they keep our boys in the dark about their own merits and demerits and never rouse them to superior exertions on a definite line under the teachers' eyes. Is educational improvement possible if college exercises are not made a reality?

In scientific subjects, practical work is scamped or even avoided in several institutions. For example Botany is taught without microscopes. How can boys taught (?) in such money-piling shops pass even the Intermediate Examination in Science?

The worst enemies of our student population are the political leaders who have been shrewdly exploiting the noble patriotism of our young men by turning them by the thousand

into unpaid servants for their personal glorification or ambition. We have noticed that for several months before the Council elections of 1926 and the Municipal elections early in 1927, in every ward of Calcutta the students' brigade was drilled, organised and put under requisition by designing political candidates of one particular party. They canvassed for the leader, they organised his meetings, they packed every public gathering in order to shout down his rivals, they distributed his pamphlets, they swelled his street processions. Then, on the election day, early in the morning the boys' brigades were let loose on the town,—they took the voters to the poll, they crowded round the polling stations all the day, shouting, fighting for the voters, hurrahing *Jai 'Jai'* and at the close of the voting they led their chiefs' victorious procession through the streets making night hideous. When did these blind tools of ambitious and unscrupulous politicians get any time to prepare for their examinations?

The popular literature, cinema and stage of the day teach that self-indulgence—the gratification of our animal impulses—is the highest expression of manhood and the mark of true freedom. Youth fed on such stuff is incapable of any earnest effort or mental discipline—the two *sine qua non* of success in student life as recognised in ancient India as well as in the Universities of today. The inevitable result is what we see before our eyes. No jugglery by a University can make it otherwise.

These are the facts known to every observant Indian. Let the guardians of our students know who the real enemies of our boys are however much they might camouflage their designs under a plethora of words ending in *ism* and a stage drapery of 'below 40 counts' homespun. The disease that is eating into the vitals of our youth is there. Dare we apply the remedy—or even propose it?

INDIAN PERIODICALS

Some Indians and European Women

Madame Agnes Smedley tells us in the course of an article on 'Indians in Europe' contributed to *Welfare*—

Many Indians returned from Europe (I do not mean just England) after years of study here, as

well as many who have not even seen Europe seem to have one idea which they continually perpetrate upon the Indian people through their letters to the press and through articles and private speech. It is that all European women are immoral. Some add to this the statement that European women are butterflies. And I know of one Indian woman who paid a flying visit

to Europe with her husband, who met rigidly moral professional women, but who returned to India and wrote the same old story—"European women are immoral." Then I once met a Muslim missionary who, after a month in Germany, said to me, "All European women are prostitutes."

She records other similar false slanders of European women in general, and observes:—

I can think of a number of Indians who have studied in Europe who have known other than women of loose characters. There is a group connected with the National Muslim University of Delhi. There are men from Madras and from the State of Hyderabad. There are some from Bengal. They have come into the same city and same environment as other Indians—but they seem to have chosen different kinds of women as their friends, than did so many others who poison the Indian public with their accumulated wisdom from Europe.

If loose men come to Europe looking for 'loose women' they will find them. If there were but one in all Europe, they would find her. But that is no reflection upon Europe and none upon the woman—it is a reflection upon the man to whom this is the goal of seeking.

Bertrand Russell on China

In reviewing a new edition of Bertrand Russell's book on 'The Problem of China' Rev. Dr N Macnicol writes in *The National Christian Council Review*—

Mr Russell believes he tells us, that all politics are inspired by a grasping devil. It is not surprising in these circumstances that the politics of Great Britain of America, and of Japan in China come under his unqualified condemnation. America having more than any other nation taken China under her tutelage comes especially—not so much on account of her crimes as on account of her virtues—under his lash. His point of view in regard to China is as the Western or Westernised peoples may be indicated by what he says of America's attitude. The Chinese have a civilization and a national temperament in many ways superior to those of white men. A few Europeans ultimately discover this but Americans never do. They remain always missionaries, not of Christianity though they often think that is what they are preaching but of Americanism. What is Americanism? 'Clean living clean thinking and clean.' I think an American would reply. If the American influence prevailed it would no doubt, by means of hygiene save the lives of many Chinamen but would at the same time make them not worth saving. It cannot therefore be regarded as wholly and absolutely satisfactory' (p. 221).

These are unjust words. It may be added—for America's comfort—that Mr Russell gives pre-eminence in evidencing to Great Britain. The interest of the passage quoted is in the suggestion that it gives us that Western lands are in grave danger of being messengers—even in the case of the Christian missionary—of a very diluted Christianity a religion that may be more the product, of our own inherited dispositions and

instincts and prejudices than of the mind of Christ. This is what Mr Russell's book gives one to think, and the book is worth reading by us all if it does so. Can we give India and China Christ without giving these lands the wrapping of civilisation within which the West has through the centuries enwrapped its message?

Sankara and the Purification of Temples

Mr T. L. Vaswani says in *The Kalpaka*—

Of Sri Sankara I thought this morning and I said with a heart ache—() that Sankara were reincarnated in these days to save Hinduism and make it a lifting power in our national life—make it world dynamic.

For Hinduism lies wounded today in the house of its own priests. Many of the Hindu temples in Sindhas have fallen in the hands of drunkards and debauchees. Who will turn them out and bring back the Lord? Who will release the mandirs from the Dark Powers and bring back the White Ones? The little town of Old Sukkur, where I write these words has set a noble example by starting a movement for the Reform of Mandirs. The watchword of the movement is—

Purify the Temples! Today Old Sukkur is engaged in a holy struggle to rescue a temple from the hands of a band who has usurped it in defiance of the Panchayat's decision and public opinion. Old Sukkur is fighting a noble fight for public morality and Hindu Dharma.

Mahatma Gandhi on Sister Nivedita

Commenting on the passage in *Young India* where Sister Nivedita is spoken of as a 'volatile person' and 'the splendour that surrounded her' is referred to, the *Vedanta Kesari* observes—

The above remarks give a very false idea of the illustrious Sister and do great wrong to her memory. We do not question the sincerity with which Mahatma Gandhi gives expression to his thoughts. But for the sake of Truth we must point out that he has got an altogether wrong impression of the great soul that lived and died for the cause of India. Mahatma Gandhi saw very little of the real Sister Nivedita. And it is no wonder that insufficient knowledge that is always dangerous would create a great misunderstanding.

Mahatma Gandhi evidently saw the Sister at the American Consulate in Chowringhee where she was temporarily staying as the guest of some of her American friends who came to visit India about the time he met her. Neither the mansion nor the splendour with which he was taken aback were Nivedita's. Her usual mansion was a small old house in a lane in a humble quarter of Northern Calcutta, where, to quote the words of an English friend, she preferred an ascetic life to the comforts and luxuries of her Western home. And the splendour that used to surround her usually at the small girls' school con-

ducted by her came as a surprise to many of her visitors. Thus describes one of her lady students in a short sketch on the Sister— "The school house is far from being healthy or well ventilated. The rooms are small and the roof very low. During the summer (when the school remains closed) the rooms get so hot that half an hour's stay there will make the head ache. There was no fan hung in Nivedita's room. She always used to have a hand fan about her. The small compartment allotted to her she decorated according to her own tastes. Most of the day she used to stay in that room buried in her work."

At the express wish of her Master Swami Vivekananda Nivedita dedicated herself to the cause of the school. She used to spend some time in teaching the girls. But the major portion of her time had to be devoted to literary work undertaken for maintaining the school. Sometimes she had to pass through great economic difficulties. On all such occasions the first thing she used to do was to cut short her very limited personal expenses. She would deny herself even the bare necessities of life. And as the result of this hardship she often suffered greatly in health. To those who knew and could appreciate the story of her self imposed and life-long penance, Nivedita the Brahmacharinī, was the very personification of steadfastness and one-pointed devotion. To call her a volatile person is not only to misunderstand her but also to dishonour her blessed memory. We do not know who is really responsible for this unhappy expression. But whoever he may be Mahatma Gandhi's experiment with Truth in the case of the illustrious Sister has not been a success. It would have been a complete failure had he not been able in spite of his disagreement with her to notice and admire her overflowing love for Hinduism.

It is unfortunate that Mahatma Gandhi did not find any meeting point in his conversation with Sister Nivedita. But the idea that there could be no point of contact between them is preposterous. The Sister was a many-sided genius. She was a great spiritual idealist, a passionate votary of her adopted motherland, a vehement champion of Indian culture, a writer of rare literary abilities, an enthusiastic interpreter of Indian life and art, a most forceful leader of the national movement, a humble worker for the cause of Indian manhood, all in one. And many of the greatest sons of India found points of agreement with her and could be counted as her life-long friends.

But like the greatest men and women of the world she had her own ways of making friends. A complex personality that she was she combined a hero's will with the spotless purity, a lady's heart and self-sacrificing love of a perfect Brahmacharinī. Even in the midst of her sweetness and tenderness there was something in her character that might be termed militant. And rarely could one be included among her friends without facing an encounter with her. No wonder that after being the object of her sudden onslaught, some felt a sort of disavowal with her. In the words of one of her friends—Mr A J F Blair "Friendship with Nivedita was not a slow growth. It sprang to maturity at the first meeting or not at all, and I do not know that any one was ever privileged to know the depths of her womanly kindness without first being subjected to that moral test."

But to one once admitted to her friendship she would open her heart and give herself without any reserve. Often after an apparent disagreement there would come a great understanding, and one could feel that no under-hearted woman ever lived. It was not given to all as has been the case with Mahatma Gandhi to fully discover the inexhaustible mine of gold that Sister Nivedita really was. Why it was so seems to be beyond the comprehension of ordinary mortals.

Nepal Government Railways

We read in *Indian and Eastern Engineer*

The Nepal Government Railways have just appointed as their Chief Mechanical Engineer Mr H St John Sanderson, who holds the same post for the whole of Messrs Martin & Co's Light Railways. Mr Sanderson has just completed various appointments of railway staff for the Nepal Government and leaves India for Bombay by the Anchor, Brocklebank S S Elysia from Bombay on June 5th.

It would have been better if the Nepal Government had been able to employ an entirely Indian staff for its railways. Perhaps Nepali young men are in training for all posts.

Hindu Pantheism

The editor of *Prabuddha Bharata* observes

Prof Radhakrishnan's defence of what is generally understood as Hindu pantheism is very fine. He is quite right in saying that the Hindu thought takes care to emphasise the transcendent character of the Supreme. He bears the world but is by no means lost in it. Hindu thought admits that the immanence of God is a fact, admitting of various degrees. While there is nothing which is not lit by God, God is more fully revealed in the organic than in the inorganic, etc. We think there is another aspect of the question. Even if we do not admit differences in Divine revelation in various things, ethical endeavour does not become impossible. The Hindu outlook that everything is divine is the greatest incentive to moral perfection. For the Hindu does not forget that a thing as it appears is not Divine but that behind its name and form there abides the perfect Brahman, and that by transcending the limitations of his own self he gains the light of wisdom to perceive Brahman. This view makes man constantly struggle to break the bonds of ignorance and desire that bind him to the lower vision and to rise every moment to the height of superior spiritual perception. It is not necessary to recognise degrees in the Divine manifestation in things.

State versus Company Management of Railways

We read in Mr S C Ghose's article on the above subject in *The Calcutta Review*—

It may be useful to mention here that in the contract of the newly formed company which has taken over the German State Railways and is managing them as commercial concerns the following clause appears —

"The rights of supervision and control of the operation and tariffs of the Railway reserved to the Government by the present law shall never be so exercised by the Government as to prevent the Company earning a net revenue adequate to secure the regular payment of interest and sinking fund on the bonds and the preference shares."

A railway or railways of a country are the arteries of trade and industries and the flow of traffic through them should be even and continuous and this can only be done if the management is efficient and the rates and fares are reasonable. Interference and control of Legislature over Railways of a country are essential so long as they are in public interests and do not tie the hands of the managers too tightly whether the railways are company owned or state-owned. But when the railways are state-owned the Legislature in a democratic country is naturally responsible both for efficiency in management and for their finances and they are again required to see that the safety of the public and the charges to the public are fair and reasonable. If these can be attained by state railways which are already there it is well and good but if company ownership of a purely Indian character can at any time develop and purchase the Indian State Railways and give efficient service and cheap rates and fares it would be still better because it would make the Indian people more enterprising and self-reliant so long as such companies do not ask for any subsidy from the Government either in the shape of free gift of land or a guarantee of minimum dividend.

The Olympic Games

The Volunteer writes —

THE OLYMPIC GAMES—Next year in July the Olympic games will be held in Amsterdam fifty-five nations of the world are to take part in these international trials of progress in physical culture game athletics and sports. Germany is making great preparations to make a success at the game. The German Government has sanctioned £7,000 this year and £15,000 will be received next year. She is trying to put in a large number of candidates—340—as against about 250 to 300 from Great Britain. This is the first time after the war that Germany enters the field. The Stadium at Amsterdam which has already cost £40,000 will be completed by January 1928. Separate Hockey and football grounds and a splendid Cycle Track are also nearing completion.

In 1932 the Olympic games are to be held at Los Angeles, California in the United States of America. One million Dollars already have been spent for the building of the stadium. The American Representative to the International Olympic Conference has offered to provide a ship to carry competitors from Europe to the place of the Games.

AFRICAN GAMES—Africa is also taking up organised physical culture in a remarkable manner.

African Games are to be held in 1929 in Alexandria for the first time. King Fuad who is at the head of the scheme has subscribed £ 3 000 and the City of Alexandria £ 10 000. If this first attempt succeeds the African Games will soon come to the level of the Olympic Games.

How much money the India Government is spending for such purposes or for the matter of that even for physical culture in the country itself?

' Gospel Ethics

Mr Mahesh Chandra Ghosh writes in the *Vedic Marga* —

Here and there we find good moral precepts in the Gospels. But the general level of Biblical morality is very low. Morality is valued not for its intrinsic worth but for what is supposed to be its commercial success. Gospel morality is an affair of rewards and punishments.

He illustrates this remark by quoting passages from the Gospels, and observes —

Thus we see that reward occupies a prominent place in the Gospel morality.

Avoidance of punishment is according to Jesus a correlative spring of action. We are to do good or not to do evil for otherwise we shall be punished.

He gives examples in support of his remark, and says —

It is useless multiplying examples. The whole of the Bible is permeated by this idea of reward and punishment. What is called *Dharma* in Indian Philosophy is also a religion of reward and punishment but it is meant only for those who are on a lower level and have no higher ideal. *Dharma* leads to heaven but not to *Moksha* (salvation). Those who have risen to a higher level have condemned it in unequivocal terms. In the Mahabharata we find the following verse —

Dharma vanyyalo hino jaghanvo dharmayavadumi
Na dharma-phalamapnoti yo dharmam dogdhami

cchati

"Among the professors of virtue the vilest and most despicable is he who is a virtue-merchant. Results of virtue will never accrue to him who tries to walk the virtue-cow Vana Larva."

He quotes other similar sayings from the Hindu scriptures and concludes

Biblical morality is purely mercantile it is a System of Barter— an *Art of trafficking* (emotional technique Euthyphro 14) to borrow his fine phrase of Plato who uses it to condemn the religion of give and take This sort of morality has however merits of its own All men are not on the same level of spirituality and the highest form of morality will never satisfy those who are on a lower level or have been trained to remain so These men will appreciate the precepts of Jesus

Nature and Men in Kashmir

Mr. Margaret E. Cousins writes in *Stridharma*

It is a strange thing that in this land where Nature wears her loveliest robes embroidered with the most lavish flowers foliage and fruit, under her ermine cape—her snow clad mountain range—with her jewels of sparkling waters and ruby sunsets and diamond headed lotus leaves and the vivid blue enamel of her skies and their reflections in her many waters yet the dress of the human being is nowhere in India so ugly. Dull greys and browns and dirty whites are the colours of watch unwieldy, wide circumferenced knee-long kurtas are made, and worn alike by men and women. The sleeves are very wide and turned up at the end like those of kimonos, but there is not a line of beauty in the costume. I found the excuse for its ugly ungraceful width in the fact that during the many cold months they carry under this garment a small wicker basket in which there is an earthenware bowl filled with smouldering charcoal. In such wise do they keep themselves warm. Occasionally one sees a brilliant coloured turban on a man but a discoloured cloth covers the head of the woman back from the forehead as a kind of shawl. A large amount of very skilful filagree work in silver is worn as jewellery. If only the women dressed more beautifully their handsome features would show to great advantage but the men think that their beauty then would be too much of a temptation to other men so a dirty appearance is a sign of modesty and chastity and a clean rosy complexion is in this land amongst the uneducated people at any rate a sign of vanity and looseness of character. Of course, the educated women are entirely different and have more sensible ideas. It is from a similar idea that the Japanese married woman makes herself hideous by blackening her teeth and the Tibetan wife by putting disfiguring black smears under her eyes and on her forehead and women in India were veiled. It is a strange struggle between beauty and man's jealous sense of possession of it.

Flies

We learn from *The Oriental Watchman* and *Herald of Health*—

Flies literally swarm in some houses covering every article of food by day and blackening the walls by night. In other homes comparatively few are found, for the tidy housekeeper takes every precaution to keep them out. She is especially careful not to leave food of any kind standing around uncovered and drives the flies out of doors at least once every day.

Flies are not only an annoyance to the occupants of a house but they are filthy creatures. They come directly from the filth of decaying animal and vegetable matter and without taking the pains to wipe their feet settle upon or in our food and drink or upon our hands, faces and clothing, depositing everywhere their filthy fly specks and the germs of disease. Their feet being covered with fine short, sticky hairs, are especially well

adapted for collecting and carrying filth and disease germs.

Recent investigations have established without a doubt the fact that flies carry many germs of typhoid fever, tuberculosis, cholera, infantum, dysentery and probably many other diseases.

It has been estimated that every fly carries about with him most of the time, in or upon his body, about a quarter of a million bacilli and scatters these wherever he goes. The germs are not only carried on the feet, legs and other portions of the body but they occur also in large numbers in the fly specks which are so freely deposited by flies. As many as five thousand tubercular germs have been found in a single fly speck.

Flies should be kept out of houses and from all places where foods are prepared, sold or served. This can be done by tightly screening all doors and windows and by driving out or killing the few that may gain entrance when the screen doors are opened. Bakeries, especially, should be kept free from flies and all foods exposed for sale should be properly screened. Great care must be exercised to protect the baby and its food and the nipple of its nursing bottle from infection by flies. Do not buy foods of any kind that are to be eaten without thorough cooking if they are being run over by flies, for in so doing one is running too great a risk.

Flies may be killed by means of sticky fly paper, fly traps and various liquid poisons. Of the latter probably the best is a solution of formalin water, which may be prepared by adding a teaspoonful of the 40 per-cent solution of formaldehyde to one-half glass of water. This liquid should be exposed in saucers or plates where the flies will have free access to it, but must be placed beyond reach of children as it is poisonous. A fly poison not dangerous to human life may be prepared by dissolving one dram of potassium bichromate in two ounces of water and adding a little sugar. This should be distributed about the house in shallow dishes. Flies may be stupefied by burning pyrethrum powder in the room and may then be swept up and burned.

To prevent the breeding of flies all accumulation of decomposing animal or vegetable matter, especially stable manure should be removed from the premises daily or at least two or three times a week. If this cannot be done the manure or other decomposing substances should be sprinkled with chloride of lime or a solution of sulphate of iron two pounds to one gallon of water.

Outside privy vaults should be made flyproof. This would necessitate only a slight expense, but the benefit to be derived from such a course would be very great. Garbage cans should be frequently cleaned and sprinkled with lime or a solution of formaldehyde or other disinfectant and should be kept tightly covered.

'The Soul of Education'

Mr. Bernard Houghton opines in *Current Thought*—

The bureaucratic schools turn out a docile servile India's schools will aim at brave and intelligent men and women. The ideal of the

bureaucracy is the well-drilled soldier the ideal of India should be the citizen of Greece. The one education crushes represses, the other inspires the mind and thrills the soul. Difficulties there will surely be at the commencement. We do not expect miracles. Many teachers who have grown up to manhood and womanhood under a despotic government will fail to grasp the new spirit the new angle of vision. Many will cling to authoritative methods and think in chains.

But the changed mental atmosphere of India will achieve much. Everywhere there will be a sense of freedom of buoyancy as of prisoners long held behind walls who taste the free air and see again the green spaces of the open country. Everywhere patriotic men and women will be seeking fresh outlets for their energies and adopting new ideas. Swaraj is no mere reform of political machinery; it means the renaissance of India. It touches the imagination which reforms leave cold. In such an atmosphere men and women shaking off the fetters they have worn so long realise themselves they achieve wonders. We may be sure that teachers too will look out on the world of education with very different eyes to those with which under the bureaucracy they now see it.

In education as in government, it is policy which counts. The spirit with which a government or a department is worked affects all from the highest to the lowest. Proclaim military ideals as now and from university to village dogma and discipline raise their ugly heads. Set up the standard of freedom and of fellowship and every where men walk an inch taller and with a bolder step. This new spirit in education the inspectors will bring home to every teacher they will explain the new methods and hearten on the beginners. Progress may be a little slow at first, but then the teachers will labour not to find favour in the eyes of a foreign master but to build up a new India, for the greatness and glory of their own dear Motherland.

Indian Architecture

The third instalment of the late Mr Manomohan Ganguly's notes on Indian Architecture, published in *The Journal of the Bihar and Orissa Research Society* concludes thus —

A pessimist as a philosopher a Hindu is not so as an artist. As an artist he spiritualises matter and thus embodies architectural idealism in different forms which never oppress the imagination by its solid reality.

The architecture of the ancient Hindus is pervaded by a spirit of earnestness and self sacrifice the temple being as it were an offering a gift to the deity the Islam enshrined in the sanctum and as such we notice a profusion of decoration condemned by Ferguson as over-decorated ugliness a remark exemplifying the deadening effect of the idealisation of the principle of utility for architecture is not construction the heavens art but is according to Ruskin the art which so disposes and adorns the edifices raised

by man for whatsoever use that the sight of these may contribute to his mental health power and pleasure.

The structures of the present day illustrate a violation of this fundamental canon of architecture by allowing the constructive element to override the aesthetic side indicating the necessity of the decorative principle forming a vital part of ancient and medieval Indian Architecture.

However hampered by tradition or fettered by conventionality ancient Indian Architecture may be we find evident and clear indications stamping it with originality vigour and genius. Ours of the present day appears as one badly imitated unsuited to the climate and the traditions of the past.

'Do Justice to Inferior Servants'

We read in the *General Letter* issued by the Bombay Presidency Postal and R M S Association

One often wonders what the Postal administration thinks about the status of Inferior Servants of the Department. The inferior servant is not entitled to any kind of leave with pay. At the most he is paid the difference between the pay earned by him and the wages paid to his substitute. Then in the matter of pension, the situation is still more grotesque. The pension of Rs 4 was settled in the old bygone days when the Runner was paid Rs 6 and the other inferior servant scarcely anything more than Rs 7 or Rs 8 at the most. Between those old times and now there is a difference of 300% in the cost of living. The minimum pay of a Runner is Rs 14 and the Post Office inferior servant gets an average of Rs 16 in the lowest scale. In Cites like Bombay the lowest monthly wages is Rs 28-8-0 where a pension of Rs 6 is simply ridiculous. But even this pension cannot be had after 30 years of service the man must complete the the age of 60. Thus a man who enters service say at the age of 15 must work for full 45 years before he can earn a grand pension of Rs 6 a month. Perhaps the Department considers an inferior servant as no better than a day labourer. The Department forgets that the lowest of the inferior servants requires a greater intelligence, a greater precision and far greater honesty and character to withstand temptation such as is placed before him every minute of his life in the Post Office. The conditions in the Post Office are peculiarly hard and exacting and require a far greater consideration at the hands of the Department than has been yet given to these unfortunate servants.

Suspicion of Japan

Mr St Nihal Singh writes in *The Indian Review*

Japan is both hated and feared by nations of the West with possessions in the East. She is

hated because by managing to keep herself out of the foreign clutches and making herself self-sufficing in arts and crafts she has raised the pulse of all the dependent people of the Orient and placed before them patterns upon which they can model their national life. She is feared because she is credited with the ambition of dominating Asia to a degree even greater than that to which it is now dominated by Occidentals.

In the view of most Americans in the Philip-
pines every Japanese in the Archipelago is a spy. They will tell the stranger in confidence that when the day comes for Japan to strike every member of the Japanese colony will perform his or her appointed task in aiding the Nipponese landing parties to add to the Sunrise Empire these islands of great potential wealth which they have been coveting for years.

The Filipino leaders do not share such suspicions. They say that the Japanese scare has been raised for the express purpose of cheating them out of their birth right. In 1916 the United States Congress pledged itself solemnly to withdraw its sovereignty over the Philippine Islands and to recognize their independence as soon as a stable Government can be established therein. The only condition laid down has long since been fulfilled. Since however the men at the helm of the American nation are in no mood to honour that pledge because they are reluctant to forego the opportunities of exploiting themselves the rich and varied economic resources of the Islands, his exence has been manufactured.

In the Dutch East Indies the Japanese are subject to the same suspicion.

The British in the East do not give tongue to their suspicions of the Japanese so freely as do the Americans and Hollanders but they, as a race are not outspoken and moreover until recently they were in alliance with the Japanese and considerations of decency doubtless exercise a restraining influence. Had they been without ingivings and fears however the scheme for the establishment of the Naval base at Singapore would never have been conceived.

In all places where the West dominates the East, Japan is indeed being charged with cherishing secret designs to oust Europe and America, and to substitute herself in their place.

The B I S N. Company's Treatment of Deck Passengers

The Indian, a monthly published under the auspices of the Indian Association of Singapore observes

When the poet of the *Inferno* wrote about the people in the seventh circle of Hell he had no idea that in the future there would be no necessity to go to a theological hell when worse things were possible in this world itself. The condition of the Deck passengers on board the ships of the B I S N. Company is so gruesome that one wonders why people who could put an end to such tortures are quite apathetic about it.

We have heard and we have seen ourselves what is being done to the coolies from South India on board the company's ships.

What we are concerned with is the harsh treatment meted out to them in the ships during the passage. They are all packed together like tinned sardines as the Company sees to it that as many passengers are carried as the deck can hold. An awning is put above them which in monsoon weather, when there are squalls and heavy rains fails to afford them any protection. Most of them are drenched whenever there are heavy rains. In Western countries people treat their animals more decently.

First there are the ticket examiners. They have a peculiar way of examining tickets whenever the idea enters their heads and before starting all the coolies who have been let into the ship are waded to get out and then come back into the ship after showing their tickets to the tin gods of the Company. In the process they are kicked and abused if they rush together at the entrance which they have to do if they are to get a decent place on the deck. But this is only the beginning of their trials. "The checking of tickets cannot be done too often" seems to be the slogan of the ship officers and the insults to which the poor coolies are subjected every time the tickets are checked would call for prosecution for grievous hurt at least in any other country.

Then there are some people who are entrusted with feeding these labourers. First come first served is not the only condition which the coolies have to understand. Those who go first are given food and what is called sauce which latter as time goes on gets more and more diluted with water, and the result is there is a rush of the coolies when the food is served. They carry in their hands leaves which they hold in their hands into which handfuls of rice are thrown and sauce poured with a dexterity and quickness and soulfulness which reminds one of feeding time at the zoo. There is a scramble to get the sauce while it is as yet undiluted with the attendant kicks from the immortals who look upon the labourers as so much cattle and treat them with a callousness that one cannot see matched anywhere else in God's earth.

The International Institute of Agriculture, Rome

Mr D Ananda Rao says in *The Mysore Economic Journal*

One might ask what practical influence this Institute exerts on the States which are represented in it. It is possible that through this Institute the recommendations and desires of the agricultural world could be put into practical effect. It can summon on its own initiative conferences to consider matters of moment and which would even tend to modify existing national legislation. For example in 1914 it summoned an International Phytopathological Conference in 1920 the Conference on Locust Control and in 1926 the World Forestry Congress and the meeting of experts on Chemical Fertilisers. Again just at the time of the visit of the writer arrangements were in progress for holding an International Congress on Olive growing. To us in India such congresses

and conferences are of immense value as it would mean that we would be benefited by enquiry into agricultural questions of international importance. Opportunity may be taken by qualified Indians to attend such congresses as delegates. With an Indian representative on the spot, it would be possible to institute enquiry into social and economic conditions of the farming classes and also on the condition of important crops and livestock of the country. That the whole of Great Britain and its colonies and dependencies are represented by one delegate means that India is practically lost sight of. It goes without saying that in order to achieve any benefit from an institute of this nature India must have her own representative and at India's expense. He must be one who will justify the trust imposed on him, capable to plead India's cause at all times, and one who is young enough to return to India for future work having been profited and mellowed by the opportunities he had in discussing with people of international reputation and thus raise the status of that one community which forms seventy five per cent of her people.

Widows at Brindaban

We read in *The Widows Cause*

Miss Helen Ingram writes from Delhi —

"Can't you do anything through your paper to stop widows coming to pilgrimages places like Brindaban? I have seen them there and their condition is terrible."

This is what a sympathetic heart feels for humanity for the womankind and for our own sisters and daughters. This is where every heart feels pinched and where that cannot but express itself. This is where the Hindu mentality is revealed in its worst, where it denies human sympathies and the very existence of God. It is here that the savageness of the middle ages is still traceable in our present civilised age. It is here that the march of centuries stands unimpeded. And it is here that we have to kneel down and thrust our heads between our knees in all shame, humility and helplessness.

And for all that Bengal in particular is responsible

Government's Treatment of Mail Runners

Blue Bird writes in *Labour*

The mail runners are conspicuous among men for the regularity and utter trustworthiness. Even in districts which boast of good roads and the inevitable motor bus the latter may not be used for mail transport for motors break down runners never do.

The salary of a mail runner averages from twelve to fifteen rupees a month. Runners are especially liable to heart disease and lung troubles. It is not often that a man is fit for work after fifteen years of it.

There are many growls against the Post Office which certainly does fail us with a frequency that is irritating. But it is never the runners that let us down. Every one in India owes a

debt of gratitude to them and we touch our hat to them in passing perhaps the most faithful loyal band of workers this present age knows.

The above are excerpts from an article, "The Indian Mail Runner by a traveller which appeared in a recent issue of *The Times of India Illustrated Weekly*. The praise and eulogy is well merited and is by no means fulsome or exaggerated. I have seen the runner at work in fair weather and foul in biting cold and sweltering heat, on hills and in the plains and on the water ways of Eastern Bengal and can do bear testimony to his regularity and loyalty. The decision therefore of Government not for the present to improve the pay and conditions of service of the runner is most disappointing not only to the runner, but to all who realize and appreciate his faithfulness and loyalty for the runner is unquestionably deserving his pay totally inadequate and by no means commensurate with the work he is called upon to perform.

Tuberculosis among School Children

The D A V College Union Magazine has a useful article on the above subject by Rai Bahadur Captain Maharaj Krishan Kapur M.D., D.Pu. There he tells us in part

An Indian child in his own family is under none or very little restraint.

He has also full liberty to run about and play about in the streets and in open air. His admission into a school more particularly in a Boarding School involves such a sudden change in his habits and environments that the unstable frame of a growing child is very easily affected, unless sufficient care and precautions are exercised by those who have the charge of the little ones. No undue pressure should be inflicted and the child should be gradually and smoothly weaned from his old habits and brought to adjust himself slowly to the new conditions of restraint and discipline. Even monkeys and certain other wild animals have been noticed to develop consumption when admitted in zoological gardens unless very scrupulous care is taken to protect them from the evil results of the sudden change of the conditions of their life.

This then is the first duty of the schoolmasters the neglect of which in several cases (in the past at least) has driven young children into the clutches of Tuberculosis. Little children must be dealt with much more sympathy and kindness and the proverbial school masterly rigour must take the place of paternal kindness very very slowly. Do not for God's sake overdo in your zeal for the immediate correction of a child's bad habits that have grown with him, but try to bring him round very gently and softly.

Defective school buildings and over-crowding in the class rooms are a great menace.

In open air schools classes are held in verandhas or open sheds or in the school park or gardens. To protect the children from severe cold or intense heat, class rooms can be built cheaply, with inexpensive arrangements to flood them with fresh air from outside in abundance so as to keep the air within almost as clean and fresh as the

atmosphere outside. The health and growth of children always improves wonderfully in these conditions. Even children predisposed and inclined towards Tuberculosis or otherwise deficient benefit enormously in the open air schools

An Analysis of Indian States

Mr V Venkatasubbiaya says in the *Karantala* —

In spite of the so-called sanctity of saznads and treaties the number of States has been varying from year to year. Their exact number in any particular year has to be ascertained from the corrected list for that year. *The Imperial Gazetteer* Vol IV of 1907 gives the total number of 693 but the list for 1925 contains only 562 States. The grouping and classification also are different in the two years. The smaller figure of 1925 is due chiefly to the reduction of States in three Provinces — from 143 to 89 in Central India Agency from 52 to 21 in Burma and from 26 to 1 in Assam. Drastic changes apparently are not unknown to the Political Department of the Government of India.

As many as 454 States have an area of less than 1000 sq miles that 452 states have less than 100000 population and that 374 States have a revenue of less than Rs 1 lakh. British India, with an area of 1094000 sq miles and a population of nearly 222 millions is divided into 373 districts. The average area of a British Indian district is therefore 4000 sq miles and its average population about 800000. If the suggestion were made that each district in British India should be constituted into a State how ridiculous would it be considered? Yet it is only some thirty among the 562 States that possess the area population and resources of an average British Indian District. Some of the States are so absurdly small that no one can help pitying them for the unfortunate dignity imposed upon them. As many as 15 States territories which in no case reach a square mile! Fourteen States exist in Surat District not one of which according to the list of 1925 realized a revenue of more than Rs 3000 in the previous financial year. Three of these States could not boast of a population of 100 souls and five of them a revenue of Rs 100! The smallest revenue mentioned is Rs 20—for the year let it be remembered—and the smallest population 31 souls. What earthly purpose is served by magnifying these petty landlords into Chiefs and Thakores and by talking of them in the same breath as of the Nizam or the Maharaja of Mysore? From the analysis given above, only some fifteen States appear to possess the necessary area population and resources to be able to function efficiently as States according to modern conceptions. What should happen to the rest is a big question. The large majority would certainly have to be removed from the list. Others may be formed into groups so that each group may be considered a State for certain purposes. But anyhow, the question has to be thoroughly gone into and only a Royal Commission will command the confidence of the various parties concerned.

Rural Ireland and Rural India

Mr K S Ramaswami Sastri observes in *Rural India* —

That Ireland and India are alike in many respects is one of the commonplaces of historical as well as contemporary experience. But in no respect do they resemble each other more than in the fact that both Ireland and India live in the village. In both, the village economy broke down under the storm and stress of modern competition. They differ however in this respect, namely that Ireland has achieved rural reconstruction while India is talking about it.

Ireland suffered from loss of Industries, rack-renting, extreme sub division of holdings, religious feuds, social disunion, poverty, emigration, economic depression, low standards of life, unsatisfactory education, artistic sterility and other evils which have been familiar also in India. But very early the finest spirit of the land made strenuous and continuous efforts to combat the poverty of the people and to put a new spirit into them.

Creameries, agricultural societies, credit societies, poultry societies, flax societies, etc., were success fully started and worked.

The co-operative principle was applied also to the home industries such as hand knitting, lace-making, embroidery, carpet making, etc. Co-operative stores were started in numerous places. Industrial co-operation also was begun.

The result was that wealth increased in the land. Even more than this, practical ideals of communal action and communal welfare permeated even the lowest and poorest classes. The sense of responsibility was developed. The following passage has a direct lesson to India. Through the co-operative movement has come a growing social consciousness and a recognition of the common interests of people living in the same neighbourhood. Concerning itself with matters in which all have a common interest it has proved that the factors of disunion so prevalent in Ireland need not prevent the development of a real community life. Race, religion, politics have so dominated the minds of Irishmen that the possibility of uniting in any direction for any purpose has seemed to them very remote. The granting of Home Rule many said would merely raise other issues. The Irishman would never be happy unless he was disagreeing with some one. And, indeed, the danger to the co-operative movement from these causes was very serious. Meetings were often held in an atmosphere of considerable tension. Nevertheless the dangers were averted in a remarkable fashion. Only one case is recorded where a society was wrecked by sectarianism. To-day no lesson is more firmly fixed in the minds of co-operators than that neither race nor religion nor politics interferes with a man's co-operative capacities. And where men unite to run a creamery or an agricultural store without allowing their differences and other questions to interfere, they cannot long continue to feel bitterly toward each other in the streets outside. The dividing facts of life are being relegated to their true position by the realization of community of interest in the economic sphere.

Importance of Cattle breeding and Dairying

According to an article on the importance of the cattle-breeding and dairying industry in India contributed by Mr W Smith to the *Journal of Animal Husbandry and Dairying in India* —

It is certain that nothing can take the place of the draught bullock in Indian cultivation. Horses, mules, donkeys, tractors, camels and bull loes have all been tried and found wanting. Now to produce a working bullock we must have a cow and as our cow must rear her calf she must give milk consequently the cattle problem is a dairy problem and it is agriculturally speaking a universal problem. The productivity of the soil depends upon the efficiency of cultivation and this depends upon the quality of the plough bullock.

In many parts of India the introduction of cultivation and the adoption of more modern implements has been retarded owing to the in

efficiency of the work bullocks. The cattle question is more important than the growing of any single crop it affects the growing of all crops and is as important as cultivation itself. Then the cattle-dairy problem is important because nearly all primary transport in India that is the transport of produce from the field to the railroad, is dependent upon bullock efficiency.

Again the general health and physical well being of the whole of the people of India is affected by the milk and *ghee* (clarified butter) supply which comes from the cow. If modern teaching regarding the vitamin content of foods has taught us any thing it is that no vegetable fats can take the place of animal fats as food for children and young persons, as the vegetable oils do not contain the essential growth producing vitamin. The great majority of Indians do not consume animal fat in any form but milk fats and without a plentiful pure and cheap milk supply the people of India cannot attain to the highest degree of health and physical development.

FOREIGN PERIODICALS

Indian Legislative Assembly a Debating Club

A German Socialist named Franz Josef Furtwangler spent some time in India and contributed his impressions to the *Berlin Vorwärts*. Here are some of his impressions of the Legislative Assembly at Delhi.

Members receive twenty rupees or approximately seven and one half dollars for every day's attendance besides traveling expenses from their place of residence to Delhi and return. Although they meet in what is reputed to be the largest Parliament House in the world they are one of the smallest legislative bodies in existence and they probably have less authority than any other Legislative Assembly is a very nice term but it does not accurately describe the parliament of a country where the Viceroy can legislate by simple decree. Nevertheless this body has influential members—whites, jute kings and cotton kings and others like them.

Altogether this debating society—to characterize it accurately—consists of one hundred and forty people including government officials and government appointees. Fifteen of the latter are supposed to represent different vocational and business groups. Only one of them a gentleman named Joshi has been appointed to speak for labor. Since a man must have an income of two thousand rupees to vote the workers can naturally elect no representatives of their own. Several Englishmen elected under the property qualification also sit in the body. Victor Sassoon the head of the cotton industry who is reputed to be a millionaire is their leader. Only a little more than one half of the members are elected native

delegates. These fall into three groups, which are differentiated from each other by a very simple method. In a free country with a really representative parliament, industry, trade, banking, agriculture, labor and various religious and cultural movements would all be likely to have their delegates. Nothing of the sort exists here however. Really there is only one Party which is divided into three strata according to the degree of anti-British feeling as Joshi put it.

This German writer was present during the debate on the motion for the repeal of the Bengal Ordinance. Regarding the Home Secretary's speech in reply he records —

He was loudly applauded by the white members when he sat down. An English acquaintance of mine in the gallery however said he had never in his life heard a weaker defense of a government measure. Possibly so. I too felt that the gentleman who had just resumed his seat wiping his brow with his handkerchief would have felt it incumbent upon him to make out a better case had he been speaking in the House of Commons. Here however where the Assembly members have no real authority he was not put on his mettle.

A German's Socialist Impressions of Bengal

The same writer gives his impressions of Bengal partly thus —

The people themselves were more interesting than their architecture and their street life. Calcutta

and in fact the whole province of Bengal with its forty seven million inhabitants, differ from the rest of India. Above all they have practically no pariahs or untouchables. This is of great political importance. In Southern and Central India the untouchables number many millions and create a problem that must be solved before decisive steps can be taken toward greater political autonomy. The Bengalese on the other hand have a free hand to agitate for national and social independence. They are often called the krench of India and undoubtedly are quicker intellectually and more imaginative and emotional than any other people of the Peninsula. They have a keen sense of humor and irony and what we designate by that untranslatable word *esprit*.

A Bengalese peasant lives on a couple of acres of land cultivated like a garden from which he somehow manages to squeeze a meagre living. The soil is very fertile and the rainfall abundant so that famine is practically unknown. In order to keep the cultivators from waxing fat and slothful however the Government and the *zamindar* or native landlord, are careful to relieve them of their surplus crops.

In the city the Bengalese is usually a merchant or a clerk in a bank or a trading house. When he engages in manual labor it is generally in the skilled trades. Resident Englishmen tell me that a Bengalese machinist or electrician is quite as competent as a white mechanic in the same calling. Calcutta's hundred thousand or more underskilled and underpaid textile operatives especially in the jute mills are mostly immigrants from other provinces driven to the city by crop failures and overpopulation. Calcutta also has more lawyers than any other place in India. These are the gentlemen who keep the political pot boiling. In no other part of the country are the common people so well informed upon questions of the day. Nowhere else was I able to talk intelligently with a clerk or a hotel porter about Brand Chamberlain and Stresemann. The English naturally consider the Bengalese trouble-makers because they are politically the most self assertive of the natives.

Calcutta's secret police is one of the busiest organizations of the kind in the world. What Metemich called demagogues are here called agitators and Red Bengal is a term on every lip. Dozens of able and honorable politicians are languishing in confinement, where some of these have been held for several years. They are imprisoned under an ordinance issued by the Viceroy after Parliament had rejected it authorizing the Government to put political undesirables in jail for a term not exceeding six months. After the six months is up these gentlemen are notified that they still have another term coming to them. The most prominent among the prisoners is Subhas Chandra Bose, Chief Executive Officer of the Calcutta Corporation who was arrested in October 1924 and interned at Mandalay. We should call him in Europe a Radical Liberal rather than a Terrorist or a Communist.

the following views expressed in the *Far Eastern Review* of Shanghai —

India is to have a navy. Winding up its sessions in London on November 23 the Imperial Conference passed resolutions approving the development of the Singapore Base in order to facilitate the free movements of the Empire fleets and congratulated the Government of India on its decision to build a navy. The Conference applauded the Premier's speech on inter-imperial relations which among other things denied to India a Dominion status. British India and the congenies of quasi-independent native states will remain vassals of the Federation of British Dominions subordinate to six mistresses instead of one. It is well to remember however that India sits and votes in the League of Nations as a sovereign state free to exercise its independence in minor world problems but subject to the dictation of its overlords where vital British and Imperial policies are concerned. The Indian navy manned by lascars and officered by British experts adds just so many more warships to the quota assigned to Great Britain under the Washington treaty.

Singapore will become the masterbase of one major and two minor navies independent in peace but united in war. The British Australian Indian and perhaps New Zealand fighting fleet, operating from the Gibraltar of the East and munitioned from the great Indian steel works at Jamshedpur will in time dominate the Pacific and Indian Oceans. All arguments advanced to justify the ten million pounds expenditure for the construction of the Singapore Base indicate that the hypothetical enemy is Japan. Ponder over this. Immediately after Japan was relegated to the status of a second rate naval power by the Arms Limitation Conference the trusted ally of Great Britain became a menace to the Empire whose security for twenty years had been guaranteed by its navy. For two decades the Japanese fleets in Asiatic waters under the watchful supervision of British expert advisers enabled Great Britain to concentrate her naval strength in the North Sea. When war became unavoidable, the Grand Fleet with all its first-line fighting units was mobilized in home waters ready for the conflict. During the war the Japanese navy patrolled the Mediterranean and the All Red Route to India, Australia, and China. Dominions and India armies, and supplies for the fronts in Flanders, Gallipoli, Saloniki, Egypt, Palestine, and Mesopotamia passed in safety over the sea-lanes guarded by the warships of the Rising Sun. Yet the ink had hardly dried on the Washington treaties when the faithful and tried ally of Great Britain was transformed into an imaginary enemy against whom it became urgently necessary to construct the most powerful naval base in Asia.

The Philippines stand as a buffer between Japan and the British possessions in India, Malay and the Pacific a guaranty that so long as they remain under American protection their neutrality must be respected. Independence without the power to preserve neutrality is a perilous position. Should the United States withdraw her guaranty conceding independence to the Philippines the strategic situation in the Pacific would at once become loaded with dynamite far more dangerous to world peace than the squabbles of Europe. The

Some Truths About the Singapore Base
and Jamshedpur

George Bronson Rea is responsible for

Philippines are the keys to world empire. If possession of these keys ever passes out of the hands of the United States, they will be taken over and retained by some other Power who will know how to use them for its own profit.

The future of the Philippines is uncertain. Great Britain cannot afford to take chances. Neither can Japan contemplate with unconcern any further extension of European influence in far Eastern waters. Within easy steaming distance of Mindanao and the Sulu Group—or any one of the thousand Philippine islands suitable as submarine bases—lies the Rubber Empire of the world, a source of unlimited wealth upon which Great Britain is now drawing and will continue to draw to pay her debts to the United States. Eliminating the bogey of an Asiatic menace to Australia or India, these immensely rich possessions must be adequately protected against any possible contingency.

For propaganda purposes it suits Britain's book to encourage the belief that Singapore is aimed at Japan. Common sense will tell us however that as long as the war debt remains a subject of recurrent controversy Singapore is just as logically aimed at the country which might covet and profit by seizing her Rubber Empire. On the other hand the uncertainty of American permanence in the Philippines forces Great Britain to prepare against the contingency of Filipino independence. Singapore automatically supersedes Gibraltar as the key to her Asiatic and Pacific empires.

Add to the British naval quota the present and future Australian tonnage, every ship placed in commission by the Indian Government, throw in the fortifications at Singapore, the huge Jamshedpur Steel Works—the key of British Imperial defense in Asia,—and Americans will begin to realize that if Japan is not to be eliminated as a first-class Power and her influence in Asia undermined her Government must make every sacrifice to maintain in a high state of preparedness and efficiency the full naval quota assigned to her under the Washington treaties.

By dint of subsidies the Indian Government is developing the greatest steel works in Asia. If this subsidy be withdrawn the Indian Army Board will operate and maintain its own steel plant from its own funds. Protected by the subsidy the Indian iron and steel makers have captured the Japanese pig iron market, compelling the Japanese manufacturer to contribute to the cost of creating a military weapon designed in part for their undoing. By the time the Singapore Base is completed the Jamshedpur Steel Works will be placed on a permanent and profitable working basis. An Indian navy will be in the process of development outside the restrictions of the Washington treaties and patrolling the waters between Singapore and Suez.

A Black Man's Protest

The speech of Lamine Singhor, Negro Delegete from Central Africa at the Congress of Oppressed Nationalities held at Brussels last February, has appeared in *L'Indépendance Belge* of Brussels. Extracts from it are given below.

Permit me to dwell a moment, by way of introduction, upon the word 'colonization'. What does it mean? It means usurping the right of a nation to direct its own destinies. Any nation that is deprived of that right is, in the strict meaning of the word, a colony. I will quote to you some passages from a report made by a former colonial administrator of France and published in several newspapers of that country. It relates to typical colonial abuses.

I accuse M. Hutin who was at that time a colonel and is now a general and a commander of the Legion of Honor for having ordered the looting of the trading station at Molenga and of having shared the loot. A list of stolen articles follows—cases of jam for his personal use, pictures, a shotgun, a Browning high priced cloth and so on. The author of the report continues. I accuse the Assistant Chief of the post at Bania of having brought before him a chief of the Gana tribe, who refused to tell him where certain Mauser rifles, captured by his men from the German deserters, were hidden. He first caused the chiefs hands to be crushed in an iron copying press. He then had him flogged with lashes containing bits of steel, and, after honey had been rubbed upon his wounds exposed him in the sun to be stung by bees.

Who is there that does not shudder with horror at the thought that Frenchmen in the twentieth century still commit atrocities that would shame the worst barbarism of the Middle Ages?

It is true that you can no longer sell a Negro to a white man or a Chinaman or even to another Negro. But it is a familiar sight to see one imperialist Power sell a whole Negro nation to another imperialist Power. What did France actually do with the Congo in 1912? She simply turned a great territory there over to Germany. Did she ask the people of the country if they wanted to belong to the Germans? Some French politicians write in their press that their West Indian Negroes are beginning to demand too many privileges, and that it would be better to sell them to America and get something out of them. It is a lie that slavery has been abolished. It has only been modernized.

You saw during the war how every Negro who could be caught was put into the army, to be taken away and killed. So many were forced to serve that the French governors in Africa began to protest, fearing that the natives would rebel. But since cannon fodder must be had at any cost, France found a tractable Negro heaped honors upon him called him Commissioner-General representing the French Republic in Africa, gave him an escort of French officers and of Negroes decked out in gorgeous uniforms and sent him back to his native land. There he was received with the most exalted honors. French administrators and colonial governors greeted him with bands of music welcomed him, soldiers presented arms to him. So this Negro managed to get eighty thousand more men to add to the half million already fighting in France.

Ah, you Chinaman among my auditors here. I embrace you as comrades. You are setting a grand example of revolt for all the oppressed colonial peoples. I only hope that they will catch the inspiration from you.

French imperialists I say have sent Negro troops to Indo China to shoot down the natives of that country in case they rebel against French

oppression They tell these troops that they are of a different race from the people whom they are ordered to kill in case the latter venture to revolt against their so-called Mother Country. Comrades the Negro race has slept too long But beware they who have slept long and soundly when they once awoken will not fall asleep again

Now let us see how this Mother Country' rewards the services of the black soldiers who have been wounded in her defense, the men who have been crippled by the bullets of pretended enemies and can no longer labor to support themselves They are treated very differently from the French wounded who fought shoulder to shoulder with them on the battlefield and in defense as we are told of the same Mother Country I will cite to you only two examples Here is a wounded French soldier graded with ninety per cent disability—that is in the second class He has one child The French Government grants him a pension of 6888 francs a year Here on the other hand is a Negro soldier of the same class married the father of one child wounded in the same way wounded in the same army also graded with ninety per cent disability He receives 620 francs Then take a war cripple with one hundred per cent disability That is to say he cannot move himself he must be carried wherever he goes If he is a white Frenchman he receives 15390 francs a year if he is a Negro he gets only 1800 francs

When we are needed to be slaughtered or to perform heavy labor we are Frenchmen But when it comes to giving us our right we are no longer Frenchmen—we are Negroes

American Boys Taller than their Grandfathers

Writing in *The Journal of the American Medical Association* (Chicago) Dr Horace Gray of Chicago says that two inches in half a century is the rate at which the average stature of American born boys of American born parents has been increasing

Increases in the stature of children (average height for age) as shown in some recent series of observations may be due to taller ancestry or to more comfortable economic class But between two homogeneous groups an increase may also be due to other causes measurement in the morning rather than the afternoon measurement in a month of the year when seasonal growth is more rapid accident (random sampling) progress in control of various infantile diseases that retard growth knowledge of vitamins sunlight and rachitis with consequent better nurture This paper however is concerned not with the cause, but with the phenomenon

Indianisation of the Army

Lieutenant General Sir George MacMunn writes in *The Asiatic Review* —

The admission of Indian officers to the same positions of command as British officers is admitted

ly a difficult problem and it is not too much to say that the difficulties of the situation have induced us in a somewhat Anglo-Saxon spirit to shelve the question for many years In the Indian Civil Medical Forestry and Engineering Services Indians have been admitted on the same terms as Europeans and in certain phases of this work they have shown a brilliant aptitude In the Army however though the martial classes are in many ways more readily agreeable to the British military officer than any others we have never been able to give them any share in the higher positions Has this been from a want of understanding or have there been other causes? I venture to think that to a certain extent we must accept the blame, because we have not tried until lately to face the difficulties which surrounded the matter

Rabindranath on the Chinese Expedition

The following views of Rabindranath Tagore on the Chinese expedition has appeared in *Unity of Chicago* —

I have always felt very keenly on the subject of China and have never failed to express my condemnation of the policy that is being pursued there The present expedition of the English against China is a crime against humanity and to our utter shame India is being used as a pawn in the game

The perpetrators of this tyranny that is doing havoc in China always keep themselves behind while the Indians who are being used as tools in carrying out their nefarious designs have to come in direct contact with the Chinese people The result is that all their resentment and hatred are directed against the Indians so much so that they call us demons It is not an unfamiliar sight in China to see the Indian policeman pulling the Chinese by the hair and kicking him down for no apparent reasons What wonder is there that we should be characterized by that title! I was Indian soldiers who had helped England to wrest Hong Kong from China, and many a scar of their dealing disfigures the fair breast of our neighbour the China who once treasured within her heart the foot prints of Buddha the China of T'ang and Hsien Tsang

This is the tragedy of the present helpless plight of India. Enslaved as we are to our utter shame we are being used as instruments for forging fetters for other people In a crusade against justice freedom and morality where the English are the aggressors India is being dragged into the field against her own will It is a loathsome insult to our manhood, and to add to this the columny and condemnation which should justly go over to our masters wholly fall to our share

And what has India to gain by allowing such a huge waste of money and man power? By fighting for a cause which is so disputable, her sons cannot claim to be recognized as heroes, nor does it help her in the least to shake off the yoke of foreign domination that sits heavy upon her That is why India is regarded by other Asiatic Powers as a menace to their freedom The vast resources at her disposal are the very ground

of their apprehension and so long as the disposal of these resources lies beyond her own control they will be always looking upon her with an eye of suspicion and sneer.

The result is that India is fast losing that respect which was only hers as the greatest spiritual ambassador in Asia. It is she who has for ages supplied the spiritual nourishment to China and other Asiatic countries and sent out emissaries to preach the gospel of love and unity. But in the hour of China's peril the fallen people of India now go there as the harbinger of political repression the age-long affinity that tradition has built up at once crumble down to pieces. Can anything be more deplorable?

We are being repeatedly reminded by the British statesmen that England is fighting on the defensive in China. But who gave the offence may I ask? Who attempted to thrust opinion down the throat of the whole population of China at the point of the bayonet and penalized their noncompliance by taking possession of their country? Why was Hong Kong wrested away from the Chinese people by force? It was China's weakness that made her submit at that time and if a powerful China now demands the restoration of what was once her own surely a long possession by force cannot be urged by the English as a justification for retaining an ill-gotten property. It was the English who took up the original offensive and they should not now take shelter under the false cry of a defensive campaign. It is China that is really on the defensive.

Let the English indulge in the free exercise of their arbitrary will within India, but let them not compel us to participate in the colossal crime against humanity in China. Let them desist from the unholy exploitation of the helplessness of a people in order to rob other peoples of their heritage. Let lose your engine of law and order to work with unabated vigour but for God's sake leave us alone to drink the cup of our humiliation within the four corners of this land and not make an exhibition of it before the world.

War clouds hover to-day over the sky of humanity. The cry resounds in the West and Asia doth prepare weapons in her armouries of which the target is to be the heart of Europe and she is being built on the shore of the Pacific for the ravaging vulture-ships of England. True Japan of the farthest East is already awake. China in her turn is being roused at the sound of robbers breaking through her walls. It may be that this gigantic nation will be able to shake off the weakness of repeated bloodletting and of the fumes of opium and become self-conscious. And of course those who have been engaged in rifling her pockets will be bound to look on this as a menace to Europe.

British Use of Indian Soldiers in China

Rabindranath has voiced India's condemnation of the Chinese expedition and of Britain's use of Indian soldiers in China in his own matchless way. *The Modern World*

of Baltimore U S A for May has given extracts from some Indian journals on the same subject the first being from this Review with the following prefatory words:—

Since there is no subject at the moment on which skepticism is better justified than the willing acceptance by the people of India of British use of Indian soldiers in China. We give the following very illuminating comments from the Indian press.

The American paper observes in conclusion —

Britain's use of Indian troops by force majeure is merely a part of the accustomed technique of imperialism. The belief by the outside world that India willingly submits to this condition is however an error which should not be allowed to prevail.

Coerce or Convince'

We read in the same journal —

In his recent address to the Indian Legislative Assembly the Viceroy Lord Irwin said

Those anxious to see constitutional advance must either coerce parliament or convince it. Parliament will not be coerced.

As several papers in India have noted Lord Irwin does not appear quite to understand the history of British institutions and of the British Empire.

There is little evidence in the past to indicate that British rule domestic or imperial has at any time been convinced without coercion. Even the suffragists gained their point by methods of coercion. There have been indeed political writers who have exalted this fact in English constitutional development declaring that every right the individual now enjoys having been won by force or the show of force, it has more validity than the rights given to the citizens of such democracies as France and the United States.

Lord Irwin does less than justice to his nation. Always it has given way only when coerced and never has a wider range of coercion enacted. It is coerced today by the moral strength of Gandhi. It is coerced by the astuteness and diplomacy of Soviet Russia. It is coerced by the humanitarians. It is coerced by the economic boycott increasingly applied to it. It is coerced by American financial supremacy.

Even in the country houses Englishmen are slowly being convinced that the day for their predatory activities is beginning to pass. Despite Lord Irwin coercion and coercion alone is bringing this conviction.

Abolition of Slavery in Nepal Not due to League of Nations Influence

Fiji Samachar for March has reproduced an article from *Anti Slavery Reporter and Aborigines Friend*, January, 1927 which briefly narrates the history of that measure.

As we have pointed out more than once the League of Nations had nothing whatever to do with it, directly or indirectly though Sir William Vincent gave the League credit for it. *Anti Slavery Reporter and Aborigines Friend* writes —

We have received an interesting note from the Nepali Anti Slavery Office briefly reviewing the work of the Maharaja. It appears from this that for a century the ultimate abolition of slavery has been in the minds of the Administration of Nepal and some sort of legislation has been passed from time to time but it remained to all intents and purposes a dead letter as a result of the deep rooted character of the institution and the proslavery sympathies of the population. The present Maharaja determined to carry the matter further. While fully aware of the difficulties he has deeply impressed with the abuses and excesses inseparable from the institution of slavery. As a beginning in order to ascertain full particulars of the slave population he instituted a census in 1911 and again in 1921 and a general register was formed, which became the basis of the work of the subsequent emancipation. The laws on the subject of slavery were carefully collected sifted and arranged and then His Highness determined to appeal to the people and made his great speech of November 1924 at the same time announcing that he himself would make a gift of 14 lakhs of rupees to meet the requisite compensation money and would provide more if necessary. This courageous policy met with an encouraging response and by an overwhelming majority the slave-owners declared in favour of total abolition.

Changing Values in India

R. F. Maccune writes in *Vox Studentium* of Geneva —

The number of University students cannot be very much more than 100,000. The influence of the *literals* however is very great.

If there is one factor that affects the development of the Indian people to-day more than another that factor is Poverty—not a low standard of comfort, but want of food and clothing. Hundreds of men come out of the Universities every year only to add to the number of the unemployed. The last days of the average Indian student's university career are shadowed by the fear not of economic insecurity but of virtual starvation in the immediate future. Some people who have been in India might consider this an overstatement. They have seen Indian students of just one set and they do not know.

If the present-day student in India has any religious cult at all it is, broadly speaking, the cult of social regeneration. His estimate of the values of life is in fact changing. He has, for instance learned to grasp the real worth of human personality. Whatever his practice as a member of a community he does not think much of caste. He often calls it "an accident of birth." The days of "untouchability" are numbered in India now—and the present university student will be responsible for its extinction in no small measure.

Again the subconscious but effective feeling which has somehow lurked in the Indian mind that woman cannot be trusted that her nature is deceitful affects but little the university student of to-day. The men recognise her as a being endowed with moral discernment even as they are

Indian Students in Europe

According to P. R. Bharucha writing in *The Indus* —

Japanese and Chinese students speaking to equip themselves to grapple with the problems of their respective countries are found generally spread all over Europe, not necessarily confining their studies at any one single place but wondering from university to university training themselves under the most competent teachers whether in England, France, Germany, Denmark or elsewhere. And recently the Government of Afghanistan has encouraged its students to do the same. There is no good reason why Indian students should not follow this method instead of flocking almost exclusively to Oxford, Cambridge, London or Edinburgh. Hitherto very few of us have ventured to try French or German universities.

Surely the young Indian trying to learn all about the co-operative movement at the London School of Economics or Forestry at Oxford is an unconscious humorist! It does not seem to occur to him that for the first, he ought to go to Denmark and for the second he ought to go to France or Germany!

The writer says he is not concerned with those who go to England to qualify for good jobs.

We address ourselves to the young Indians who come out here as seekers, as learners. Their first care is we presume to make the best use of their time and opportunities here if they go home well equipped they will find enough to do to occupy their whole lives; they can create jobs for themselves. We ought to study the methods of the Japanese student who comes to Europe not to collect degrees and diplomas but to sit and learn at the feet of the great European *gurus* and like a true scholar wanders from one place of learning to another seeing and taking of the best that Europe has to give. Not that we have any quarrel with degrees and diplomas as such but let them be treated as mere incidentals.

Our present object is to draw the attention of our students to the fact that all the great Continental universities afford fine opportunities for study and research and to urge them to take the fullest advantage of these opportunities for specialized studies and to the endeavour that is being made to establish an international university centre at Montpellier in the South of France.

Justice for Kenya Indian

We read in the London *Indian* —

British Settlers demand supreme control of

Kenya Council. They are only ten thousand in all while there are forty thousand Indians and Asians and about three million Africans. Still they demand an absolute majority over all other groups. This will mean total degradation of Indians resident in Kenya. See what Mr Churchill says about Indian achievement in Kenya —

The Indian was here long before the first British official. He may point to as many generations of useful industry on the coast and in land as the white settlers can count years of residence. Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark upon a policy of deliberately squeezing out the native of India from regions in which he has established himself under every security of public faith?

It is the Tory Government that is breaking faith with the Indians; and shall we apply the description of Churchill to their action?

In 1923 we were promised that there would be no segregation of Indians in township and residential areas. But this year 21 plots in the town of Mombasa are to be sold to Europeans only the Indians not be allowed to buy. That is the way this Government is keeping its promises.

See Dr Norman Leys book on Kenya for what the Indian has done for the African population. The Indian is prepared to stand comparison with any other nationality for the uplift work that is being carried out. Yet under the name of civilization he is being unjustly dealt with.

A deputation has come from Kenya to London to place the matter before the Colonial Secretary but he refuses to see them and asks them to see the Governor with whom the matter has been discussed several times without any effect.

Kenya was called by Sir John Kirk as India's America meaning that it was an Indian colony in every respect. Indian laws were introduced in the country and Indian currency was ruling till 1922 when the new dangerous doctrine of European vested interests being paramount was first mooted. Since then the treatment of Indians has been that of squeezing them out of the colony and capturing it for British capitalists for exploiting the African.

India looks to British labour to help them to retain their hard won achievements of centuries.

For Indians Desiring American Education

We read in *The Hindustanee Student* (500 Riverside Drive New York City N Y U.S.A.) —

For detailed information about American educational institutions consult the Secretaries of following organizations: American Academies Club, Jehangir Wadia Bldg 1st Floor Esplanade Road Fort Bombay. The American Club, 121 Esplanade Road Calcutta. The Indian Students Union, 221 Gower Street, W.C.1 London. Foelard Association des Hindous de Paris, 17 Rue de Sommerard Paris V. France. Verein der Indier in Zentral-Europa E.V., Ansebeck Str. 8-9 Berlin Germany. Also consult American Express Company's offices. Copies of the booklet Education in the United States of America are available for reference in above places.

'Raison D'être of Tagore Society' in Japan

Countess Metaxa promoter of the Tagore Society in Japan writes thus in part in *The Young East* of Tokyo —

The society of the Friends of Tagore is being formed by us in answer to his appeal to the Far Eastern peoples in which he said that closer union of thought is necessary for the nations which have started their civilisation from a common source. A highly developed system of philosophy religion and knowledge of nature more extant, more transcendental than science of mere material facts has been transmitted in common to the sages of several nations of the Far East from remotest antiquity. The conditions and circumstances of each of these nations were different, therefore the characters of their culture varied but the foundation was one. Now China, India, Korea and Japan are like branches of the same tree but the trunk which bears them is one. During centuries these nations have been infrequent intercourse and have kept their civilisation alive and thriving.

Our Society differs widely from the Pan Asiatic one because we do not study the ideals of the West Asiatic group of nations as being utterly different from the East Asiatic one. Besides our aim is quite opposite, for politics are banished from our Society. Politics change, being based on personal or party interest and nothing is so shallow as politics.

Therefore, our Society leaves out politics and concerns itself with the ideal and moral standard of the East Asiatic peoples. For this purpose it is vital to concentrate once more on that ancient wisdom which has been the pit and marrow of their life, and then after having consolidated that acquirement as a national treasure receive from the West what is congenial to their own nature not blindly imitating but appreciating, criticising, choosing freely and rejecting what might make them weak and false to themselves.

Now the moment has come for the Eastern nations that partook in the past of the same civilisation to join together in order to strengthen the intellectual and moral tenets which were their common bond, so as to meet foreign influx in a clear independent broad spirit with a friendly heart for only the strong can be really friendly. Now the man has come whom we can take for our model Tagore the great Master of the East and to-day the greatest poet of the world. A Westerner said to me: In future they will speak of Tagore as of Homer and study Bengali as we study Greek to read him in the original. True. Generally while great men are alive few persons understand their real value. Later from a distance humanity sees better. Let us not commit this error let us appreciate him and follow his sunny figure while he is still with us. Tagore is an idealist but at the same time a positive and practical mind who has asserted himself by the creation of such useful institutions as his agricultural schools, farms and gardens at Santiniketan, his University at Bolpur. Standing on the solid basis of truth, revealed to his ancient fatherland, he receives all that is just and good.

in the foreign countries not losing his Hindu originality, and opening before his steps the hearts of European peoples. The union of East and West is possible, but it must be a union on equal level in the independent spirit of Tagore. Tagore is no dreamer. His feeling of eternal truth is based on transcendental reality. His love of life pervades his being with the sense of the Divine, and pours itself down on all the phenomena of earthly existence. In nature, in exterior things, he sees the link of the living Universe and this fills his soul with an ever renewed joy. I don't know one author in whose work the word joy comes again and again so often. All ancient Eastern philosophy is resumed in Tagore's short philosophical work, *Sadhana*, therefore our society will specially promote the study of this book.

To finish this exposition let me say once more that our aim lies in drawing nearer to each other in a bond of brotherly love, to safeguard what is beautiful in ancient culture and to walk into a larger future under the guidance of that great, radiant, loving genius our Oriental teacher and poet Tagore.

Journalism in Italy

According to *The Inquirer* of London —

The practice of journalism in Italy requires that the journalist must be of the right political faith. The National Fascist Syndicate of Journalists has issued an official *communiqué* which definitely excludes from the ranks of journalism more than 100 journalists some of whom have had under the old regime very great influence on Italian political life. The Fascist syndicates will not allow any of them to resume in any possible way the exercise of the journalistic profession. Other journalists whose allegiance to the Fascist regime is doubtful will not be permitted to write articles requiring any political responsibility."

Have Animals Souls? French Academy so Decides"

Grace Knoche writes in *The Theosophical Path* —

Thus the headlines of an Associated Press despatch from Paris anent the recent affirmative vote of the French Academy on this question at a meeting of thirteen members.

The official report of this meeting is not before us but several press-despatches are. From these it appears that the question came up rather unexpectedly in the course of the Academy's classic (and never finished) task of revising the French dictionary. *Mémoire* became the crucial word its consideration eliciting the remark from Minister of Justice Barthou that (as translated in the despatches) human beings alone possess memory (*Mémoire*) therefore the word itself applies to the human race alone.

Among those present were Marshals Joffre and Koch. Both protested against the statement because of personal experiences with various animals during the war and cited instances in proof. Another

member, M. Henri Robert, the noted criminal lawyer provoked further discussion by remarking that while he had met many soulless men, he had never yet appeared for a soulless animal. The discussion finally reached so amicable and dignified a conclusion that M. Renier, the Academy's permanent secretary, called for a vote upon the question: Do animals have memory (*Mémoire*) and incidentally, souls. The thirteen Immortals, voting 8 to 5 decided affirmatively.

Sickness Insurance and Health

Professor G. Loriga, Chief Inspector of Labour, Rome concludes his article on the place of sickness insurance in the national health system in *International Labour Review* thus —

The object of benefits in kind as applied to accident insurance differs considerably from that which they have in relation to sickness, and invalidity insurance. In the former case, the principal task to be fulfilled is one of preservation and reconstruction which ceases with the individual. In the latter the therapeutic function is associated with that of prophylaxis, present, or future, and provision is made for prevention of the spread of disease, for improvement of the health of the present generation and for the creation of more favourable conditions of existence for those to come. Thus not only the individual but society as a whole benefits by it.

In view of this diversity of function, it might almost be said that accident insurance is an institution established principally for the purpose of affording assistance the other forms of insurance are in the nature of social welfare institutions and as such form the most valuable auxiliaries of the state policy in relation to public health. In the author's opinion in view of this difference in the aim of sickness insurance (the scope of which is not alone the restoration of the health of insured persons but also the preservation of their physical well being and that of the whole community) the organisation of the medical service should be regarded as a matter of much greater importance and should be rendered entirely independent of the administrative service. Moreover, it is felt that the following conditions are requisite for the efficient functioning of the medical service, both from the therapeutic and from the hygienic points of view.

(a) That assistance be made available for the greatest possible number of insured persons both manual and intellectual workers and for all the members of their families living with or supported by them.

(b) That limits of benefit laid down for the purpose of repairing physical injury and for prophylactic assistance be made as broad as possible.

(c) That the needs of pregnant women mothers and children of all ages receive special consideration.

In the present writer's opinion, sickness insurance established on these lines may become a really efficient adjunct to the social assistance of the economically weak which is its ultimate

object, and may also contribute to a remarkable extent to the improvement of public health.

"Science Knows No Country

Arthur De C Sowerby writes in the *China Journal*

That science knows no country and knowledge is international are facts which we would have thought had been universally accepted throughout the twentieth century world. That the people of any nation laying claim to culture could be so backward or behind the times as to think that they could maintain a corner in any branch of human knowledge or retain the sole right to prosecute any particular line of investigation is hard to believe. Yet from Peking comes the astounding news that certain scientific organizations there have formed an association to fight the efforts of various foreign scientific expeditions to search for remains of ancient man and other treasures of geological and archaeological interest in different parts of China. It is held that Chinese ancient relics and treasures should be explored only by the Chinese people themselves. Particular exception appears to have been taken to the recent expeditions of the American Museum of Natural History into Mongolia and the proposed Swedish expedition under Dr Sven Hedin into North western China and Turkestan. Some of the members of the association have even gone so far as to demand the return to China of the one million year old dinosaur eggs discovered by Dr R. C. Andrews and party in Mongolia and taken to America.

In so far as this movement aims at retaining in China valuable archaeological relics and actual treasures of a bygone age we feel a considerable amount of sympathy with it but to attempt to forbid foreign scientists from carrying out geological and archaeological explorations on the ground that this should be left for Chinese to do is carrying the principle of "China for the Chinese to a point bordering on the ridiculous and it persisted in will make Chinese scientists the laughing stock of the world, and place them outside the pale of modern science

Chinese Women and the Struggle for Freedom

We read in the *China Weekly Review* —

Sixteen years ago when Dr Sun Yat sen established his provisional government at Nanking a

delegation of sixty Chinese women hobbled down the long street leading to the assembly building, hobbled along on their bound feet signifying centuries of oppression, to the assembly building and petitioned for the right to vote. This delegation received little attention at that time, but those Chinese women who gathered in the ante-room of the parliamentary building in Nanking sixteen years ago and interviewed Dr C T Wang started something which has lived to this day and which has grown with ever increasing intensity to the present.

From that scene in Nanking of a decade and a half ago, we jump to present day Hankow the so-called seat of radicalism in China and we find as pictured herewith a women's Battalion, composed of very capable Chinese females who are actually helping in the revolutionary movement. No longer do these Chinese women hobble about on bound feet. They have normal feet and they wear the same kind of military uniform that their brothers wear and they carry very businesslike revolvers and if we would believe all of the stories which are being circulated they know how to use their weapons. It has been reported that these women, or at least some of them, have actually been in the front lines of battle, but this has not been substantiated. Usually they have been used as strike pickets counters red Cross relief first aid behind the battle lines and so on.

The Arcos Raid

The New Republic observes —

The British government's police raid on the premises of the Russian trade delegation and co-operative societies is an amazing incident. Sir William Joynson Hicks the Home Secretary who appears to have been personally responsible for the action asserts that the government was in search of a missing state document of importance. It was not recovered. He declares that it was burned by the Russians after the raid had started, while the Soviet representatives insist that it was never in their possession and that they know nothing about it. As a result of the incident feeling against Great Britain is running high in Russia. Mass meetings of protest have been held in city after city and the British government has felt it necessary to warn its citizens not to travel by the Trans-Siberian Railway until the present inflamed state of public feeling has moderated. The affair is certain to react unfavorably upon English trade with the U S S R., which amounts at present to about \$65 000 000 a year.

MR. THOMPSON'S BOOK ON RABINDRANATH TAGORE

By RAMANANDA CHATTERJEE

MR Edward Thompson has written a second book on the Poet Tagore, named "Rabindranath Tagore, Poet and Dramatist" I do not intend to review it. For, if I had

any leisure, I would devote it rather to reading and re-reading the Poet's prose and poetical works than to going through a book on him and his works by Mr Edward

Thompson must not be understood to suggest that Mr Thompson does not possess sufficient culture and powers of literary appreciation and criticism to write on poets' lives and works. What I mean is that the respective extents and degrees of his knowledge and of his ignorance of the Bengali language and literature are such that he is not competent to write on the works of the greatest of Bengali authors.

Let me be precise.

I do not mean that Mr Thompson is absolutely ignorant of Bengali. For, I presume, he knows the Bengali alphabet, can probably consult a Bengali to English dictionary, and can form some idea of the substance of a piece of Bengali prose and poetry with the help of such a dictionary and of an educated Bengali translator. When he was in Bengal some years ago he once tried to speak to me in Bengali but gave up the attempt after perpetrating two or three sentences in broken Bengali. I believe the teachers of our village primary schools possess more knowledge of Bengali than he. But as he is superior to them in other intellectual attainments he can make such a display of his little Bengali as to be able to mislead his readers—unintentionally, let me hope. Nowhere has he frankly confessed how little he knows of the languages and literature of a country of whose greatest author he has set himself up as a judge.

I know that he is lecturer in Bengali University of Oxford and have wondered whether other lecturers in living languages in that and other British universities are such marvellous scholars in their subjects as Mr Thompson is in Bengali. Should that be the case which I hope it is not and should that fact become known, Oxford would certainly be looked down upon with contempt by all real oriental scholars.

As if the fact of Mr Thompson's being the lecturer in Bengali in a far famed ancient university were not sufficient in itself to make the gods laugh, he states in the preface to his book that it was accepted by London University as a thesis for their Ph. D. degree. I wonder who the examiners were and what their pretensions to Bengali scholarship are. The winning of a London doctorate by two or three of my countrymen had made me suspect whether that university always obtains the services of competent and just examiners and whether some of its doctorates are not 'consolation degrees'. Mr Thompson's case strengthens my suspicion.

Were Mr Thompson to appear at the Middle Vernacular Examination in Bengal, which is passed by many of our children before they are in their teens, he would be sure to be 'ploughed' in the paper in Bengali literature. I will not be so unfair to him as to suggest that he should prove his Bengali scholarship by passing the Calcutta University Matriculation Examination in Bengali, for that would be too stiff for him.

Mr Thompson must have been desperately determined to excite the risibility of the gods. For he has solemnly indited the following paragraph in his preface:

Milton's English verse is less than 18000 lines. Rabindranath Tagore's published verses and dramas the subject of the present study amount to 100 000 or their equivalent. His non dramatic prose in the collected edition of his works now in process will be in the proportion to his verse and dramas of seven enormous volumes to three. I undertook the appalling task of reading through his bulky literature, because I wished to understand the people among whom I was living. I wrote this book in the hope of serving two races. (The italics are mine. R. Chatterjee.)

It is not impossible that Mr Thompson has performed the visual feat of looking at all the pages of all the published Bengali works of Tagore, though he himself confesses that he has not seen many of the books listed in his Bibliography. But does he mean to tell us seriously and expect us to believe that he is scholar enough to have studied this bulky literature? *Credat Judaeis*.

Three facts mentioned in his book, viz that he is lecturer in Bengali in the University of Oxford that his book was accepted as a thesis for the Ph. D. degree by London University and that he has read through all Tagore's works has confirmed my belief that, so far at least as the vernaculars of Britain's dependency of India is concerned, SCHOLARS ARE BORN NOT MADE in the British Isles. Old Vishnu Sharma has told us somewhere in his work that people are reputed to be strong because of their wealth and because of wealth they are considered become scholars also (*arthad bhaati panditah*). Had he been living now he would have ascribed the genesis of the reputation for scholarship to political ascendancy also.

Had Mr Thompson to write a book on a third rate German or French poet, would he have dared to do so with such poor knowledge of German or French as he possesses of Bengali? Our humiliation and sufferings as a subject people are already too

many in various directions. But is that any reason why our greatest poet should be made to feel that he has been treated, not as a member of the world brotherhood of authors, but as a member of a subject race and a grey haired pupil of the pedagogic Mr Thompson? The tone of the book in many passages is of such (unconsciously) supercilious patronage as to make it very irritating reading.

The author asserts

"I believe that no other nation would have served India better than my own has done but on the whole they have shown themselves very incurious as to its thought and literature. Resentment of this neglect has estranged educated Indians and is a factor of first rate importance in the present strained situation."

This is not the place to discuss what the British people have done in and for India and whether any other nation could have done better. But even Mr Thompson will, I hope, allow that we the people of India know far better than he what we resent and what has created 'the present strained situation.' I can tell him unhesitatingly that it is *not* the "incuriosity of the British people as to India's thought and literature which is mainly if at all responsible for estranging educated Indians, and that, as there is little or no resentment of this neglect, it is *not* a factor of first rate or tenth rate importance in the present strained situation if it be a factor at all. Personally, I do not know a single educated Indian who *resents* this neglect and has been estranged by it. What we really resent, I need not say

Mr Thompson says in the preface that he has drawn largely on the poet's discussions with him. Many foot-notes do indeed tell us that the passages quoted are from the poet's "conversation with him. Did Mr Thompson take notes of these conversations in the presence of the poet at the time of these talks? If not, how long afterwards did he take down the notes? Did he ever tell the poet that he was doing so? Did he inform him that any of these notes would be published? Did he ever show them to the poet for verification before making public use of them? I know that he did not. I know that the poet does not remember having told Mr Thompson many of the things he has reported. It is possible though not at all certain or probable that in some instances the poet has simply forgotten. But is it not very probable that in more instances Mr

Thompson's memory and his preconceptions have been to blame? In any case, gentlemanliness, fairness and the scholar's anxiety for absolute accuracy, so far as that is attainable, should have prompted the Reverend E J Thompson to behave in such a way as to enable him to answer in the affirmative most of the questions I have put above.

As regards the book having been accepted by London University as a the is for their Ph D degree, may I ask what sort of documentation is required by that University for doctorate theses? Are notes of conversations taken to be correct and reliable without any proof of their accuracy?

In this article I am not concerned with the merits or demerits of the book as a whole. I write only of what my eyes fell upon in turning over its pages.

Mr Thompson writes page 88, 'He seems to have made no direct study of the New Testament.' This is not true. The poet has read the New Testament, but not the Old. According to Mr Thompson, Tagore (*Thakur*, 'Lord') was a title used by the early British officials for any Brahmin in their service. The poet himself it is to be presumed, knows more of the derivation of his family name than the Oxford lecturer. And it is likely too that his knowledge of the history of Bengali word meanings is greater than that of the author. So I merely state the fact that the poet has never heard that his family name became *Thakur* for the reason assigned by the author. Nor have I. Who is Mr Thompson's authority?

According to him "Pirli" the name of the Brahmin sub-caste to which the poet's family belongs, is derived from Persian *pir+ali*: chief minister. That is wrong, according to my information. The story goes that an ancestor of the Tagores was a high officer of a Musalman chief of Jessore named Pir Ali. This ancestor of the family was excommunicated by the orthodox Hindus of the time because he had involuntarily allowed the smell of some meat dishes prepared for the chief to enter his nostrils as according to a Sanskrit adage, smelling is half eating. Pir Ali is a common Muslim proper name. See the Bengali dictionary by Jnanendramohan Das, the best yet published.

About the poet Michael Madhusudan Datta, the author writes

He keeps an almost unbounded popularity and there can be very few among Bengal's

thousands of annual prize-givings where a recitation from his chief poem is not on the programme."

Every educated Bengali holds the opinion that Michael was a great poet. But as to recitations from his chief poem, the author has been misinformed. I have been a schoolboy, a college student, a school master, a professor, a principal, and a president at many annual prize-givings. But I do not remember a single such function at which any recitations were given from Michael. During the last four months I have presided over two prize-givings. In these, too, the recitations were from other authors.

I have said that I am not at present concerned with the quality of Mr Thompson's work. Nor am I concerned with his opinions of the poet's works. Nevertheless, as I find that he has devoted one whole chapter to the poet's 'jbandebata doctrine' as the author calls it, I wish to say that he has not understood it aright. He had better ask the poet the reason why, if he be in the humble mood to learn.

Mr Thompson holds that in *The Home and the World* Tagore has adapted the scheme of Browning's *The Ring and the Book*. But the author himself says in another place, "First hand knowledge of Browning came late, and even then, I suspect, was confined to the short pieces." Moreover *The Ring and the Book* is a sort of grouping together of stories of a murder told from different points of view whereas in *The Home and the World* the chief characters analyse their own respective feelings and moods and the workings of their own minds as influenced by various events and circumstances. I fail to see, therefore, how there has been any adaptation here. It is not necessary for my purpose to discuss the point in greater detail.

As regards the play *Achalayatan*, Mr Thompson thinks "Its fable was probably suggested by *The Princess* and more remotely, *The Castle of Indolence* and *The Faerie Queen*." I know the poet has not read either *The Faerie Queen* or *The Castle of Indolence*. As for *The Princess*, the poet, I know, is unable to perceive the remotest resemblance between it and *Achalayatan*, nor am I. The author thinks that this dramatic piece obviously owes something to Christianity perhaps more than any other book of his. I wish Mr Thompson had stated definitely where the debt lay. I could then have disproved his assertion, as I

hold he is wrong. He is equally wrong when he says that "It owes much to such modern Hindu movements as that of Ram-Krishna and Vivekananda, which inculcates the oneness of all religions." Here, too, it would have been well if he had stated where the debt lay by quoting parallel passages and sayings. It is not my point that Rabindranath has not been influenced by any ancient or contemporary movements or teachers or literatures. What I insist upon is that nobody should run away with a preconceived notion or say things which cannot be proved. Mr Thompson had said several such untrue things in his smaller book on the Poet, which were pointed out in *Prabasi*. Perhaps it is mainly because of the elaborate *Prabasi* review that he admits in his present work that the earlier one "is mistaken in some respects."

In more than one passage of his book the author tells the public that after the poet's 'famous success', with his *Gitanjali* winning the Nobel prize, there has been a "complete reversal" among Britishers and the poet has been treated "as an exposed charlatan." But he has not given his readers any extracts even from newspaper reviews of Tagore's works to substantiate the truth of these uncomplimentary remarks ascribed to the poet's British critics. Meanwhile his British publishers are as eager as ever to publish new works of his and new editions of his old works. They are hard-headed men of business, not "the Poet's Bengali admirers." Does this show a "reversal"?

Mr Thompson does not perhaps like that the poet is so popular among German-speaking peoples. He says that "reaction will come, as elsewhere." But during my recent visit to Germany, Czechoslovakia and Austria, I did not find any signs of this predicted reaction.

Mr Thompson's Howlers

I have no time to compare Mr. Thompson's translations of Tagore's poems with their originals. But I will give some of his translations of Bengali words, including names of the Poet's works, etc. These deserve to take their place among schoolboy howlers.

He translates Kabiwallas as 'poet-fellows'. This is ridiculous. Kabi means 'poet' undoubtedly. But in current and colloquial Bengali it means also the verses, poems,

song, doggerel, improvised by the Bengali improvisadores, who had great vogue some decades ago. See *Jnanendramohan Das's Dictionary*. They were called "Kabiwallas", that is to say, "makers of *Kabis*". Perhaps Mr. Thompson is not acquainted with any such improvised 'Kabi'. I will give one here. Once at Jara, a village in Midnapore, the home of a Zemindar family, there was a "poetic tournament" between two Kabiwallas. One named Jaga sang first, comparing Jara to Brindaban, to flatter the Zemindar. Then up rose his rival, and sang —

কি কোরে বলি, ওগা, জাড়া খোলোক ব্রন্দাবন ।
কোথা রে তোরে ভাবুক, কোথা রে তোরে হাসুক,
সাবন স্বহে বাপিকরুও, কেবুং মুলো বরশন ।—
কবি বাঁধি পদ্য দিবি, খোদাছা কি কারন ।

"How could you, O Jaga, call Jara Golok Brindaban? Where is your Shyam Kunda, where your Radha Kunda? Right in front of you is Manik Kunda go and see its radishes there. You are to sing *Kabis* and take the fee why indulge in adulation?"

Shyam Kunda and Radha Kunda are in the real Brindaban. Manik Kunda is a village near Jara noted for its big radishes.

The author translates "*ayi ma*" as "nurse" in *Loving Conversation of a Newly Wedded Bengali Couple* (p 89). *Ayi-ma* means grandmother or great grandmother.

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"Chhatur Pada" (ছত্ৰ পদ্য) is not "Verses in Leisure" but "Readings (for boys and girls) for Vacation time". The readings are in prose.

"Gita panchashika" does not mean "Five Loops of Song", but a collection of fifty songs. Just as "score" stands for twenty collectively, so *panchashika* stands for fifty collectively. The name has nothing to do with the Bengali word *Shika* (শিক) Mr. Thompson's translation must cause uncontrollable laughter among Bengali women, — they do not keep songs on *Shikas*!

"Arupa-ratana" is not "The Ugly Gem," but "The Formless Jewel", meaning the Being Who has no form.

Let me stop here. It would be a tiresome job to point out all the laughable renderings of the author.

To be a competent judge of the works of any people's poets, a man's mind should be steeped in their literature as it were. He should have long breathed its atmosphere, and known the associations which cling to many of its words, etc. But can the author of howlers like those to be found in Mr. Thompson's book be believed by any stretch of imagination to have equipped himself in that manner for his difficult task?

নিরক্ষণাভ্যে দেবে ঘরছোঁদে দ্বন্দ্বযন্ত ।

PRIMARY EDUCATION FOR BENGAL

By RAMANANDA CHATTERJEE

THE news has been published in some papers that Mr B Chakrabarti, Minister in charge of Education, Bengal, has drafted a primary education bill for introduction in the next session of the Bengal Legislative Council. The draft not having been published yet, I have not seen it. Its object is said to be the extension and improvement of primary education. It is also said that universal or universal and compulsory education will not be attempted, but nevertheless new taxation will be resorted to for meeting the expenditure needed for the improvement and extension contemplated.

Political, economic, social, moral, edu-

cational, sanitary, agricultural, industrial, commercial, and all other kinds of progress, are interdependent, and many, if not most, of these divisions overlap. But in this note I shall deal only with primary education. I need not discuss whether without education any advance along any line can be made. Some education, I take it, is necessary for advance and improvement in any direction. And for an entire nation the easiest and surest means of imparting education is literacy. Therefore, we have to consider the ways and means of making the entire population of Bengal, above the age of 5, literate.

This cannot be done at once. Those old

standards of life also markedly differed a circumstance that should not be lost sight of. The whites have incurred sacrifice to maintain their higher standards and are afraid of the larger number of Indians in their midst who have comparatively a far lower standard and who are numerically superior. Those who seek an honourable solution of the Indian problem in South Africa must give due weight to these facts. Afraid of being swamped by Indians their reduction to a manageable compass was thus deemed necessary, to the maintenance of the Standard of the Whites.

Mr Sastri and his brother Islamic and European Colleagues came all the way from India, at the expence of the poor Indian tax payers with a view to elbow the Indian out and proclaim to the world that as a race the Indian is unfit to live trade and work side by side with the white man! But in his eagerness to make out a case for the party he has espoused Mr Sastri has evidently been following a wrong course altogether and in building his case he has started from erroneous premises and reached totally irrelevant conclusions. When he says that the Indian is numerically superior in number there he starts from wrong premises a reference to the statistics would prove the fallacy of his contentions. Indeed the white population of South Africa is about one and half million while the Indian population does not exceed 150,000 all told and therefore it would be obvious that it is not the Indian who is superior in number but it is the White!

Mr Sastri maintains that the Whites have incurred sacrifice to maintain their higher standard more than the Indian who have comparatively a far lower standard but the Rt Hon gentleman has apparently forgotten that the present high standard of living and that of the efficiency of their industries and commerce is due if not entirely at least to a very great extent to the exploiting policy pursued towards the Indian whose perseverance and noble sacrifices made Natal fit for European expansion in this outpost of the Empire. There was a time when the white man could not earn three shillings per day and had to run away from this country for pasture new and their crops were rotting on the ground for want of workers and for lack of distributing agents. Under such harrowing circumstances the Indian was invited to colonise and it is he who brought prosperity and built up the commerce and industry which have provided the main frame work of the white civilisation and necessarily for the maintenance of the present high standard of living! After building up their industry and civilisation now finds the white man that the Indian who was indispensable at one time is no longer desirable because the latter is to use Mr Pinck Duncan's fitting expression advancing in education and civilisation and is such is becoming a deadly competitor in the open market. The power and prestige of the white race as rulers over non Europeans disables them from frankly disclosing the true causes that have led to this burning race antagonism and so in order to make out a case against the Indians they had it expedient to level against them all sorts of imaginary accusations and in order to lend additional colour to these charges they have in addition to spreading unfounded alarmist reports armed themselves with the Bar Act and

a legislative Colour Bar Act all having the objective to keep the Indian and Native down for ever, without affording them an opportunity to raise their head above the water level and yet the white races shout that the Indian is a menace to the country which Mr Sastri and his colleagues who were ostensibly our leaders and spokesmen accepted these asseverations for its face value.

After doing all these and similar vandalism in the name of the maintenance of "Western civilisation" and for upholding their higher standard, and after exhausting all their ingenuity, subtlety, skill and power to deter other races from raising to a higher standard of living it is simply amazing to hear from the lip of an outstanding Indian of the type of Mr Sastri repeating the same old fable which Dr Malan and Mr Boydell have been in the habit of sermonising! If these were the real causes that influenced Mr Sastri and his colleagues to arrive at the conclusion to *reduce the Indian Population to a manageable compass*, then one is constrained to ask why should they visit South Africa to deliver this precious judgement! They could have confirmed it long ago because the Paddison Deputation had already placed their seal of approval on behalf of the Indian Government and having all the official documents and Blue Books before them they could have issued their ukase without this wastage of public money!

Indeed one is very doubtful whether Mr Sastri and his colleagues have arrived at the conclusions they did on the merits of the case or whether it is the outcome of political and high Imperial expediency which I leave to the public to draw their own inferences!

Mr Aiyar further says -

Indeed Mr Sastri has committed an unpardonable blunder in being a party to this unnatural alliance with the Union Government for eliminating the Indian community from the shores of South Africa and undoubtedly he has done irretrievable damage to the cause of Indian Nationalism and to the future of our race among the comity of civilised nations. No patriotic Indian could help but saying that this so called Settlement is a shame. It is a blot on the sacred name of India and certainly it is an insult to the wide culture and acute intellect of Mr Sastri himself. In however grand eloquent phraseology he may expatiate on the wonderful achievements of Sir Mahomed Habbibullah's statesmanship the fact remains that the future historian of India would chronicle in bold black letters this dismal chapter in the history of South African Indian colonisation as a standing monument of India's eternal thrall dom to an alien Empire as a clear demonstration as to how Indian interests are bargained away for the paramount interests of this White Empire, and as a manifest proof of how when a nation loses its freedom that nation becomes callous to all manliness indifferent to all sense of national honour and other distinguishable qualities which go to make up a free civilised being! However India's subservient position to all and sundry white races having been established by the white legerdemain and their brown henchmen under this Settlement it is still to be seen whether the India and Indians of South Africa in

general would resign themselves to their fate and meekly with staid indifference or whether any spirit left in them to strive the present order. Time alone can tell the effect of this humble appeal to the higher instincts and nobility of character of the Indian people.

We are finally provided with an able summary of the present arrangement, which we reproduce below in full

1 Under the Immigration Regulation Act the stigma of undesirability imposed on the Asiatics as a race remains as ever before and those of the domiciled Indians are assigned only provincial domicile, but no Union domicile which debars them from being recognized as subjects of the Union and as such not entitled to claim the rights of South African Nationals even though one was born and brought up in South Africa and in the absence of any provision in the Statute for recognition of Indians as Nationals of the Union no settlement based on understanding would have any salutary effect on the fortunes of the domiciled Indian community

2 The original stipulation of Dr Malan's Reservation of Areas Bill has been complied with under this settlement. Those were Dr Malan maintained that Asiatics were an "alien element" in the population of this country and as such there must be a considerable reduction of them by economic pressure but not by force. In the present settlement, the acceptance of the so-called assisted Emigration of Indians by the offer of a bonus of £20 a head in addition to amending the Immigration Law giving autocratic powers to the Executive to challenge the right of any Indian and to deport him has satisfied that part of the conditions which had reference to the alien element. As for the economic pressure, the acceptance of the Industrial Legislation based on socialistic principles has completely swept the Indian off the board notwithstanding the pious wish of the signatories to this settlement to find some ameliorating steps for the Indian workers

3 Dr Malan aimed at segregating the whole Indian population within a radius of thirty miles under this settlement while the Indian Government have yielded to segregation within municipal township and village board jurisdiction by their agreement for the sale of lands with restrictive clauses there is obviously no need for urban segregation because there will be no Indian population left on account of the fact that under economic pressure the Indian will have to choose between starvation and repatriation

4. Respecting the concession given to the Indian side it has been maintained that the mere fact of the Union having agreed to allow the repatriates to retain their domicile for a period of three years after their return to India is a valu-

able concession. While I am not prepared to say anything about the practical effect of this concession the point is whether the bulk of the permanently settled Indian population have given their consent to the Indian Government to bargain away their rights for the sum of £20?

5 It has been urged that the Union having bound themselves to afford opportunities for Indian advancement as they would other subjects is a Magna Charta. The point is whether the Union Government have under this settlement, recognized at least those of the permanently settled Indian population as part of the general population of the Union? If that be so, then the Magna Charta could be considered a Magna Charta, but from the recent utterance of Dr Malan one has just apprehensions when Mr Strachan Martizburg representative in Parliament suggested to the minister that the Provincial barrier should be removed in the case of those Indians who could comply with the European standard of living Dr Malan promptly repudiated any such undertaking and added that the policy of localising the Indian in their respective provinces shall be followed in fact under the circumstances wherein comes the Indian Magna Charta?

6 As regards the uplift of the Indian educationally, it was only last week that the Natal Provincial Council by a unanimous vote threw out the proposal. On the whole, from the foregoing analysis of this settlement by which the Indian Community has gained practically nothing coupled with the fact that the Union Government have introduced two Bills, which are in a disguised form, a part reproduction of the spirit of the late Reservation of Areas Bill it must be transparent to all well-disposed and honest minded citizens that the Indian Question has assumed a new phase and in all probability the community may in the near future be called upon to face a combined opposition from two powerful Governments in their endeavour to gain their elementary rights of citizenship for which they have hitherto been struggling! It is a significant indeed that Mr Sastri the pet of the British Imperialists, and the darling of the European Association of India and by no means an ardent Indian Nationalist, should have been chosen for the post of the first Agent General to this country but despite his winning eloquence and consummate diplomatic skill it is to be apprehended that, in the present temper of the Indian community he is not likely to meet with a smooth working of his settlement and in fact, it is regrettable to note that he has to a considerable extent estranged Indian public feeling in this country by his recent speeches and articles in the Press in vindication of the unwise and questionable policy which he has been acting on in respect of the Indian question in South Africa.

And as for the portion of this tax paid by manufacturers and importers, surely the province which is able to give them a local habitation and opportunities of enterprise owing to its geographical and other advantages ought to be entitled to what they pay as income tax. Great Britain is mainly a manufacturing country and its manufactures are for the most part sold in various foreign lands, including India. In fixing prices British manufacturers take into consideration the income tax they would have to pay. Therefore in reality it is the foreign purchasers of British goods who pay most of the British income tax. But does the British Treasury for that reason send to the public treasuries of the purchasing countries the bulk or any portion of the British income tax collections? We Indians should be very glad to have our share.

For all these reasons we have no hesitation in coming to the conclusion that Bengal should be given as much money as Madras, or as Bombay which has less than half of its population and then free universal elementary education would at once become quite easy. We do not in the least suggest that Madras or Bombay or any other province should be robbed to do justice to Bengal. Nothing of the kind. There is ample room for economy in the spending departments of the Government of India. Let there be retrenchment there and all will be well.

I am entirely opposed to any extra taxation for extending primary education as we have shown that the thing would be quite feasible if Bengal were equitably treated by the Central Government. Let our Ministers manfully stand up for such just treatment. If they do not get it, let them resign. But if they the brown bureaucrats simply cry ditto to the white bureaucracy and go in for additional taxation they would simply prepare the ground for civil disobedience. An educational tax or cess in the present financial arrangements and circumstances of Bengal would more than justify a Non-Taxation civil disobedience campaign.

The suggested expenditure of three crores of rupees for primary education in Bengal is nothing extravagant. In the year 1924-25 Bombay spent Rs 170,12,999 for 856,566 Primary School pupils and Madras spent Rs 14,14,468 for 18,98,436 pupils. Therefore to suggest the expenditure of Rs 3,00,00,000 for 15,00,000 of pupils is rather to err greatly on the side of culpable economy.

I have hitherto said only what can and ought to be done by the Government. In constitutional theory, the Government and the white bureaucracy are not idealistic. But it lies in the power of the white bureaucracy to give effect to what ought to be the principles of all enlightened governments. It is on that account that they are called upon to do their duty. We do not want any alms from them. We only ask that, instead of mis-spending the money we pay in taxes they spend it for the improvement of the moral and material condition of the people. But if they do not do their duty we should bring pressure to bear on them in all possible righteous ways.

Increase of income is not the only way to meet the suggested expenditure. Retrenchment also is possible and should be resorted to. For instance the posts of divisional commissioners, police superintendents, etc., may be abolished without loss of efficiency.

In the meantime, we can and ought to do something ourselves directly in addition to or instead of what may be done by and through the Government.

Endeavours made by educated and comparatively well-to-do people for the good of the country are sometimes looked upon by them as favours done to the backward illiterate poor people. That is a false notion.

It is we the educated classes who are deeply in debt to the illiterate poor people for our education and in many other ways. In the two universities of Calcutta and Dacca, very much more is spent for the education of the university students per head per annum than is received from the students. This amount in excess of which we are unable just now to give an exact idea, not having the necessary statistics before us, is contributed by the Government. Government grants come in the last resort either from the taxes paid by the common people or from their labour of various kinds. So those who attend the University classes as students and obtain their degrees in the various faculties are indebted to their poorer and less fortunate countrymen for their intellectual equipment. As for collegiate education I have compiled the following statement from the Education Directors' Report for 1925-26 showing the expenditure per head and the amount contributed by the Government per head, per annum.

College	Annual Expenditure per student	Govt's share.
Presidency	Rs 537 0 0	Rs 366 0 0
Dacca Intermediate	410 12 2	325 4 9
Hazhi	524 8 4	433 15 0
Sanskrit	614 10 3	561 2 3
Krishnagar	594 15 0	496 4 6
Chattagong	217 3 5	126 10 10
Rajshahi	207 9 2	111 4 11
Aided Colleges	103 2 0	23 7 2

The fees paid by the students do not suffice to meet all the expenses of their education. Government meets the deficit from the taxes paid by the people. Therefore, we the educated classes are indebted for our education to the people and should try to repay this debt in all possible ways. It should not be supposed that our debt is measured simply by what the Government has paid *plus* interest thereon. We are indebted to our people for whatever money or fame or other things which our education has enabled us to acquire. Those who have graduated from private unaided colleges must not think that they have paid fully for their education and are not indebted to anybody. They are indebted to the comparatively poorly paid professors, lecturers and demonstrators of these colleges.

We can try to repay our debts in two

ways. Seeing that a primary school in Bengal can be maintained by an average annual expenditure of only Rs. 122 6 5, it should undoubtedly be within the means of many an educated well-to-do man in Bengal to maintain such a school. Those who are not in a position to do so can pay Rs. 3 12 5 per annum for the education of a single primary school pupil. Those who cannot do even that ought themselves to undertake to personally teach at least one child, not related to them up to the highest primary school standard. Those who are in a position to make pecuniary contributions may do so to some Society or Association for the education of the people, which they know to be trustworthy. For my part, I recommend the Society for the Improvement of the Backward Classes Assam and Bengal, of which the office is situated at 14, Badur-bagar Row, Calcutta.

In conclusion I would appeal to the well-to-do Zemindars of Bengal to do their duty in this matter. There are Zemindars who have no village homes. They live in Calcutta or some other town. Others have homes in villages. All should do their duty to their tenants in the matter of education, for they owe their income to these rayats.

INDIANS ABROAD

Mr Srinivasa Sastri Criticised

THE South African Settlement arrived at by the Hibbulla Deputation has roused resentment among many of the South African Indian intelligentsia. Although, owing to a persistent propaganda carried on by certain persons, many people have been led to believe that the Settlement is something of a great achievement, it has not convinced everybody, and, we are probably facing a fresh period of intensive agitation in Africa for the recognition of Indian rights there.

Mr Srinivasa Sastri, who has proclaimed the excellence of the new arrangement from the press and the platform has come in for a large share of criticism from South African journals. In reply to an article contributed

by the Rt Hon Mr Sastri to the *Hindustan Review* in which he discusses the present settlement, Mr Subramania Aiyar, editor of the *African Chronicle*, publishes a spirited retort in *Indian Views*. He says about the article in question,

Shorn of all verbiage, the article is a tissue of platitudes and political contradictions and no wonder Mr Sastri is so unpopular politically in India as he is likely to be here ere long!

Mr Aiyar later turns to Mr Sastri's Poona speech and says,

The Hon gentleman the brain head and shoulder of the Round Table Conference addressing his moderate and liberal colleagues at the Deccan Sabha, at Poona on the 6th March thus expressed his candid opinion on the Indian Settlement. He said that the difference between the White and the Coloured population in South Africa were both racial and economic. Their respective

And as for the portion of this tax paid by manufacturers and importers surely the province which is able to give them a local habitation and opportunities of enterprize owing to its geographical and other advantages, ought to be entitled to what they pay as income tax. Great Britain is mainly a manufacturing country and its manufactures are for the most part sold in various foreign lands, including India. In fixing prices British manufacturers take into consideration the income tax they would have to pay. Therefore in reality it is the foreign purchasers of British goods who pay most of the British income tax. But does the British Treasury for that reason send to the public treasuries of the purchasing countries the bulk or any portion of the British income tax collections? We Indians should be very glad to have our share.

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কি কোয়ে বলি অগা, ভাড়া গোলাক দুখান ।
কোথ রে তোরা ভাবহুও, কোথ রে তোরা রাগহুও
স্বামি স্বামি মাগিকহুও, কোথ রে তোরা বরদান । —
কবি থাইবি পরমা দিবি, বোদামুখি কি কারণ ।

"How could you, O Jaga, call Jara Golok Brindaban? Where is your Shyam Kunda, where your Radha kunda? Right in front of you is Manik Kunda go and see its radishes there. You are to sing *Kabis* and take the fee why indulge in adulation?"

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"Arupa ratana" is not 'The Ugly Gem,' but 'The Formless Jewel', meaning the Being Who has no form.

Let me stop here. It would be a tiresome job to point out all the laughable renderings of the author.

To be a competent judge of the works of any people's poets, a man's mind should be steeped in their literature as it were. He should have long breathed its atmosphere, and known the associations which cling to many of its words etc. But can the author of howlers like those to be found in Mr Thompson's book be believed by any stretch of imagination to have equipped himself in that manner for his difficult task?

নিরল্লাভ্যে দেশে পরকীয়ে বিদ্বানসে ।

PRIMARY EDUCATION FOR BENGAL

By RAMANANDA CHATTERJEE

THE news has been published in some papers, that Mr B Chakrabarti, Minister in charge of Education, Bengal, has drafted a primary education bill for introduction in the next session of the Bengal Legislative Council. The draft not having been published yet, I have not seen it. Its object is said to be the extension and improvement of primary education. It is also said that universal or universal and compulsory education will not be attempted, but nevertheless new taxation will be resorted to for meeting the expenditure needed for the improvement and extension contemplated.

Political, economic, social, moral, edu-

cational, sanitary, agricultural, industrial, commercial, and all other kinds of progress, are interdependent, and many, if not most, of these divisions overlap. But in this note I shall deal only with primary education. I need not discuss whether without education any advance along any line can be made. Some education, I take it, is necessary for advance and improvement in any direction. And for an entire nation the easiest and surest means of imparting education is literacy. Therefore, we have to consider the ways and means of making the entire population of Bengal, above the age of 5, literate.

This cannot be done at once. Those old

men and women who are illiterate we may leave out of consideration. For though it may not be *impossible* to make them literate, it is impracticable. The remaining adult illiterate male population may be taught the three Rs and much else besides by means of the magic lantern, the cinema, etc. The adult illiterate women are more difficult to tackle. Nevertheless an attempt should be made to educate them. For the present, what I am concerned with is the education of boys and girls. If we could give elementary education to *all* of them in course of time, when the old and adult illiterates would die out, the whole country could be spoken of as literate.

In many civilized countries where universal elementary education is the rule such education is given to all children of the ages between 6 and 14 years. In Bengal let us be less ambitious. Let us see what it will cost to impart elementary education to boys and girls of 5 to 10 years of age. Girls must not be left out of consideration for any reason whatever. The Thakore Saheb of Gondal showed much common sense shrewdness and insight into human nature when in his State he made primary education compulsory for girls alone making it optional for boys. He argued that an educated or merely literate mother would be sure to try to make her sons and daughters literate though many a highly educated father does not feel ashamed to keep the daughters uneducated. And he also rightly argued that the illiterate husband of an educated wife should there be any such, would be quick to educate himself for very shame.

I need not repeat the stock arguments in favour of the education of girls and women. The time has long past when it could not be taken for granted that their education was indispensably necessary in their own interests as well as in those of the nation as a whole.

In the British-ruled province of Bengal there were 73 42 558 boys and girls of the age 5 to 10, according to the census of 1921. Out of these according to the Education Director's Report for 1925-6 only 16 50 555 children were at school on the 31st March, 1926, which means that less than 25 per cent. were at school. But we must provide schools for and educate all these children. Let me assume that, owing to the natural increase in population, their number is now 75 lakhs. According to the Director's report the cost

of educating a child in a primary school in Bengal is on an average only Rs 3 12 5 per annum. This is very much smaller than the all-India average which in 1923-24 was Rs 7 13 3 for boys and Rs 10 6 5 for girls. It is a disgrace that so little per head is spent in Bengal for the primary education of its children. This disgrace attaches to the Government of India for fleecing Bengal to the skin, to the successive Governors and Governments of Bengal for submitting to be so fleeced and for not allotting more money for primary education and to the people of Bengal for not doing their very utmost to remedy such a scandalous state of things.

Let me, however, see what it would cost to give all the seventy five lakhs of Bengal's children primary education of the kind and quality that may be had for even the very small sums spent. Let me make the amount Rs 4 instead of Rs 3 12 5. Then the total expenditure would come to Rs 3 00 00 000 (three crores or thirty millions of rupees). Is this too big a sum to spend for giving primary education to *all* the children of a province containing a population of 4 66 95 536? Certainly not. But the question arises, how can the expenditure be met? It can be quite easily met, if the Government of India allows Bengal to keep for its own expenditure an equitable portion of the revenues raised in Bengal.

How hard Bengal has been hit by the apportionment of revenues between the Central and the Provincial Governments will appear from the following table—

Province	Population in 1921	Provincial Income, Budgeted for 1927-8
Bengal	4 66 95 536	10 73 39 000
Madras	4 23 18 985	16 54 80 000
Bombay	1 93 48 210	15 08 00 000
U P	4 53 75 787	12 94 50 000
Punjab	2 06 85 024	11 13 00 000

This table shows that the most populous of the five major provinces is allowed the smallest sum of money for its expenses. Bengal is not a barren desert. Bengal is not a province without any industries or commerce. It does not occupy the lowest place among the provinces in agriculture, commerce and industries. The total revenue collected in this province whether classed as provincial or central, is not the smallest of all collected in the different provinces. On the contrary, Bengal's total collection is the largest. Why then is Bengal allowed to keep only the smallest amount?

It is usual to say that, owing to the permanent settlement of the land revenue in Bengal, the land revenue here, which is a provincial head of income, is very small, and hence Bengal's total budgeted income is small. But the Permanent Settlement was made by the British Government with the landlords in its own interest. The people of Bengal as a whole were not a party to it. They do not benefit by it, for, the majority, who live by agriculture directly or indirectly, have to pay the landlords in the shape of legal, non-legal and illegal exactions not less than the common people in other provinces. If any persons profit by it, it is the very small minority of Zemindars. Let the Government, therefore, say and do what it likes to these landlords. We the ordinary people must refuse to be cheated and starved, because in the year 1793 the British Government and the Zemindars entered into some arrangement mutually advantageous to them.

Moreover, if less land revenue is raised in Bengal than in some other provinces, more revenue is raised by taxation of some other kinds in Bengal than elsewhere. Let us take, for instance, land revenue and the income tax for the year 1921-25, the latest from the latest issue of the *Statistical Abstract*

Province	Land Revenue	Income Tax	Total of the two
Bengal	310,73,587	5,54,73,973	86,54,73,520
Madras	61,70,867	1,81,56,365	71,66,22,232
Bombay	51,65,815	4,01,77,091	3,00,23,909
P. P.	6,71,08,114	7,88,77,889	71,92,16,233
Punjab	3,54,58,120	60,67,102	11,15,55,222

Thus from the two sources named above it was only in Bombay that more revenue was raised than in Bengal, and that to the extent of only Rs 51,82,389. But as against these fifty-four lakhs of Bombay in the same year 1921-25, Rs 375,63,920 were raised by export duty on the raw and manufactured jute of Bengal, which is practically a monopoly of Bengal.

It has been argued that the jute export duty is not paid by the people of Bengal, but by the foreign purchasers of jute. This is not axiomatic. For, as pointed out by Mr. K. C. Neogy in the Legislative Assembly on the 10th of March this year, in the opinion of the Fiscal Commission, page 100 of their Report, "some portion, if not the whole, of an export duty falls on the home producer." The same gentleman pointed out in the same

place and on the same day, that the Taxation Enquiry Committee observed in paragraph 150 of their Report —

"In spite of the monopolistic character of the product, there exists a possibility that, in certain conditions of the trade, a portion of the export duty may fall on the producer."

So Bengal is entitled to at least part of the proceeds of the jute export duty. But assuming that the producer does not pay any part of the duty, according to what principle of justice or equity does the Government of India lay hold of the entire proceeds? It is in Bengal that the thing is produced. It is the Bengal Government which does something, however little it may be, for the improvement of the cultivation of jute. It is the people of Bengal who toil to produce the raw jute. It is they who suffer from the contaminated water and the maldoures resulting from the steeping of jute. It is they who suffer from the pollution of the river waters by the septic tanks of the jute mills. It is the public health department of Bengal which does something, however little, for counteracting the injurious effects of the production of raw and manufactured jute. The Government of India simply looks on from its serene heights all the while, and it is only when the proceeds of the export duty are collected that it swoops down and carries off the booty in its mighty talons. The Mellon Award, which has legalised this plunder, is absolutely iniquitous. Bengal ought to have the whole of the jute export duty, and then free universal elementary education would be at once feasible, as only three crores are required for it, and jute duty produces more than 375 crores. Up to the 31st March, 1927, the Government of India have, by means of this tax, netted at least 34 crores of rupees, starving all the 'nation building' departments of Bengal.

It has been argued that as the whole of the income tax revenue collected in Bengal is not really paid by the inhabitants of Bengal, they have no claim to it. Perhaps it is meant that the purchasers in other provinces of the things made or transported by manufacturers or importers in Bengal pay part of the income tax collected in Bengal, for these manufacturers and importers include the income tax in fixing prices. Assuming the cogency of this argument, at least the portion of this revenue which is paid by private individuals out of their incomes in Bengal, can only be claimed by Bengal.

And as for the portion of this tax paid by manufacturers and importers, surely the province which is able to give them a local habitation and opportunities of enterprise owing to its geographical and other advantages, ought to be entitled to what they pay as income tax. Great Britain is mainly a manufacturing country, and its manufactures are for the most part sold in various foreign lands, including India. In fixing prices British manufacturers take into consideration the income tax they would have to pay. Therefore, in reality, it is the foreign purchasers of British goods who pay most of the British income tax. But does the British Treasury for that reason send to the public treasuries of the purchasing countries the bulk or any portion of the British income tax collections? We Indians should be very glad to have our share!

For all these reasons we have no hesitation in coming to the conclusion that Bengal should be given as much money as Madras, or as Bombay, which has less than half of its population, and then free universal elementary education would at once become quite easy. We do not in the least suggest that Madras or Bombay or any other province should be robbed to do justice to Bengal. Nothing of the kind. There is ample room for economy in the spending departments of the Government of India. Let there be retrenchment there, and all will be well.

I am entirely opposed to any extra taxation for extending primary education, as we have shown that the thing would be quite feasible if Bengal were equitably treated by the Central Government. Let our Ministers manfully stand up for such just treatment. If they do not get it, let them resign. But if they, the brown bureaucrats simply cry ditto to the white bureaucracy and go in for additional taxation, they would simply prepare the ground for civil disobedience. An educational tax or cess in the present financial arrangements and circumstances of Bengal, would more than justify a "No Taxation" civil disobedience campaign.

The suggested expenditure of three crores of rupees for primary education in Bengal is nothing extravagant. In the year 1924-25 Bombay spent Rs 17012, 999 for 856, 566 Primary School pupils, and Madras spent Rs 1,114 168 for 1898436 pupils. Therefore to suggest the expenditure of Rs 30000000 for 7500000 of pupils is rather to err greatly on the side of culpable economy.

I have hitherto said only what can and ought to be done by the Government. In constitutional theory, the Government and the white bureaucracy are not identical. But it lies in the power of the white bureaucracy to give effect to what ought to be the principles of all enlightened governments. It is on that account that they are called upon to do their duty. We do not want any alms from them. We only ask that, instead of mispending the money we pay in taxes, they spend it for the improvement of the moral and material condition of the people. But if they do not do their duty, we should bring pressure to bear on them in all possible righteous ways.

Increase of income is not the only way to meet the suggested expenditure. Retrenchment also is possible and should be resorted to. For instance, the posts of divisional commissioners, police superintendents, etc., may be abolished without loss of efficiency.

In the meantime, we can and ought to do something ourselves directly, in addition to or instead of what may be done by and through the Government.

Endeavours made by educated and comparatively well-to-do people for the good of the country are sometimes looked upon by them as favours done to the backward illiterate poor people. That is a false notion.

It is we the educated classes who are deeply in debt to the illiterate poor people for our education and in many other ways. In the two universities of Calcutta and Dacca, very much more is spent for the education of the university students per head per annum than is received from the students. This amount in excess, of which we are unable just now to give an exact idea not having the necessary statistics before us, is contributed by the Government. Government grants come in the last resort either from the taxes paid by the common people or from their labour of various kinds. So, those who attend the University classes as students and obtain their degrees in the various faculties are indebted to their poorer and less fortunate countrymen for their intellectual equipment. As for collegiate education, I have compiled the following statement from the Education Director's Report for 1925-26, showing the expenditure per head and the amount contributed by the Government per head, per annum.

College	Annual Expenditure per student	Govt's share.
Presidency	Rs 507 0 0	Rs 366 0 0
Dacca Intermediate	415 12 2	325 4 9
Hughli	524 8 4	433 15 0
Sanskrit	614 10 3	561 2 3
Krishnagar	531 15 0	496 4 6
Chittagong	217 3 5	126 10 10
Rajshahi	207 9 2	111 4 11
Aided Colleges	103 2 0	23 7 2

The fees paid by the students do not suffice to meet all the expenses of their education. Government meets the deficit from the taxes paid by the people. Therefore, we the educated classes are indebted for our education to the people, and should try to repay this debt in all possible ways. It should not be supposed that our debt is measured simply by what the Government has paid *plus* interest thereon. We are indebted to our people for whatever money or fame or other things which our education has enabled us to acquire. Those who have graduated from private unaided colleges must not think that they have paid fully for their education and are not indebted to anybody. They are indebted to the comparatively poorly paid professors, lecturers and demonstrators of these colleges.

We can try to repay our debts in two

ways. Seeing that a primary school in Bengal can be maintained by an average annual expenditure of only Rs 122 6 5, it should undoubtedly be within the means of many an educated well-to-do man in Bengal to maintain such a school. Those who are not in a position to do so can pay Rs 3 12 5 per annum for the education of a single primary school pupil. Those who cannot do even that ought themselves to undertake to personally teach at least one child not related to them up to the highest primary school standard. Those who are in a position to make pecuniary contributions may do so to some Society or Association for the education of the people, which they know to be trustworthy. For my part, I recommend the Society for the Improvement of the Backward Classes, Assam and Bengal, of which the office is situated at 14, Badur-bagan Row, Calcutta.

In conclusion, I would appeal to the well-to-do Zemindars of Bengal to do their duty in this matter. There are Zemindars who have no village homes. They live in Calcutta or some other town. Others have homes in villages. All should do their duty to their tenants in the matter of education, for they owe their income to these rayats.

INDIANS ABROAD

Mr Srinivasa Sastri Criticised

THE South African Settlement arrived at by the Hibbulla Deputation has roused resentment among many of the South African Indian intelligentsia. Although, owing to a persistent propaganda carried on by certain persons, many people have been led to believe that the Settlement is something of a great achievement, it has not convinced everybody, and, we are probably facing a fresh period of intensive agitation in Africa for the recognition of Indian rights there.

Mr Srinivasa Sastri, who has proclaimed the excellence of the new arrangement from the press and the platform has come in for a large share of criticism from South African journals. In reply to an article contributed

by the Rt. Hon Mr Sastri to the *Hindustan Review* in which he discusses the present settlement, Mr Subramania Aiyar, editor of the *African Chronicle*, publishes a spirited retort in *Indian Views*. He says about the article in question,

Short of all verbiage the article is a tissue of platitudes and political contradictions and no wonder Mr Sastri is so unpopular politically in India as he is likely to be here ere long!

Mr Aiyar later turns to Mr Sastri's Poona speech and says

The Hon gentleman the brain head and shoulder of the Round Table Conference addressing his moderate and liberal colleagues at the Deccan Sabha, at Poona, on the 6th March, then expressed his candid opinion on the Indian Settlement. He said that the difference between the White and the Coloured population in South Africa were both racial and economic. Their respective

standards of life also markedly differed a circumstance that should not be lost sight of. The whites have incurred sacrifice to maintain their higher standards and are afraid of the larger number of Indians in their midst who have comparatively a far lower standard and who are numerically superior. Those who seek an honourable solution of the Indian problem in South Africa must give due weight to these facts. Afraid of being swamped by Indians their reduction to a manageable compass was thus deemed necessary to the maintenance of the Standard of the Whites.

Mr Sastri and his brother Islamic and European Colleagues came all the way from India, at the expense of the poor Indian tax payers with a view to elbow the Indian out and proclaim to the world that as a race the Indian is unfit to live trade and work side by side with the white man! But in his eagerness to make out a case for the party he has espoused Mr Sastri has evidently been following a wrong course altogether and in building his case he has started from erroneous premises and reached totally irrelevant conclusions. When he says that the Indian is numerically superior in number there he starts from wrong premises a reference to the statistics would prove the fallacy of his contentions. Indeed the white population of South Africa is about one and half million while the Indian population does not exceed 1,50,000 all told and therefore it would be obvious that it is not the Indian who is superior in number but it is the White!

Mr Sastri maintains that the Whites have incurred sacrifice to maintain their higher standard more than the Indian who have comparatively a far lower standard but the Rt. Hon. Gentleman has apparently forgotten that the present high standard of living and that of the efficiency of their industries and commerce is due if not entirely at least to a very great extent to the exploiting policy pursued towards the Indian whose perseverance and noble sacrifices made Natal fit for European expansion in this outpost of the Empire. There was a time when the white man could not earn three shillings per day and had to run away from this country for pastures new and their crops were rooting on the ground for want of workers and for lack of distributing agents. Under such harrowing circumstances the Indian was invited to colonise and it is he who brought prosperity and built up the commerce and industry which have proved the main frame work of the white civilisation and necessarily for the maintenance of the present high standard of living! After building up their industry and civilisation now finds the white man that the Indian who was indispensable at one time is no longer desirable because the latter is to use Mr Patrick Duncan's fitting expression advancing in education and civilisation and as such is becoming a deadly competitor in the open market. The power and prestige of the white race as rulers over non Europeans disables them from frankly disclosing the true causes that have led to this burning race antagonism and so in order to make out a case against the Indians they find it expedient to level against them all sorts of imaginary accusations and in order to lend additional colour to the charges they have in addition to spreading unfounded alarmist reports armed themselves with a wago Colour Bar Act and

a legislative Colour Bar Act all having the objective to keep the Indian and Native down forever without affording them an opportunity to raise their head above the water level and yet the white races shout that the Indian is a menace to the country which Mr Sastri and his colleagues who were ostensibly our leaders and spokesmen accepted these asseverations for its face value.

After doing all these and similar vandalism in the name of the maintenance of Western civilisation and for upholding their higher standard, and after exhausting all their ingenuity subtlety skill and power to deter other races from raising to a higher standard of living it is simply amazing to hear from the lip of an outstanding Indian of the type of Mr Sastri repeating the same old fable which Dr Malan and Mr Boydell have been in the habit of sermonising! If these were the real causes that influenced Mr Sastri and his colleagues to arrive at the conclusion to reduce the Indian Population to a manageable compass then one is constrained to ask why should they visit South Africa to deliver this precious judgement! They could have confirmed it long ago because the Paddison Deputation had already placed their seal of approval on behalf of the Indian Government and having all the official documents and Blue Books before them they could have issued their ukase without this wastage of public money!

Indeed one is very doubtful whether Mr Sastri and his colleagues have arrived at the conclusions they did on the merits of the case or whether it is the outcome of political and high Imperial expediency which I leave to the public to draw their own inferences!

Mr Aiyar further says

Indeed Mr Sastri has committed an unpardonable blunder in bringing a party to this unnatural alliance with the Union Government for eliminating the Indian community from the shores of South Africa and undoubtedly he has done irretrievable damage to the cause of Indian Nationalism and to the future of our race among the comity of civilised nations. No patriotic Indian could help but saying that this so-called Settlement is a shame. It is a blot on the sacred name of India and certainly it is an insult to the wide culture and acute intellect of Mr Sastri himself. In however grand eloquent phraseology he may expatiate on the wonderful achievements of Sir Mahamed Habibullah's statesmanship the fact remains that the future historian of India would chronicle in bold black letters this dismal chapter in the history of South African Indian colonisation as a standing monument of India's eternal degradation to an alien Empire as a clear demonstration as to how Indian interests are bargained away for the paramount interests of this White Empire, and as a manifest proof of how when a nation loses its freedom that nation becomes callous to all mankind's indifferent to all sense of national honour and other distinguishable qualities which go to make up a free civilised being. However India's subservient position to all and sundry white races having been established by the white bureaucracy and their brown henchmen under this Settlement it is still to be seen whether the people of India and Indians of South Africa in

general would resign themselves to their fate and make up with it. And if they do or whether any or all left in them to survive the present ordeal. Time alone can tell this. But of this hardly appeal to the higher instincts and nobility of character of the Indian people.

We are finally provided with an able summary of the present arrangement, which we reproduce below in full.

1. Under the Immigration Regulation Act, the stigma of unfriendly feeling imposed on the Asiatics as a race remains as ever, but only those of the domestic Indians are assimilated only, even though they are from being pronounced as subjects of the Union and as such entitled to claim the rights of South Africa. Nations, even though one was born and brought up in South Africa, and in the absence of any grounds in the Statute for recognition of Indians as Nationals of the Union, no settlement based on undisturbance would have any salutary effect on the fortunes of the domestic Indian community.

2. The original intention of Dr. Malan's Reservation of Areas Bill, has been complicated with under this settlement. Those were Dr. Malan maintained that Asiatics were an "alien element" in the population of the country and as such they must be a considerable reduction of them by economic pressure but not by force. In the present settlement the acceptance of the so-called assisted immigration of Indians, the offer of a bonus of £20 a head in addition to an income, the Immigration Law giving authority powers to the Executive to challenge the right of any Indian as to deport him has satisfied that part of the conditions which had reference to the alien element. As for the economic pressure, the acceptance of the Industrial Legislation based on socialist principles has completely swept the Indian off the board notwithstanding the gross wish of the authorities to this settlement to find some ameliorating steps for the Indian workers.

3. Dr. Malan aimed at a greasing the whole Indian population with a radius of thirty miles under the settlement while the Indian Government have yielded to war against will in municipal township and village local jurisdiction by their agreement for the sale of land with restrictive clauses there is obviously no need for urban segregation because there will be no Indian population left on account of the fact that under economic pressure the Indian will have to choose between starvation and repatriation.

4. Respecting this concession given to the Indian side, it has been maintained that the mere fact of the Union having agreed to allow the repatriates to retain their domicile for a period of three years after their return to India is a valu-

able concession. While I am not prepared to say anything about the practical effect of this concession the point is whether the bulk of the permanently settled Indian population have given their consent to the Indian Government to bargain away their rights for the sum of £20?

5. It has been urged that the Union having bound themselves to afford opportunities for Indian advancement as they would other subjects is a *Magna Charta*. The point is whether the Union Government have under this settlement recognized at least those of the permanently settled Indian population as part of the general population of the Union. If that be so, then the *Magna Charta* could be considered a *Magna Charta* but from the recent attitude of Dr. Malan one has not approached where Mr. Strachan Marshall's recognition in Parliament, stated to the Minister that the Provincial barrier should be removed in the case of those Indians who could comply with the European standard of living. Dr. Malan promptly rejected any such undertaking and added that the policy of "assimilating" Indians in their respective provinces shall be followed in fact under the reservation, wherein comes the Indian *Magna Charta*.

6. As regards the uplift of the Indians educationally, it was only last week that the Natal Provincial Council by a unanimous vote throw out the proposal. On the whole, from the foregoing analysis of this settlement by which the Indian Community has gained practically nothing, coupled with the fact that the Union Government have introduced two Bills which are in a direct form a part recalculation of the spirit of the late Reservation of Areas Bill, it must be transparent to all well-informed and honest-minded citizens that the Indian Question has assumed a new phase and in all probability the community may in the near future be called upon to face a combined opposition from two powerful Governments in their endeavour to gain their elementary rights of citizenship for which they have hitherto been struggling. It is significant indeed that Mr. Swarth the poet of the British Imperialists, and the darling of the European Association of India and by no means an ardent Indian Nationalist, should have been chosen for the post of the first Agent General to this country but despite his winning eloquence and eximious diplomatic skill it is to be apprehended that in the present temper of this Indian community he is not likely to meet with a smooth working of his settlement and in fact, it is regrettable to note that, he has to a considerable extent estranged Indian public feeling in this country by his recent speeches and articles in the Press in vindication of the unwelcome and questionable policy which he has been acting on in respect of the Indian question in South Africa.

REPRESENTATION ON THE POPULATION BASIS AND THE LEGISLATIVE ASSEMBLY

BY RAMANANDA CHATTERJEE

At one of its sittings in Bombay the All India Congress Committee has resolved that the adequate representation of the two great communities of India should if desired be secured by reservation of seats in joint electorates on the basis of population in every province and in the central legislature. This means that, so far as each of these two communities is concerned the principle is recognised that the number of the representatives of each community in the Legislative Assembly is to be determined by its numerical strength. If a community is to have the number of its representatives in the Assembly determined by its numerical strength in a province then it stands to reason that the number of representatives of each province in the Legislative Assembly should also be determined by the numerical strength of its total population. To take an example. If the Hindus of the Punjab and the Musalmans of the Punjab are to have a number of separate representatives in the Legislative Assembly their respective numbers being determined by their respective numerical strength then the total number of representatives of the entire population of the Punjab in the Assembly should be also determined after comparing the number of its inhabitants with the numbers of the inhabitants of the other provinces. If the population of British India be taken to be 240 millions in round numbers and if the number of elected members of the Assembly be fixed at, say 120 then each province should have one member for every two millions of its population.

What we drive at may be summed up by saying that what is sauce for the Provincial Community Goose should be sauce for the Total Provincial Population Gander also.

Let us now see how many elected representatives in the Legislative Assembly each province has at present and let us also mention how many inhabitants each province contains.

Province	Elected Members	in L A	Population
Madras	16		42,318,985
Bombay	16		19,348,219
Bengal	17		46,695,536
U P	16		45,375,187
Punjab	12		20,685,024
Bihar and Orissa	12		34,007,189
C P and Berar	6		13,912,60
Assam	4		7,606,730
Delhi	1		488,188
Burma	4		13,212,192
Ajmer Merwara	1		495,271

A glance at the table would suffice to show that representation has not been given to the provinces on the basis of population. It need not be pointed out which provinces have been unjustly treated on the population basis. Will the All India Congress Committee pass a resolution that each province should have representatives in proportion to its numerical strength?

If we take the representation of any of the provinces as the standard it will be found that some of the other provinces are under represented and some over represented. If the provinces of Delhi and Ajmer Merwara which have the smallest number of representatives namely one each be taken as the standard it will be found that all the other provinces are under represented. If the province of Bengal having 17 members be taken as the standard most of the other provinces will be found to be over represented.

As Bombay has given birth to some perhaps most of the ablest statisticians of India, let us take Bombay as the standard and find out how many representatives the other provinces should have. For convenience of calculation let us take the population of Bombay to be twenty millions in round numbers. Then as Bombay has sixteen members we may say the rule is that every province is to have one member for every 1250,000 of its population. According to this rule the provinces should have the

following numbers of representatives in the Legislative Assembly —

Bombay	16	C P and Berar	11
Madras	31	Assam	6
Bengal	37	Delhi	Nil
U P	36	Burma	10
Punjab	16	Ajmer Merwara	Nil
Bihar and Orissa	27	Total	133

One hundred and ninety-three is by no means a large number for the Legislative Assembly of such a large and populous country as India. The British Parliament has a very much larger number of members, though it represents a much smaller number of inhabitants.

We do not, of course, suggest that the Legislative Assembly should be constituted exactly according to the table printed above. We have given the table just to show how representation in the Legislative Assembly on the population basis might look like.

It may be thought that, as things are, Bengal has the largest representation of all provinces. That is not true so far as the people of Bengal, we mean its Indian inhabitants, are concerned. Omitting the representatives of the European birds of passage, the provinces have the following numbers of representatives:

Madras	15	C P and Berar	6
Bombay	14	Assam	3
Bengal	14	Delhi	1
U P	15	Burma	3
Punjab	12	Ajmer-Merwara	1
Bihar and Orissa	12		

This table makes the unjust treatment of some provinces on the population basis still more glaring.

We do not know on what basis the Government has fixed the number of representatives for the different provinces. We have seen that the basis could not have been population, for then, most of the provinces would have had, proportionately, far different numbers of members. Literacy or education could not have been the basis either. The numbers of literates in the different provinces are shown below:

Province	Literates	Indians' Representatives
Assam	483,105	3
Bengal	4,254,601	14

Province	Literates	Indians' Representatives
Bihar and Orissa	1,586,257	12
Bombay	1,615,533	14
Burma	3,652,043	3
C P and Berar	633,293	6
Madras	3,621,908	15
U P	1,688,872	15
Punjab	833,492	12

This table also shows how some of the provinces have been unjustly treated on the basis of the total number of literates.

The number of representatives may have been assigned according to the total amount of revenue collected in each province — we do not know. We have not at present before us these figures of total revenue collections. When we have them or can make time to work out the totals, we may deal with the point. But we have a rough idea that even according to that basis some provinces would be found to have been unjustly treated.

Speaking for our own province of Bengal, we may say that, whatever basis of representation be adopted, Bengal would be found to have been very unjustly treated and is woefully under represented.

Of the eleven provinces which send representatives to the Legislative Assembly, six, namely, Madras, Bombay, Bengal, the United Provinces, Assam and Burma, have been saddled with representatives of the European community. This incubus is the heaviest in the case of Bengal. Europeans in Madras have one representative, in Bombay two, in the United Provinces one, in Assam one and in Burma one, but Bengal Europeans have three representatives, to counterbalance as much as they can the totally inadequate representation which the Indian inhabitants of Bengal have. Bengal has allowed almost the whole of her commerce and industries to be captured by outsiders. She pays the penalty by her wealth being drained away. But under representation of her Indian inhabitants and over representation of her European birds of passage is an additional punishment which she does not deserve.

"non voted" we find that it has been ruled by the Legislative Department of the Government of India that the passage pay admissible under Schedule IV to the Superior Civil Rules 1924 is non votable *irrespective of whether the ordinary pay of the officer is non votable or not* and further it appears that even the ordinary travelling allowances of officers whose pay is non voted are no longer subject to the vote of the legislature. These changes have the merit of being effected openly as a matter of deliberate policy. The audit report however, gives us glimpses here and there of irregularities that are being perpetrated behind the scenes in the matter of supply of Government quarters and furniture to officials. Mysterious references indicate that the conduct of even some of the highest officers is open to grave question in these matters. Certain facts appear to be quite clear.

Proper economic rent is not charged to some officials for residential buildings and maintenance charges are not covered by the rent realised. No regular accounts are kept about furniture supplied to high officials, and it is uncertain whether annual grants for the maintenance of such furniture are properly utilised. Excessive prices are sometimes paid by high officers for the purchase of furniture and the limit of cost prescribed by rules—which appears to be high enough—is sometimes exceeded. There is misrepresentation of facts and manipulation of accounts. The following extract from the report is an index to the character of the scandal—

The Committee agreed with the Auditor-general that special care should be taken by high officials not to ask for furniture which is inadmissible under the rules from the supplying officers who might be placed in a difficult position if such demands were made.

In most such cases which concern the high officials themselves the action usually taken by Government is either condonation or amendment of the rules to suit the irregularities and where it is neither of these two the orders of Government are awaited from year to year.

Lord Canning's Minute on Archaeological Remarks

Lord Curzon is known to have taken a great interest in the archaeological remains of India. But long before him Lord Canning

took a similar interest in our archaeological remains. In January 1862 Lord Canning recorded a minute regarding the investigation of the archaeological remains of Upper India. In this minute he wrote

It is impossible to pass through that part Upper India—or indeed as far as my experience goes any part—of the British territories in India without being struck by the neglect with which the greater portion of the architectural remains and of the traces of by gone civilization have been treated though many of these and some which have attracted notice are full of beauty and interest. By neglect, I do not mean only the omission to restore them or even to arrest their decay for this would be a task which, in many cases would require an expenditure of labour and money far greater than any Government of India could bestow upon it. But so far as Government is concerned there has been neglect of a much cheaper duty that of investigating and placing on record, for the instruction of future generations, many particulars that might still be rescued from oblivion and throw light upon England's great dependency a history which as time moves on as the country becomes more easily accessible and traversable and as Englishmen are led to give more thought to India than such as barely suffices to hold it and govern it, will assuredly occupy more and more the attention of the intelligent and enquiring classes in European countries. It will not be to our credit as an enlightened ruling power if we continue to allow such fields of investigation as the remains of the old Buddhist capital in Bhar the vest with ruins more thickly than even the Campagna of Rome and many others to remain without more examination than they have hitherto received.*

Accordingly, the Archaeological Survey of India was undertaken by the Government of India and Colonel A. Cunningham was appointed as the first Archaeological Surveyor to the Government of India whose investigations would pass from South Bihar into Tirhoot Goruckpore and Fyzabad.

F N Bose

Pagal Haranath

We are indebted to Mr N V Mehta corresponding member of Haranath Society West Field Warden Road Bombay for a copy of the photograph of the religious teacher who was known as Pagal Haranath or the mad Haranath and who passed away on the 25th of May last. He was born in Sonamukhi in the district of Bankura Bengal on the 3rd July 1865 according to Mr Mehta but in July 1870 according to the

Bengali weekly *Sa ray* His family name was Banerji. He studied up to the U A standard but could not get a degree. He served for some time in Kashmir as the Assistant Superintendent of its Dharmartha Office. He had followers of many castes and creeds in various provinces of India. He did not preach any particular dogma or doctrines.

News of Women in Many Lands

Mrs N O Freeman Chicago's oldest Co ed 77 years old is taking a course in American and English Literature at North Western University with men and women students who are of the age of her grandchildren—such is her love of knowledge.



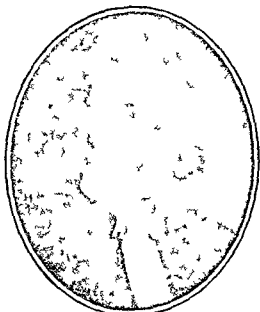
Pagal Haranath



Mrs N O Freeman

but appears to have laid great stress on loving neighborly conduct. The following is from a printed message of his sent by Mr Mehta

a player who has thrice to appear on the stage and act in one particular play can never after his first or second appearance totally disappear and leave the play. He only changes his dress and remains standing amongst all and no sooner the time comes than he again puts on the proper dress and continues playing his part. The actor by changing his dress can remain amongst the spectators unrecognized by them but he cannot go out of the sight of the other members of the theatrical company. In whatever dress he may be dressed, they all recognise him at once. Therefore do I say that they do not belong to the inner circle, who set their minds to thinking about such disappearances.



Mlle Juliette Veiller
Some months ago Mlle. Juliette Veiller

NOTES

Audit Control of Public Expenditure

The Accountant General, Central Revenues, has favoured us with a copy of *Audit and Appropriation Accounts of the Central Government (Civil)* for the year 1925-26. This compilation is a feature of the new constitutional reform in India, and fulfills a statutory requirement. The transitional character of the administrative changes in India is reflected by the fact that, though the present volume relates to the fifth year of the Montagu reform era, it is the second report on the British model. The usefulness of a strict audit control over departmental expenditure cannot be exaggerated under any form of Government. In the British Isles, this control is exercised not merely in the interests of economy and regularity of expenditure but also as a powerful aid to parliamentary control over spending departments. While financial decorum and integrity are ensured by the examination of accounts with reference to technical rules by an authority independent of the administrative departments, the audit and appropriation accounts enable the House of Commons through its Public Accounts Committee, to satisfy itself that expenditure has not transgressed the scope of the different heads under which money was voted. Since 1921, the Legislative Assembly in India has enjoyed a limited right of voting expenditure, and as a corollary to it, the Government of India Act requires the appointment of a Public Accounts Committee, partly elected by non-official members of the Assembly and partly nominated by Government to examine and report on the 'voted' expenditure of Government. The Committee is presided over by the Finance Member and is assisted by the Auditor General in its work of scrutiny of the audit and appropriation accounts. Principal departmental officers appear before it as witnesses to be examined in detail on the points arising out of the accounts and sometimes a wide ground of administrative questions is covered by such examination. This procedure not unfrequently leads to exposures of official improprieties of varying magnitudes. The Committee thereafter presents its report

to the Assembly along with a verbatim transcript of the evidence of departmental witnesses. The Finance Member at the same time moves for the formal grant of any excess vote under any head that may be necessary to regularise expenditure of the year under report. Such excess vote does not necessarily mean actual provision of additional funds, because excess of expenditure under one head is almost invariably counterbalanced by unspent money under others. Though the control of expenditure thus exercised by a parliamentary institution is 'post mortem' in character, tradition has made it none the less effective in Great Britain. To be reported to the Public Accounts Committee for any irregular spending, is considered to be a severe ordeal and chastisement for the British official. The limitations of the present Indian constitution, the privileged position of the superior officialdom, the division of expenditure into "votable" and "non votable", and the shadowy character of the authority of the Legislative Assembly even in the sphere of "votable" expenditure, tend to deprive this well known parliamentary expedient of its potency as an engine of control and correction.

The volume before us deals with both 'votable' and 'non-votable' expenditure of the Government of India in all departments excepting Military, Railway and Posts and Telegraphs, and it will be considered by the Public Accounts Committee shortly. A detailed examination of the contents of this compilation would be beyond the scope of these notes, and we hope the daily press will do greater justice to these official publications than it has hitherto done. We will, however, touch upon a few salient features of these accounts, just as a sample of the valuable materials that are available to the publicists even in dry as dust audit reports.

In the year under review, the departments covered by the report were responsible for an expenditure of about 28¾ crores of rupees under the 'voted' head, and about 24½ under 'non voted' as against total grants of about 37 crores voted by the Assembly and about 29½ crores in the non voted sphere. The percentage of total savings under voted grants

works up to 29.50 and under non voted grants to 3.55. This remarkable disparity in the proportions of savings points to overbudgeting of votable expenditure (in expectation of cuts²) and the report itself admits a tendency to provide more funds than ultimately prove actually required for voted expenditure. It appears that the Public Accounts Committee drew attention to this evil tendency while dealing with the accounts for 1924-25. The fact that over estimating is not so noticeable in the non voted sphere suggests the necessity of a scientific inquiry into the psychology of departmental authorities that secures far greater accuracy in estimates in the non voted compartment of public expenditure. Though the total expenditure shows a large saving, there are individual heads under which grants have been exceeded. Thus sanction of the Legislative Assembly is required for an excess expenditure of about 12 lakhs under certain votable grants while the non voted grants under certain heads were exceeded by about one lakh for which the sanction of the Finance Department is necessary. Here again the disparity is obvious. In justice to the account authorities and the Public Accounts Committee it must be admitted that they are making efforts to solve these difficulties and ensure greater control of expenditure.

A measure of some importance touched upon by the report, is the institution of the Provincial Loans fund since April 1925 "for the purpose concentrating all loan transactions between the Central and Provincial Governments in a self contained financial unit which should be altogether independent of the general debt account of the Central Government. The total capital liabilities of Provincial Governments due to the Government of India and outstanding on the 1st April 1925 amounted to over 106 crores. And in the year 1925-26 the fund advanced Rs. 952 lakhs and odd to various Provincial Governments, while repayments were made to the extent of 1.76 lakhs and odd.

While such items are likely to prove attractive only to the serious student of public affairs and economics, the portion of the audit report affords that to the average reader interesting side-lights on the administrative machinery of Government is that which deals with financial irregularities. It may be noticed that the term "financial irregularities" covers a wide field extending from failures of non compliance with

technical rules and errors in interpretation involving financial loss to the state, to cases of serious breach of trust and downright cheating. The general tendency appears to be to condone past "irregularities" while laying down stricter rules for future guidance. The function of the audit authorities ceases with bringing instances of irregularity to the notice of Government, and incorporating the more important among them in the audit report for the information of the Public Accounts Committee. The report, moreover mentions the action taken by Government in each case and unless the Public Accounts Committee is satisfied with such action it can make its own comments for the edification of Government. It is thus a moral check that is exercised by the audit authorities and the Public Accounts Committee for the right to condone irregularities is vested in the Executive Government. Publicity such as is given to these cases in the audit report and the proceedings of the Public Accounts Committee has undoubtedly its effect. And from this point of view, we should desire greater details to be provided of such cases in the audit report. As this is the first year when we have been presented with a copy of the audit and appropriation report, we are unable to follow the rather cryptic references to certain cases dealt with in previous reports and which are yet pending. For instance in paragraph 43 of the report, brief reference is made to the financial irregularities brought to light in the accounts of the Rajputana Salt Sources, and in another place it is stated in two lines that the cases are still under investigation and no final orders have yet been passed by Government. It is difficult to identify in these brief references, a scandal of great magnitude, in which large amounts may be involved, and which was dealt with by the Public Accounts Committee last year in connection with the audit report for 1924-25. That Government should take such a long time in coming to a final decision in a case of this description appears to be surprising.

No one in these days, will accuse the Government of India of being overburdened with conscientious scruples in their trusteeship of our public revenue, when the financial interests of officials conflict with those of economy or constitutional propriety.

Thus, in the list of changes in the classifications of expenditure from "voted to

barrister of 'Paris' delivered a thesis on the life of Mahatma Gandhi at the reopening of the French courts. She is the first woman lawyer ever to address the assembled Bar of Paris.

Srimati Alamelumangathayammal has been made an honorary Presidency Magistrate in



Srimati Alamelumangathayammal
Photo Indan News Agency

the city of Madras. She is the first lady to attain this position there.

Mrs. Lakshmi Ekambaram has been appointed a member of the Tuticorin Municipality by the Government of Madras.

Mrs. Parvati Ammal, wife of Dewan Bahadur K. S. Chandrasekhara Iyer, has been nominated a member of the District Board of Bangalore. She is the first lady to attain this distinction there.

Mrs. Bhadrabai Madgaonkar, wife of the Hon. Mr. Justice Madgaonkar, and Mrs. Shivagauri Gajjar, who is in charge of the Bombay Vanita Varam, have been appointed honorary magistrates in Bombay.



Mrs. Lakshmi Ekambaram
Photo Indan News Agency

Mrs. Sharada Diwan, a daughter of Sur Chimanlal Setalvad, has, with distinction, passed the M. A. examination of the Bombay University with a thesis on the population problem in India. Much credit is due to her and to her husband that she has been able to prosecute her studies after her marriage. She is the first Hindu Gujarati lady to obtain the M. A. degree.

Miss Shyamkumari Nehru, daughter of Pandit Shyamlal Nehru, who had already distinguished herself by topping the list of successful candidates of the Allahabad University in the B. A. and the M. A. previous examinations, obtaining a first class in both, has recently stood first in the previous LL. B. examination of the same University. After obtaining her law degree, she intends to practise in the Allahabad High Court.

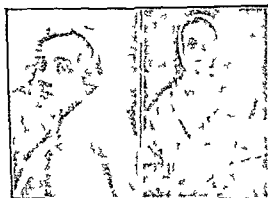
Miss Sheila Roy, daughter of the late Dr. Paresch Ranjan Roy, has stood first in the first class in the Allahabad M. Sc. previous examination in Chemistry. As very few girl students go in for science



Mrs. Parvati Ammal
Photo India News



Mrs. Sharada Diwan



Mrs. Madgaonkar

Mrs. Gajjar

degrees. Miss Roy's achievement deserves special mention

Filipinos Leading Chinese Soldiers

The following clipping from the continental edition of the *Daily Mail* of England will be found interesting —

Manila, Monday — Filipinos trained in the Insular National Guard under United States officers are now commanding units in the Cantonese Nationalist army according to reliable reports circulating here today.

A foreshadowing of increased independence agitation in the Philippines meanwhile is seen in the formation in the islands of a secret society resembling the Kuomintang of the Chinese Nationalists. The Kuomintang it is pointed out, was the chief factor in the overthrow of the Manchu dynasty in 1911 and has been the most potent force in the success of the Southern Nationalists to date.

Branches of the new Philippine society called Legionarios del Pueblo are being formed throughout the archipelago and the movement is believed to be spreading rapidly.

The native population is showing a keen interest in the advance of the Chinese Nationalists. The local Press is carrying detailed accounts of the developments of the Chinese civil warfare.

It has not been definitely determined to what

extent the Philippine Independence Party headed by M Manuel Quezon, President of the Insular Senate is identified with the new Nationalist Society

Sasimohan De of Sylhet

In a village in the district of Sylhet there was a wicked debauchee of the name of Fayeze Ali. He had dishonoured and ruined many girls and women and some others removed to other villages to escape being victimised by him. It is a shame that, owing to the moral atrophy and cowardice of most of the



Sasimohan De of Sylhet

villagers this man was enabled to pursue his nefarious career so long. At length he attempted to seduce the sixteen year old young wife of a poor man by offering her costly presents through a woman of the same village. The name of this young girl is Pabitra which means 'The pure one'. It is a very appropriate name. Pabitra refused all these presents and overtures with scorn. Not to be baffled the brute Fayeze Ali thrust himself into the cottage occupied by Pabitra and her mother. Pabitra was firm and again refused

compliance with his wishes. He left, threatening both mother and daughter that if they did not yield he would dishonour them both by force. When a neighbour of theirs a young man or boy of 18 Sasimohan De by name heard all this, he promised to protect them. So when one evening Fayeze Ali forcibly entered their house with evil intent and was about to assault Pabitra Sasimohan came in with three companions and began to belabour him with a *lathi* to make him desist from his wicked attempt. The man died in consequence. Sasi was committed to the sessions on the charge of murder as he alone beat Fayeze Ali. The jury consisted of five Hindus and two Musalmans. They returned a unanimous verdict of not guilty and the judge accordingly let him off. We are glad the chivalrous and brave young man has been rightly let off without any punishment. In Bengal assaults on women and girls followed sometimes by murder or unintended death of the victims have become very numerous. The people as a whole are not up and doing against these wicked deeds. The Government has not taken any special steps to deal promptly and effectively with these crimes. Only a very small number of the people of Bengal are trying to fight the evil. All these circumstances have to be taken into consideration in judging of the worth of the young hero who so nobly and at such great risk came to the rescue of the poor pure hearted girl Pabitra.

It would have been well if Fayeze Ali had survived the lesson he was taught and lived to repent and reform himself. But there cannot be the least doubt that the honour of women is far more precious than the lives of debauchees and if the defenders of women's honour happen sometimes to kill their assailants in the attempt to prevent an impending assault, it cannot be helped. Girls and women must be given protection at all costs.

Lies in the British Parliament

Earl Winterton stated in the house of commons a few weeks ago that Mr Subhas Chandra Bose had been placed before two judges and other detenus before one. Some other similar untrue statements were made by him. When Mr Bose's statement flatly contradicting these assertions was published

in India and subsequently cabled to England, Lord Winterton had to eat his words. But it need not be assumed that he would mend his ways, men of his ilk are incorrigible, because they cannot be brought to book in the only way which appeals to them.

His lordship chooses to call the detenus convicts, though they have never been tried and no formal charge even has ever been framed against them. Let him please himself. They are no more convicts than he is a dinosaur.

Another man, of the name of Pilcher, who also is an M. P., has said that Mr. Subhas Chandra Bose was implicated in a murderous plot of which the object was to kill the Governor of Bengal.

The utterances of all these lies are morally contemptible. But politically they are not despicable. For they are capable of much mischief. The least that the people of India can and ought to do is to have an Information Bureau with sufficient funds, to contradict these lies in the countries where they are broadcasted.

The Arcos Raid

The excuse for the Arcos raid in London was that a secret document of great value was to be recovered from the building raided. It was not found, however. But it was claimed that other important documents had been found. Russians declare these to be forgeries. We are not, of course, sure. But we cannot say that British politicians are incapable of forgery. History has convicted them of the crime repeatedly. And recently on the occasion of the Arcos debate, Mr. Arthur Ponsonby said in the House of Commons:

"I have no respect for dirt even in high places. But what I object to more than dirt is the hypocrisy which pretends that we are so pure that we do not indulge in any of these methods during war time. All this is recognised as part and parcel of war machinery. You have lies, propaganda, atrocity factories, telephone tapping, letter opening, department for forgery, department for faking photographs, and that sort of thing and each Government has it. We must really face the fact when getting on our high moral horse that forgery, theft, lying, bribery and corruption exist in every Foreign Office and Chancery throughout the world. This weapon is used during war because it is valuable. It is used during the so-called peace because peace is used for making preparations for the next war."

When challenged by Sir Austen Chamberlain, Mr. Ponsonby said that during his career he had

seen a document taken from the archives of a foreign country.

What Britishers May and May Not Be Forgiven

The Modern World of Baltimore, U. S. A., writes:

Sir Stanley Jackson is the new Governor of Bengal.

He recently informed the subjects of that province "that if they played cricket" that is, played fair with him he would reciprocate by playing fair with them.

Welfare—a very able Calcutta publication, with the specific policy of seeking the physical improvement of the Indian people—comments on his proposal as follows:

Sir Stanley was not quite doing justice to the spirit of cricket when he thus made fair play a conditional thing. Moreover Sir Stanley forgot his capt in, the Government of India. How can it be cricket at all when we are fielding eternally with shackles on our feet and they are hitting and scoring as they like. Whenever we talk about declaring the innings and taking up the bat ourselves, we are told that our bats will be only 2 inches by 6 inches and that we must play with leaden leg guards and with bandaged eyes. And to crown all our stumps must be a mile wide and a mile high, while the ball will be fired at us from a field gun. We own up our defeat right at the beginning.

This is followed by the American journal's own comments, which are reproduced below:

There is an elementary rightness in this criticism. Certainly it ill becomes an imperial power, holding sovereignty by force to urge the code of ethics of sportsmen on a subject people.

A very distinguished Indian recently declared: "We of India readily forgive England for everything she has done to us save one thing. We forgive her for conquering us. We forgive her for firing our people from guns. We forgive her for fostering the opium habit upon us. We forgive her for any physical thing she has done to us. Down all history outside conquerors have subjected us to similar things. We are accustomed to them. We look upon them as rooted in the elemental passions of mankind. But there is one thing England has done which no one of our former conquerors ever attempted. She has sought to justify her deeds on moral and ethical grounds. Unwilling to admit the selfishness and greed which prompted them she has rationalized her rapacity in terms of morality. This obviously, means the debauching of the moral currency of mankind. It is an attempt to make black white and white black. It obscures all the true ethical relationships of men and races. This hypocrisy, this debauching of moral ideals the East will never forgive the land of Mr. Pecksniff."

Let us be honest about these things. The Occident is in possession of superior organization and of superior weapons. With these it is able, temporarily to bully the Orient and all weaker peoples. There is nothing intrinsically base about

this Baseness enters the picture only when intellectual panders arise to proclaim that idealism and not self interest actuates our bullying Baseness enters the picture only when we expect from those we bully adherence to sporting canons which imply relations between equals and not relations between the powerful and the power less

There may be something more unsportsmanlike than in urging sportsmanship upon a hopelessly handicapped and shackled adversary But we doubt it

A Detenu at Death's Door

We extract from *The Bengalee* the whole of the following editorial article because it relates to a detenu in the grip of a fatal disease —

Nearly four years ago—to be correct in October 1923—Sj Jiban Lal Chatterji was arrested under the famous Regulation III of 1818. When arrested he was a hale and hearty young man. During the course of his detention he has contracted tuberculosis a disease which is perhaps the most treacherous of all known to medical science. Unless it is detected in the incipient stage and unless the greatest care is taken to arrest its progress tuberculosis invariably ends fatally. The reports received about the state of health of Jiban Babu hardly justify an optimistic prognosis. The opinion of the Superintendent of the Sharenka Santhal Mission Hospital is that both his lungs are affected. Hemoptysis is very frequent. His present weight is only 100 lbs and he has lost 6 lbs. in two months. This shows that there is very little hope of his surviving for long. Yet the Government instead of acting up to the declaration made by Sir Alexander Muddiman in the Assembly and following the precedent set up by the release of Sj Suthas Chandra Bose has so long kept Jiban Babu in a jail and only recently transferred him to the Sharenka Hospital. But the conditions in which he has to live there are by no means those which are called for in the case of a phthisis patient. The climate of Sharenka is not at all bracing on the other hand its neighbourhood is malarious. The hospital is meant for women and is surrounded with high walls which block the ventilation of the hospital building being one-storeyed Jiban Babu is himself kept in a small room in the Phthisis Ward which is hardly better than a prison cell. There are practically no arrangements for nursing. There is no privy in the hospital which is a great inconvenience to weak and emaciated patients such as Jiban Babu has now become. And to add to his troubles the Government has sanctioned an allowance of Rs 40 only which cannot conceivably suffice for him as the diet needed for a consumptive is very expensive. Fruits and other articles have to be sent for from Calcutta, as they are not procurable locally. Though Haviraj Syamadas Vachaspati is treating Jiban Babu yet owing to confinement at the Sharenka Hospital and the absence of facilities for examination as often as is necessary the treatment cannot be as effective as it might have been. There are also great inconveniences in sending medicines. But all these considerations do not weigh with the Government which allows itself to be guided by police reports in its policy

of detaining and imprisoning men without trial or judicial conviction. But why we inquire of the Government why Jiban Babu is being treated differently from Subhas Babu? From all accounts he is more seriously ill than Subhas Babu and the Government has itself recognized the principle that detenus should be released if the release is called for on medical grounds. Why then is he still deprived of his personal liberty? Is it because he is not yet considered sufficiently ill? Or is it because he did not enter and resigna from the Indian Civil Service and did not become Chief Executive Officer of the Calcutta Corporation? Or is it because public meetings have not been held specifically demanding his release and because questions about him have not been asked in the British House of Commons?

The facts about the health and treatment of all the detenus which appear almost daily in the papers should be brought up to date and printed in the form of a pamphlet for the information of members of the British Parliament and of the Legislative Assembly. The Indian Journalists Association should perform this duty. We are prepared to bear our share of the expenses.

Aftermath of Rangila Rasul' Case

Rangila Rasul is it appears, the title of a pamphlet attacking the life and character of the prophet Muhammad. Mr Justice Dalip Singh of the Lahore High Court, in his judgment in the Rangila Rasul' case criticised this pamphlet most unsparingly and also said that it was natural that such an attack on their prophet would enrage and deeply wound the susceptibilities of the Moslems. But he thought that the section of the penal law under which the accused the author of the pamphlet had been charged and sent up for trial did not apply to the case. And therefore the man escaped being punished. This greatly enraged the Moslem community of the Punjab. *The Muslim Outlook* one of their organs attacked the Judge in language which in the opinion of the Lahore High Court amounted to contempt of court. So its editor and printer have been punished with simple imprisonment and fine.

We do not think that either the kind of attack which *The Muslim Outlook* indulged in or the fury of the Punjab Muslims is at all justified. For the Judge far from justifying the authors conduct or extenuating his offence criticised his pamphlet severely. The man was let off because in the opinion of the Judge he was not guilty of the offence with which he was charged. Suppose one man libels another man but is prosecuted for theft. If a judge lets him off on the ground

that he is not guilty of theft, it cannot be said that the judge has encouraged libel. We say this only by way of illustration, for the 'Rangila Rasul' case is of a different kind.

What in our opinion the Muslim community and its organs were legitimately entitled to do was to show that Mr Justice Dalip Singh's interpretation of the law was wrong. They might also have demanded a change in the law or in the wording of the particular section under which the Judge had to deal with the case.

The conduct of Sir Malcolm Hailey, the Governor of the Punjab, in connection with this case has been improper and indiscreet. He had no legal authority to sit in judgment on a High Court Judge, and even if he had he would have been under the necessity of hearing both what the Judge had to say as well as what his accusers had to say. It was highly improper on his part to take into his confidence a deputation which waited upon him, and to tell its members that a test case would be instituted and if the judgment in that case too, proved unsatisfactory in his opinion an attempt would be made to change the law. Sir Malcolm it is certain would have got very angry and would have been scandalised if a High Court Judge had done with reference to some of his executive actions what he has done with reference to a High Court judgment and he would have been quite right too. We think Sir Malcolm's improper conduct has encouraged the Muslims in their unreasonable and fanatical attitude.

The Indian Cotton Industry

One could predict from the unconscionable delay in the publication of the Tariff Board's Report that Government would give no protection to the cotton industry of India. The Sarkar has refused to give effect to the recommendations of either the majority or the minority in the direction of protection. Protection has to be given against Lancashire and Japan. The Government of India is a British Government, and the Lancashire textile industry is the British industry which exports to India goods of greater value than any other British industry. Directly and indirectly a majority of the British people profit by Lancashire's exports to India. So it cannot be expected that any effective protection would be given against Lancashire. If

protection had been given against both Lancashire and Japan, then, too, Japan would have been displeased. But to give India no protection against Lancashire while giving protection against Japan would have been doubly offensive to the latter. Owing to the Chinese situation it is necessary for Britain to keep Japan pleased as much as possible. Moreover the Singapore Base is not yet ready. So India must suffer. Our only protection lies in avoiding the use of foreign cotton cloth. This would be feasible if all of us could make up our minds to bear the slight inconvenience of using somewhat coarser and thicker cloth than the fine stuff imported from Lancashire. As for the payment of a slightly higher price the comparatively well to do people who use fine cloth can certainly pay something extra. And poorer people too, can pay for somewhat higher priced cloth if they give up the injurious and useless habit of smoking cigarettes. There is also no doubt the problem of a sufficient supply from our own industries. This is by no means insoluble. More mills may be started. That would, no doubt, take time. But the charka and the handloom are cheap and easily and quickly made. If the richer people would use home-spun hand woven cloth, leaving the mill products for the poorer classes, a sufficient supply could be ensured without much delay.

Some people are deceived by the cry that, the mill industry is mainly a Bombay industry and the consumers of cloth are spread all over India, why then should these poor consumers pay higher prices (which, it is said they cannot afford to do) in order to enrich Bombay capitalists? But the Bombay Presidency is in India and Lancashire is in England. Lancashire has become prosperous by destroying the cloth industry of India and England's political power has been used to bring about this destruction. It is better to enrich Bombay capitalists than to enrich Lancashire capitalists. It is true that when the Swadeshi agitation of Bengal was at its height, the Bombay cotton magnates took undue advantage of the enthusiasm and self-sacrifice of the Swadeshists. That was execrable and unparliamentary conduct. But as Lancashire capitalists are not angels, why should we side with them to spite Bombay? We would go on arguing with and even cursing Bombay, but would support Bombay all the same. Of course, the ideal is for

every region to be self supplying as regards its wear. But if and so long as that cannot be done we should take our supplies from the most convenient region in India

India and China

The Chinese Nationalist press give great prominence to the fact that India's views on China are exactly the opposite of British opinions. *The People's Tribune* stresses the fact that India has no quarrel with the Chinese people and stands firmly for the struggle for the independence and freedom of all the oppressed peoples of the world

Germany and China

While British firms and especially British bankers are facing ruin at Hankow, Erich von Salzmann, China correspondent of the *Vossische Zeitung* says: "There is not a German in Hankow to day who is worried or scared. The German population in Hankow which exceeds 250 is just as large today as a year ago."

There are no German gun boats in China

Chittaranjan Seva Sadan

The Chittaranjan Seva Sadan is a women's hospital established as a memorial to Mr. C. R. Das. The report issued by its board of trustees shows that it has supplied a great need and has been doing good work. In fact, the demand for accommodation is so great that new buildings have begun to be constructed for 32 more beds. An appeal has been issued for five lakhs of rupees. It deserves to have a generous and prompt response. Contributions are to be sent to the Secretary, Deshbandhu Memorial Trust, 36 Wellington Street, Calcutta, or to the Accountant of the Deshbandhu Memorial Trust, Central Bank of India Ltd, 100 Clive Street, Calcutta.

The Statutory Commission

The Statutory Commission to consider the success or failure of the Reforms and to advise whether more boons are to be conferred on the people of India or those already

given are to be taken away in part or as a whole is to be appointed not later than 1929. Should it be appointed earlier, it would be due to the desire of the Tories now in power to choose such members as would try their best not to promote the cause of self government in India. The Tories fear that a general election may take place before 1929 with the result of either the Labourites coming into power or of the Liberals sharing power with the Tories. In either case the personnel of the Commission might not be to the liking of the Tories.

We do not suggest, however, that a Commission appointed by a Labour Government would give us the "moon."

Our British trustees have started the cry that only such men should be appointed members of the Commission as have had hitherto nothing to do with India, because they might be biased one way or the other. Thus Indians are all shut out in a body, for are they not all likely to be partial to their own country? And those Englishmen who have served in India or in connection with India or have resided here as men of business or their assistants should also be considered ineligible. The real reason for seeking to exclude them would be that they have some knowledge at least of the country. Should there be among them by some chance some persons with some sense of justice it would not be easy to hoodwink them. So by eliminating all classes of obnoxious persons, the trustees arrive at the conclusion that only such Britishers should be considered eligible as have had nothing to do with India. But the people of Britain as a whole are interested in keeping India in at least economic dependence on their country and this economic hold on India cannot be maintained without keeping her in political subjection. For this reason we do not think that there is any class of people in Britain who are at heart in favour of India's full self dependence economic and political. Individual exceptions there may be. But they are likely to be known to any party in power and would not be appointed members of the commission.

Our own opinion is that the commission should consist almost entirely of Indian nationalists with only one or two foreign constitutional experts. They may be Britishers.

All imperializing or predominantly manufacturing nations of the world are interested

in keeping India economically dependent, more or less. They all exploit or expect to exploit her. Hence, a commission composed of entirely disinterested foreigners would be hard to form. If there be any small enlightened people who do not exploit India and cannot be bribed or intimidated by Great Britain, members should be drawn from them, assuming, of course, that Indians are not to be thought of.

We do not build any hopes on the appointment of the commission. We have written on it, because it is a current topic.

Prohibition for Mysore

The Representative Assembly of Mysore is to be congratulated on its declaring itself in favour of total prohibition. It wants a committee to be appointed to suggest methods for meeting deficits. An enlightened state like Mysore should not find it beyond its power to meet deficits. The Maharaja is a progressive Hindu ruler and his Dewan is an enlightened Musalman. The religions of both, as well as of the majority of Mysoreans enjoin total abstinence from liquor. This should make reform easy.

Besides meeting deficits, there is the difficulty of preventing smuggling from the adjoining British territory which is not 'dry'. But it is not beyond the power of the Mysorean intellect to overcome that difficulty. We should feel proud to find an Indian State setting an example to British ruled India in this matter. And it would be so natural for it to do so.

Colour Ban in Edinburgh

The colour ban imposed in some Edinburgh restaurants and dance-halls has been naturally resented by our students and other countrymen there and elsewhere abroad, as well as in India. Many dance halls are not desirable places. But it is not with the object of safeguarding the morals of our students that the ban has been imposed. Had that been the object, it would have been natural for the shrewd and patriotic Scots to seek to prevent their own young men first from going there before seeking to do good to others. The Assemblies of the Church of Scotland and of the United Free Church of

Scotland have rightly condemned the imposition of this colour ban.

One should avoid going to places where one is not welcome. As there are centres of good education where living is as cheap as at Edinburgh it should be easy to shun that place. And so far as India is concerned, it would be desirable to keep aloof from Scots as far as practicable—not in a spirit of retaliation but for maintaining our self-respect.

A Medal of Rabindranath Tagore

We are indebted to Dr Bernhard Geiger, university professor of Sanskrit in Vienna, for the photograph of a medal of Rabindra-



A Vienna Medal of Rabindranath Tagore

nath Tagore reproduced here. It has been made by Hugo Taglang, a very well known sculptor of Vienna. The poet's Indian admirers should all buy it.

B. O. C.'s Gift to Rangoon University

In recent months several big donations to Rangoon University have been announced. The biggest of them all is the Burma Oil Company's gift of a hundred thousand pounds sterling for the foundation and maintenance of a college of engineering. The use to which this portion of its wealth, obtained by the Burma Oil Company by the exploitation

of Burma has been put is laudable It would not be ungracious to add however that this gift shows how enormous is the legalised plunder which is being carried away from Burma by her foreign rulers and exploiters Those who can easily give away lakhs must be making crores of profit.

Impressions of Java and Bali

Elsewhere in the present number of the *Modern Review* we have published the first instalment of Dr Kalidas Nag's impressions



Vishnu on Gari Ja
(A Masterpiece of the Hindu Art of Java)

of Java and Bali The Indian poet and seer voyaged to Indonesia, which he will undertake this month to see the vestiges of Indian culture there will lend a special interest to Dr Nag's article

Calcutta's First Mayor's Programme

According to the *Calcutta Municipal Gazette* Mr C R. Das the first Mayor of Calcutta laid down the following programme —

- 1 Free primary education
- 2 Free Medical Relief for the poor
- 3 Purer and cheaper food and milk supply
- 4 Better supply of filtered and unfiltered water
- 5 Better sanitation in bustees and congested areas
- 6 Housing of the poor
- 7 Development of suburban areas
- 8 Improved transport facilities
- 9 Greater efficiency of administration at a cheaper cost

More than three years have passed since this programme was drawn up Mr C R. Das did not live long enough to carry out his programme In any case it would be both ignoble and fruitless to criticise a dead man who cannot defend himself We criticised him when he was alive But it is allowable to say that as from April 1924 onward the Swaraj Party has been in power in the Calcutta Corporation it should be able to demonstrate what it has done in furtherance of the aims of its departed leader So far as we are aware the first two items in the programme have been attended to to some slight extent As for the other items our food and milk supply is neither purer nor cheaper than before The editor of this magazine has been paying house rent for his office press and private lodgings for many years and can say from his personal experience that the supply of filtered and unfiltered water has not improved a bit nor has it become more copious than before The only tangible proof of better sanitation in bustees and congested areas can be found in a lower death rate But as far as we have been able to notice the death rate has not decreased We are not aware that more and better houses for the poor have been built by the municipality in recent years. Neither are we aware that any suburban areas have been developed or transport facilities improved in recent years by the *Calcutta Municipality* As regards efficiency of administration at a cheaper cost, we are not in a position to say anything But those councillors and aldermen of Calcutta who are interested in securing

an honest, economical and efficient municipal service, ought to be able to enlighten the public on the subject.

The South African Settlement

Mr C. F. Andrews has sent the following special cable to *The Indian Daily Mail* from Cape Town —

Both Indian Bills passed the final stage to-night without any hostile amendment being accepted. The Minister embodied the Congress suggestions in the committee stage carrying everything successfully. The Natal members' opposition broke down completely. This implies the full ratification of the Indian Agreement by the Union Parliament.

Looking back over the six months since the Agreement was signed it is possible to regard that the Round Table Settlement is gradually winning the way through intense opposition to general acceptance. It will now be given an honourable trial with success fairly assured.

One valuable amendment carried making the three years' absence, involving forfeiture of domicile, count from the passing of the Act and not retrospectively. This should be explained by the Gujarati papers because many Indians are affected.

I am meeting Mr Sastri at Pretoria on Tuesday and am embarking on July 22 reaching Bombay on August 8.

We have not been among the admirers of the Settlement. But if the two Indian bills passed by the South African Union Parliament be of greater service than disservice to the South African Indian community, we shall be pleased

The So called 'Indian' Delegation to the League of Nations

The selection of Lord Lytton to lead this year's misnamed "Indian" Delegation to the League of Nations has given occasion to *The Leader* and *The Amrita Bazar Patrika* to retell the story of the attempt made by some of our legislators to get the Government to appoint an Indian to lead the delegation. Having written and spoken much on the subject already, we do not feel inclined to repeat our assertions and observations, which no Imperialist boulder has been able to challenge or contradict.

India was made an original member of the League by getting her to sign the Peace Treaty. That was a trick to obtain one more vote for the British Empire. So, while India

pays the piper, the piper is always a Britisher and it is Britain which calls the tune.

Like many of our contemporaries, we, too, have expressed a wish for the appointment of an Indian as leader of the delegation. That is more or less to save our face, however. For, so long as we do not possess self-rule and so long as the alien Government of India has the power to choose and to issue instructions to the leading and other delegates, the substitution of an Indian leader for a British one would not be of any use. On the contrary, the Indian chosen to lead may be such that the Indian press may have to exclaim in disgust, '*sa papusthas tatodhika*.' The only little improvement which is practicable in India's present political condition can be effected if the Central Legislature obtains the power to select and appoint all the delegates, including the leader. Otherwise it would be best for India to give up her membership of the League, as a few states have done already. We know even in this matter India cannot give effect to her will. But the elected Indian members of the Central Legislature can and ought to pass a resolution in favour of India's withdrawal, in case they fail to obtain the power to select and appoint the delegates, who, we repeat, must all be Indians, including the leader.

The Disingenuous Plea for Fresh Taxation

In commenting on the latest report on the administration of Bengal, *The Amrita Bazar Patrika* writes —

The author of the report has tried hard to white-wash things which are ugly and to shift responsibility on to the quarters where it does not lie. Yet what he was compelled to chronicle in the greater part of the book constituted, without his knowing it, a grave indictment of the efficiency and the so-called beneficent nature of the British rule. And what is more distressing is that we find in it a clear *jabab* on behalf of the Government that, good or bad, what they have done for the material and moral advancement of the country is the limit to what they can do in the present state of their finances. If therefore more education, more sanitation or more medical relief is to be provided for the people to make them more fitted in the struggle for existence, the people themselves must have to do it. They must get rid of the general disinclination to face the fact that improved services and better conditions must be paid for by them. In other words the people must be ready to bear the fresh burden of taxation.

Our contemporary then proceeds to point out that the extreme limit of taxation has been reached—people who cannot get two full meals a day ought not to be called upon to pay more taxes. That would sound like a heartless joke.' We have no flaw to find in this argument so far as the majority of our people is concerned. But we wish to point out that we need not at all say anything at present which might sound like an argument *ad misericordiam*. As we have indicated in the article on Primary Education for Bengal," we pay quite enough to enable our Government to make greater and more earnest efforts to make our education, sanitation, etc., what they ought to be. If after ruthlessly cutting down useless, wasteful and, sometimes, dishonest expenditure, and after making a right use of our taxes, it be urged that more or higher taxes must be levied, there would be then time enough to think of saying or not saying what might sound like an argument *ad misericordiam*.

Indonesia After the Insurrection

We have received the following communication from the Hague, Holland—

"In our last January bulletin we tried to give you from official Dutch sources an idea of the most miserable conditions in which the Indonesian people live, so that they were forced to take up arms desirous as they were to put an end to their life of slavery. We also told you that the Dutch are accustomed to inform the world falsely about things, and instead of telling the hard truth about the bad conditions of their colony they designed the most ideal picture of their colonial system as the best in the world.

"But our attempt to shake off the yoke of Dutch domination has been unsuccessful. Does it mean that it is the end of our hope for a better life? To answer this question it would perhaps be useful to examine the conditions in which Indonesia now stands after the revolution.

"According to the lying Dutch press-agency, the rebellion" should be of no importance, but if we mention the great number of imprisoned revolutionists, which we derive from Dutch newspapers, we are sure that you will be convinced that indeed the Dutch are talking double Dutch.

'There are about two thousand Indonesian revolutionists imprisoned, 700 at West-Sumatra and 1300 at Java. Most of them do not fall under the terms to be condemned according to the colonial penal law, but yet they do not escape from punishment. This is possible, because, according to the colonial constitution, the Governor General has the right to banish all persons whom he judges, or, stricter, whom he thinks dangerous for the so-called 'public rest and order' to all places in Indonesia he wants. [This is like our Regulation III of 1818 or like the Bengal-Ordinance.] Thus a great number of revolutionists (we do not yet know the right number, one says of about 800 persons') are expelled to the most horrible spot in New Guinea, where the revolutionists are exposed to savage cannibals and malaria fevers.

"Several revolutionists are sent to Nusa Kambangan, where they have to live with imprisoned criminals like murderers and thieves. Others are condemned to death and also to imprisonments of 10 to 20 years.

Besides these condemnations the colonial government has proclaimed that all "communistic" action of the Indonesian people shall be destroyed by its military forces.

'What is the reaction of all these oppressions? Are the Indonesian people, the Indonesian fighters for freedom, conquered? Are they discouraged?

Far from that!

This failure of the Indonesian revolution does not form an obstacle in our way to national independence but it has given us a lot of experiences for better organization and action.

'The Indonesians will not cease fighting for the liberation of the mother country before they have reached their goal.

'Although so many of them have to offer their life and goods for the sake of that high ideal they are not discouraged. On the contrary, their action shall be more solid, stronger and stronger.

All revolutions need time to succeed, but they, as the new spirit, never fail to conquer the ancien regime.

So Indonesia shall succeed in spite of many reverses!

Government Encourages 'Communal' Mentality

The following paragraphs have appeared in *The Guardian*—

The Government of Bengal if its ministry is bankrupt in statesmanship is at least frank. In a Moslem Weekly appears a pretentious advertisement with the following headlines —

GOVERNMENT OF BENGAL
Department of Industries
Minister-in Charge, The Hon. Hadji
Mr A. K. Ghaznavi.

The advertisement announces that a scholarship will be awarded annually, for a period of three years, to enable a student to take up the study of a course on Vegetable Oil and Oil Seeds or Sugar. All this is to the good, but the advertisement adds the following — The scholarship will be awarded to Mohamedan and Hindu students alternatively. We may well ask, on whose authority was a notice in these terms published? Or what is even more important, has Government gone back on the fundamental principles of religious neutrality? Are all other communities to be disfranchised just because a Hadji is in power? The columns of the *Guardian* have never lent themselves to advocating communal considerations, but the time has come to speak plainly when we are confronted with responsible Government action which results in disfranchising the smaller minorities. We shall continue to oppose any measure which gives the members of any community preference either on the grounds of race or religion. May we suggest to the representatives of both the Indian Christian and the Anglo-Indian communities in the Bengal Legislative Council to raise the matter either by interpellation or resolution. Apart from these considerations are matters such as fitness, intellectual and otherwise mere irrelevancies which can be sacrificed?

Yes certainly See the following note

No Qualifying Test Needed for Some Communities

The Amrita Bazar Patrika is responsible for the following paragraph —

It appears from the provisional rules just published to regulate the recruitment by examination for the Bengal Civil Service (Executive) the Bengal Excise Service the Bengal Police Service the Bengal Junior Excise Service and the Upper Division of the Secretariat Clerical Service, that the qualifying test for all candidates would be passing of Examinations except in the cases of Moslem European and Anglo-Indian candidates. In services other than the Upper Division of the Secretariat Clerical Service and the Income Tax Department Government has reserved the right to fill as many as 40 per cent of the vacancies by the appointment of Mahomedan candidates, if there are qualified candidates available. In the Upper Division of the Secretariat Clerical Service the minimum proportion of Mahomedans will be 33 per cent. Already the introduction of the principle of communal representation in the Police Service has led to deplorable results in communal riots, the communal feeling having prevailed over the needs of law and order. Its almost universal introduction in all public services cannot but lead to more communal quarrels and inefficiency.

Were we to say that it would be good in the long run for the Moslem and European and Anglo Indian communities themselves if their men entered all public services by the door of open competition, they would not believe us but suspect some evil motive. But we hope they will consider the suggestion that they should insist upon a competitive test for Moslems confined only to Moslem candidates and a competitive test for European and Anglo Indians confined to European and Anglo-Indian candidates alone.

Kindness to Third and Intermediate Class Passengers

From the audit report of railways for 1925-26 *New India* learns that a surprise check in one place revealed no less than fifteen first class eleven second class, thirty inter and 160 third class passengers travelling without tickets. 'Out of these,' it further goes on to say, 27 inter and third class passengers were prosecuted under the Railway Act.

As the total number of third and intermediate class passengers is very much larger than those of 1st and 2nd class ones, the figures do not prove greater dishonesty among the former than among the latter. Booking office arrangements for lower class passengers at many stations are so bad and illiterate third class passengers are so often cheated of the fares paid, that, in the case of many of them travelling without tickets is no ground for presumption of dishonesty. But there can be no reasonable excuse for 1st and 2nd class passengers to travel without tickets. Yet it was only some 3rd and intermediate class passengers who were prosecuted not a single first or second class one.

The Effects only of Swadeshi?

Under the caption, "The effects of Swadeshi," our Roman Catholic contemporary *The Week* publishes the following

Alons Fischer in *Geopolitics* of last December had the following interesting table showing the numerical importance of the various races

There were	In 1899	In 1900	In 1925
Whites	23.9 p.c.	33.2 p.c.	30.3 p.c.
Indians	21.9	17.3	17
Oriental	7.7	5.8	5.1

	In 1800	In 1900	In 1925
There were			
East Asiatics	37.4	32.9	30.9
Negroes	5.2	5.9	5.8
Malays Americans and others	3.9	4.9	5.6

100 p.c. 100 p.c. 100 p.c.
of the total population of the world.

Amongst the "East Asiatics," the Chinese have dropped from 31.6 per cent to 25.4 per cent and 23.2 per cent, whilst the Japanese have risen from 2.6 per cent to 2.9 per cent and 3.3 per cent. The French similarly have gone down among the Whites from 3.9 to 2.8 and 2.4 per cent whilst the Anglo-Saxons have gone up from 1.9 per cent to 6.4 per cent and 7.1 per cent. But the Indians *e. g.*, must not be taken as having decreased absolutely on the contrary the above figures are based on a population of 17 crores in 1800, of 27 in 1900 and 32 in 1925. They have gone down perceptually simply because others have increased even more rapidly particularly the Whites who have gone up from 19 crores in 1800 to 52 in 1900 and 66 crores in 1925.

And the reason for this White increase? Because these people have gone out of their country and colonized the empty spaces of the world. If Indians had not had their wretched *kala pani* theory Africa would be as Indian to-day, as America is "White," and instead of being half of even the numerical importance of the Whites Indians would still be their equals. So much for *swadeshi* isolation!

We are as little in love with the *kala pani* theory as Dr Zacharias, the editor of *The Week*. So in pointing out that the *kala pani* theory alone has not been to blame, we must not be taken to be an apologist for it. The Musalmans of India do not believe in that theory. They can and do emigrate, no socio religious bar stands in their way. The Sikhs also are not prevented from emigrating by any such obstacle. Nor are the Indian Christians. Many literate and more illiterate Hindus emigrate. A still larger number would have emigrated but for— But for what? Surely Dr Zacharias knows. The anti Asiatic and anti Indian policy of all the British dominions, of many British Crown Colonies and of the United States of America stands in our way. Had we been politically independent, as we were when Indians colonised and civilised all South east Asia, including the islands and culturally and spiritually influenced Tibet, China, Korea and Japan, we could have gradually found a

way out of the difficulty. For our political subjection, we are to blame, though not we alone. Political subjection demoralises people, makes them timid and kills their adventurous and enterprising spirit. That is one of the reasons why Indians are a home-keeping people.

As for the White increase, the greater vigour, enterprise and freedom from socio religious taboos of the White races, due in part to their political liberty, must be admitted. But it cannot be denied that their predatory and race-extermimating record has yet to be broken. One of the causes of their great increase is that they have deprived many other peoples of their land and liberty, and exterminated many peoples thereby increasing empty spaces.

Bank Failures in Japan and in India

The observations of *The Indian Messenger*, occasioned by bank failures in Japan and in India, are quite timely and apposite. It writes —

Japan is just now passing through a financial crisis of unparalleled magnitude. There have been bank failures on a very large scale, so much so that Government had to come to the rescue. A moratorium had to be declared and large advances have been made by the state to keep the banks going till the crisis is over. Telegrams to the press declare that the action of the Government has been supplemented by the voluntary sacrifice of bank managers and directors of all their personal property in order to save their respective banks from a catastrophic situation. They have surrendered their private cash, lands, even their houses and have embraced poverty in order to rescue their country from financial and commercial ruin. This is probably unique in the history of finance. It is this spirit that has made Japan so great and powerful. What a contrast have we here between how things are done here and in Japan! There have been bank failures here but who ever heard of our bank managers and directors being any the worse for them? It is the depositors and shareholders that generally suffer the big ones that handle other peoples money somehow manage to remain unscathed—even coming out bigger and fatter than before. Nations become great and powerful by their virtues not merely by the circumstances in which they are placed. Circumstances do play a part, sometimes a very important part, but the determining factor *par excellence* is national character.

ERRATA

Page 633 Col 2 after the concluding sentence of line 99 add This article has been translated, from my original Bengali article, by S; Nalini K Gupta



ANARKALI

By Mr Promode Kumar Chatterjee

Kalabhavan Baroda

P. Abasi P. Ess. Calcutta.

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INDIA'S CONTRIBUTION TO JAPANESE PROSPERITY

An Examination of the Movements of Indo Japanese Trade

By ST NIHAL SINGH

I

A survey of Indo Japanese trade is of special interest at this moment

For a considerable time past the owners of cotton mills in and near Bombay have been unable to meet the competition forced upon them by yarn and cloth imported from Japan. The Government of India still preponderantly non Indian in personnel has recently declined to intervene in favour of our industrialists. In so doing it has turned a deaf ear to the advice proffered to it by a body of its own creation.

The refusal upon the part of our rulers to come to the aid of our most important industry can be explained only upon the hypothesis that the raising of the tariff from 11 to 15 per cent. might hit the English cotton industry in Lancashire which retains

the largest share of our cotton import trade. The only way in which the British can safeguard Lancashire interests would have the appearance of directly discriminating against Japan. If preference were to be granted to the English cotton industry, that grant would, moreover, follow in quick succession the special concessions lately made to the British steel industry, and, therefore, would prove doubly awkward.

II

A superficial examination of the statistics pertaining to Indo Japanese trade is likely to inspire the belief that we are by far the greatest gainers from such dealings. Japan buys from us much more than she is able to sell us. The balance of trade, in other words is heavily against Japan, as is apparent from the following table*.

Year	Imports from India into Japan † Yen	Imports from Japan to India Yen	Balance in favour of India Yen
1913	173 173 861	29 873 414	143 300 447
1914	160 324 460	26 048 337	134 276 123
1915	147 595 310	42 202 460	105 392 850
1916	179 464 593	71 617 494	107 847 139
1917	223 941 304	101 364 154	122 577 150
1918	268 185 185	202 592 289	65 662 896
1919	319 477 561	116 878 729	202 598 832
1920	394 930 201	192 249 185	202 681 116
1921	210 565 194	84 553 635	125 861 559
1922	244 888 849	97 203 898	156 884 981
1923	305 718 603	99 619 696	206 098 907
1924	487 791 935	135 373 129	252 418 806
1925	573 563 812	173 413 207	400 150 605

* Throughout this article I have preferred to take the figures from Japanese sources, namely the *Financial and Economic Annual of Japan*, the twenty sixth number of which was recently issued by the Department of Finance in Tokyo. This Annual is invaluable to students of economics and

publicists in general. The information pertaining to public finance banking and money market agriculture industry and commerce and communications is authoritative and is lucidly set forth.
† A Yen may roughly be taken as equal to 2s. 0 3/4d, or say one and one-third rupees.

The balance of Indo Japanese trade it will be seen from this table has varied considerably during the thirteen years for which I have given figures. It has however been in our favour and against Japan all along. That was the case in the year preceding the outbreak of the hostilities in Europe. It remained so throughout the course of the war. It has been so even during the period of post-war depression and also through the years when she was hard hit by the terrible catastrophes which played havoc with her capital her largest port and other parts of the country.

III

An examination of the figures for import and export elicits certain interesting facts.

The value of goods purchased by Japan from us has with few breaks been steadily increasing during the thirteen years under review. There was a slight regression during the year the hostilities commenced in Europe and cast their sinister shadow over all the world. The fall became a little more pronounced the following year.

During 1916 however the Japanese capacity to absorb our products and to pay for them reasserted itself. It continued to grow in strength for four years.

In 1921 there was a considerable falling away. But the Japanese purchasing capacity improved the very next year and has kept on doing so until in 1925 it reached an unprecedented height. They paid us for the goods they bought of us in that year more than three times the money that they had spent similarly in the year preceding the outbreak of the war.

The value of the goods sold by Japan to us has shown somewhat more pronounced variation. There was a slight set back in the initial year of the war. Then she began to sell to us goods which in another circumstance we should have continued to buy from Britain Germany and other countries.

During the closing year of the war Japanese imports into India rose to a height (£en 20,521,989) which they never since have approached. During 1920 it looked as if they would do so but in 1921 there was considerable regression.

Imports into India from Japan showed a small tendency to improve in the two years but even in 1923 they were less than half of what they had been in the closing year of

the war. The falling off in Japanese imports was no doubt due partly to our depreciated purchasing capacity and partly to the reviving power of Britain and other nations which had been more or less incapacitated industrially during the war to compete once again in our market.

The hope entertained in Britain and other countries that Japan would not be able to retain the gains she had made during the war failed however to be fulfilled. During 1924 the Japanese imports into India increased appreciably and they registered further increase in 1925. The value of the goods sold by Japan to us in 1924 was almost six times that of her exports to India in the year preceding the outbreak of hostilities.

Putting the value of Japanese exports and imports together the Japanese trade with India was never so large as it was in 1924. Nor was the balance of trade so adversely against her as in that year.

IV

Despite this adverse balance it pays Japan to trade with us. Why? The most cursory examination of the principal items in the list of commodities imported from India into Japan and the goods sent to us by that country reveals the reason.

The following table of imports from India into Japan contains no more than eight items but they tell the tale.

Imports into Japan From India	
Cotton (raw)	Yen 475 663 000
Rice	48 624 000
India rubber etc	5 992 000
Pig Iron etc	5 172 000
Flax	4 993 000
Oil Cake	4 426 000
Beans and Peas	4 097 000
Leather	2 774 000

All but two of these items consist of raw materials or at least bases for the manufacturing industries of Japan. The two exceptions are rice and oilcake.

Rice continues to be the staple article of diet in that country. The land available for food production is inadequate to the needs of the large and rapidly growing population and hence the necessity for supplementing it with imported cereals. The supplies of rice drawn from us it may be added are about five twelfths of those obtained by Japan from other countries.

Oilkake, it hardly needs to be pointed out, is needed for the dairy industry which the authorities are taking special pains to build up.

The raw materials which Japan imports from India are vital to her industrial system. Raw cotton, which constitutes something like nineteen twenty thirds of the total Indian exports to Japan forms the life-blood of the Japanese cotton textile industry.

As will be seen from the next table relating to exports to India, cotton imported from India supplemented with cotton obtained from other sources enables Japan to drive a thriving trade with us. It plays an important part in the Japanese trade with China, Asiatic Russia, the Dutch East Indies, the Malay Straits Settlements, Africa, Australia and other countries. It even enables her to drive the yarn manufactured in Indian mills out of the Far Eastern market.

Cotton yarns and tissues exported out of Japan in 1925, indeed, totalled Yen 571,474,591 in value. They constituted the second largest item in the export list, being exceeded only by silk yarns and tissues. It must be remembered that rather more than half of the cotton which went into the making of these exports was derived from India.

The other raw materials imported from India, though not so important as cotton nevertheless play an important part in Japan's industrial scheme. She converts them into goods which she needs for her own use, or which she exports at terms as advantageous to her as possible.

Both Japanese capital and labour in fact, find profitable employment in the exploitation of the raw materials imported from India. That, indeed, accounts for the fact that she has not hesitated to incur an increasingly heavier bill for the purchase of Indian commodities, even during the years when she was hard hit by cataclysms of nature which forced her to seek loans abroad.

These disasters, instead of acting as a check upon the movement of raw materials from our country to Japan have on the contrary, actually accelerated it. Japan has been drawing upon our cotton and other industrial products in increasing quantities so that she could send out more manufactured goods than ever and through that means make up the losses inflicted upon her by act of God.

V

The notion prevails in India that Japan works up the raw materials that she imports

from us and sends them back to us as finished goods. That impression is correct only in a very limited sense.

As indeed it has already been indicated, Japan makes our cotton, usually mixed with American or Egyptian cotton, the basis of her trade in manufactured goods with many countries other than India. The same is true to a greater or less extent in respect of the other raw materials which she draws from our Motherland.

India gets back, in the shape of finished goods, only a relatively small volume of the raw materials which she exports. But that small volume she receives at a cost far higher than she was paid for the greater bulk of the raw materials. Japan naturally makes a charge for the process of manufacture and transportation and allied services.

VI

As will be seen from the following table the Japanese exports to India consist almost entirely of manufactured goods.

JAPANESE EXPORTS TO INDIA IN 1925

Cotton yarns and tissues	Yen 78,701,000
Silk yarns and tissues	12,656,000
Knitted goods	9,496,000
Potteries	3,476,000
Matches	1,791,000
Glass and glass ware	821,000
Buttons	809,000
Silk handkerchiefs	352,000
Coal	260,000
Portland cement	146,000

I have incorporated only the principal items in this table.

Coal alone can properly be described as a raw product. Its value, in any case, is almost negligible.

Portland cement is only a building material but the greater the quantity imported from abroad, the less the scope for that industry in India, and still less the incentive for the expansion of that industry. The value of the amount imported from Japan is, however, still quite small.

Cotton yarns are only semi-manufactured and actually constitute the raw materials for our hand weaving industry. The extent to which they are imported however, represents the displacement of orders which our own mills would, in another circumstance, receive.

All the other items consist of fully manufactured goods. Most of them are the products of large industries.

VII

There can be no question that these manufactures from Japan exercise a depressing effect upon our industrial movement.

The largest item, namely cotton yarns and tissues, competes with the largest industry in Indian hands, and confessedly to the disadvantage of that industry. Some of the other items compete with industries which have been recently started in India, or which can and should be established in our country.

The competition forced upon our industries by Japanese imports other than those of cotton is not a matter that can be lightly dismissed.

Some years ago when I was in Calcutta, for instance, I learned of the serious complications that Japanese glass and glass-ware were causing for a young friend of mine who after qualifying himself as an industrial chemist, had set up glass works in a suburb of that city. He told me that he was kept guessing the whole time as to exactly where the blow would fall upon him next. One time he would find that Japanese glass-ware would be dumped in a small town 250 miles from his factory and sold at rates which would damn his wares in the sight of the traders of that place for evermore. A few days or weeks later he would learn to his dismay that similar tactics had been pursued in a town perhaps 500 miles from there, in an entirely different direction. He could be sure that the very centres which he was trying to interest in India-made glass ware would be subjected to such attacks. Had he not possessed pertinacity he would soon have been driven out of glass manufacture but with all his pluck and perseverance he could make little headway in the face of this policy of dumping.

As this instance shows, there can be no question as to the severity of the competition which the import of manufactured goods from Japan forces upon our industries. If cotton, our oldest industry, finds it impossible to meet such competition, how can industries which have recently been started—and in many cases, unlike the cotton industry, started on a small scale—effectively meet such competition?

Yet while pressure is being exerted upon the Government to shield the cotton industry from Japanese competition no thought is being paid to the protection of the other Indian industries hit by imports from Japan,

and for that matter, from other countries. If need for taking such action in respect of cotton is admitted, why should it not be of an all comprehending character? It may further be asked why the scope of such action should be limited to Japan, when she, by no means, is the only country whose exports to India handicap us in consolidating and expanding our existing industries and setting up new ones.

VIII

If India is ever to become industrially great she will have to follow the example of other countries and build a tariff wall high and solid enough to protect her industrial system until they can do without protection. Japan, the United States and Germany have all had to provide such shelter for their infant industries. Even Britain has not, in the case of some industries hesitated to employ such devices, nor, if the need were to arise tomorrow, would she hesitate to do so more extensively.

Protection does, of course, raise the price of commodities within a country. For that reason it is hard upon the poor. That is especially the case with a nation which is still in the agricultural stage of development.

In every country agricultural labour is paid at a relatively lower scale than industrial labour. Agricultural products, moreover, have to be sold in an open market, which means low prices. A people overwhelmingly engaged in farming operations are, therefore, doubly hit when compelled to buy the manufactured goods needed by them in a protected and necessarily high priced market.

Unfortunately, however, no means anywhere nearly so effective as protection is available to enable India to become industrially great. That is the lesson to be learned from nations both Eastern and Western, which have achieved industrial prosperity. Every one of them knew that protection would inevitably raise prices and thereby work hardship upon its poor yet not one of them set its face against the employment of that expedient. If India by listening to the specious arguments advanced by individuals belonging to nations which now industrially exploit her, permits herself to be swerved from following the example of other nations which, within living memory, have achieved industrial greatness, she will continue to remain in the agricultural stage of development, and her

sons and daughters will continue to receive poor pay, and with that poor pay to patronize the Japanese, Americans, Britons, and other Europeans, who by engaging in industrial work of one kind or another earn comparatively higher wages and are able to maintain a much higher standard of life

IX

So far, however, our demands for a protective system that would accelerate the pace of Indian industrialisation so as to enable us to become a great industrial nation in something like the period it took Japan the United States and Germany to achieve their industrial ambition have however not been met. And no wonder. We not only constitute Britain's 'sacred trust' but also her 'best market'.

Even "discriminating protection" has been conceded to us grudgingly. Its application as, for instance, in respect of steel does not shield that industry from the competition of imports from Britain. Protection on similar principles has been denied to the owners and managers of our cotton mills.

X

If a discriminatory tariff were to be conceded it is said Japan might retaliate. Would she do so?

It is to be doubted if any one in Japan would be so unwise as to propose the enhancement of duties on the raw materials imported from India. Such action would tend to raise the cost of production in the Island Empire and *pro tanto* would make it difficult for that country to compete in the world market. It would be tantamount to Japan cutting off her nose to spite her face.

When an industrial nation is dependent for the supply of its raw materials upon another country in the sense in which Japan is dependent upon India for raw cotton it is not easy for that nation all of a sudden to arrange to secure its supply from another source. That fact is established by experience all over the world.

For years and years, for instance, the English manufacturers in Lancashire have talked bravely of throwing off the yoke of the cotton kings of America and using only cotton grown under the British flag. All sorts of schemes have been mooted. Some of them have been put into operation with

State aid—disguised or otherwise. The machinery of the Colonial office has been utilized to accomplish that purpose. But the mill owners in Lancashire are still a long way from the attainment of the goal they set before themselves.

Similarly, for several years past the Americans have been bitterly assailing the British ring which according to them, is artificially keeping up the price of rubber. They have been vowing vengeance, and advertising schemes that would make them independent. But the actual accomplishment so far has fallen woefully short of the requirements.

Japan's efforts to render herself independent of Indian cotton are likely to prove about as successful as have been the attempts of Lancashire and the United States to shake off tampering conditions in respect of securing their raw materials. She will indeed think twice before she permits a retaliatory mood to drive her to take action that might raise the cost of her raw materials upon which, to no small extent, depends her industrial prosperity.

Japan cannot likewise, afford to put heavy taxes on the import of rice from India. To do so would mean increasing the cost of living and thereby adding fuel to the fires of discontent which are already burning among the working classes.

There is no doubt are the reasons which have prevented the Japanese from threatening retaliatory action along such lines. They have however threatened to buy up as many cotton mills as they can persuade the Indian owners to sell and failing in that endeavour, to set up new mills of their own in India.

That is not an idle threat. A Bombay mill has already passed into Japanese hands.

XI

The acquisition of Indian mills, factories and workshops by foreigners or the establishment of new industrial plants by outsiders, is, however, a tendency with which Indians have to reckon, whether a discriminatory tariff is set up and enforced against Japan or not. Moves in this direction are already being made and will be made by foreign industrialists with greater persistence.

A new era of industrial competition is indeed, opening. Industrially advanced nations are ceasing to be content with manufacturing goods in their own countries and

shipping them abroad. They are becoming more and more aggressive, and are actually setting up establishments for manufacturing goods in the very countries to which they hitherto were content to export their wares.

British industrialists have already taken steps in this direction. More will do so. It may, indeed, be confidently predicted that in the years to come the number of mills, factories and workshops controlled by Britons if not actually owned by them, will increase.

Japan is not likely to lag behind the British in this matter. She has already set up several cotton mills in Shanghai which are supplying the Chinese market. As already noted, she has even bought a cotton mill in the Bombay Presidency.

These are indications of what is coming. For this reason it behoves Indians to intensify their efforts to accelerate the pace of industrialization. If we lag behind others will step in. It will be a case of not only foreigners exploiting our raw materials by carrying them away to their own countries for purposes of manufacture there, but also of their setting up industrial establishments in India and exploiting Indian man-power as well as Indian raw materials. If we do not look out we may become a nation of coolies.

XII

In running an industrial race with Japan (and other countries) we, however, are severely handicapped by the fact that, unlike them, we lack a national government. That deficiency reacts upon every phase of our life.

Japan's industrial power has been both directly and indirectly developed by her national government. It is broad-based upon the policy of diffusing knowledge among the masses and providing technical instruction of every grade on a scale adequate to the needs of the nation. It has been acquired, to no small extent, by means of State initiative and active State assistance.

The foundation of the Japanese industrial system was laid through the despatch of large numbers of students to America and Europe for technical training, and even through the establishment of model mills, factories and workshops and their operation, often at a loss, by the national government. It has been fostered by means of encouragement provided through Government contracts and bounties of various kinds. Without such aids neither ship building nor the merchant

marine would, for instance, have acquired the strength that they possess, and with ship-building and the merchant marine wanting, the Japanese cotton and other industries would not have pressed so hard upon our industries as they are now doing.

Our rulers, on the other hand, have confessed, again and again, their inability to cope with the problem of Indian illiteracy with anything like the vigour that Japan displayed in dealing with her cognate problem. According to the latest authoritative estimate, at the present rate of progress "it will take at least forty years more to collect all the boys of school going age into school," while any similar calculation for girls would be meaningless.*

Much has been promised us in the way of technical education during recent years by our rulers. But measured in terms of accomplishment India is still a long way from being put on par with Japan in respect of these facilities.

In the matter of setting up State mills and factories, our rulers have either professed conscientious objections or have given up, shortly after starting operations of that character, upon which they had entered timorously.

The bulk of the orders for the government departments and State owned railways are still placed from London. Even the mail subsidy is not used to stimulate Indian shipping, and no effort in the direction of reserving India's coast-wise shipping for Indian enterprise has been made.

These and sundry other policies will have to be altered before India can compete on anything like even terms with Japan and other industrially advanced nations. The raising of the tariffs, though vital to our industrial existence, cannot, in itself, relieve us of all the handicaps under which our industries labour.

XIII

Only cohesion among our people can enable us to advance at this juncture. The industrial magnate must make common cause with the industrial worker. The capitalist and the clerk must pull together.

In the past Indians in the various walks

* *Education in India in 1924-25*. Calcutta Government of India Central Publication Branch (1926).

of life have not seen the necessity of joint action. Some of our industrial magnates have not, indeed, hesitated to sling gibes at our political workers.

There has been even a disposition among our captains of industry to fly in the face of universal experience and expect India to achieve commercial greatness while she remains a political serf. It is to be hoped

that the straits into which our greatest industry has been driven has convinced them that the political factor dominates the economic issue. Given a national administration such as Canada possesses, for instance, we can easily meet the menace of Japanese (and for that matter any) competition.

Colombo, July, 1927

DUTCH SOUTH AFRICA

By C F ANDREWS

THERE is one thing that has to be recognised very clearly indeed if the South African Indian Question is to be properly understood. It is not an English problem to-day but a Dutch problem. Only when this dawned fully upon me was I able to get forward and understand the true situation.

Let me give some of the noticeable facts. The Dutch population came to South Africa and began its colonisation in 1652 when Van Riebeck landed with a colony of settlers. The English made no deep impression on the colony until 1820 when the famous group of English, called the 'English Settlers of 1820' landed. I do not mean of course, that no English came before that date. On the contrary, Capetown was a port of call for every Dutch and British East India vessel, both going to and coming from the East. Many of these merchant sailors were so delighted with the climate and so tired of the sea that they settled at the Cape. Thus its dual population grew.

Something else was done in those early days. Slaves were brought on ships, both from West Africa and from Malaya by these Christian settlers. The Bushmen and the Hottentots were not enslaved to any great extent. It was cheaper to buy slaves, and imported slaves could not run away. It is interesting to note that Raja Rammohan Roy's visit to the Cape, on his way to England, almost coincided with the final abolition of slavery at the Cape. The Dutch, who had maintained the slave system longest, were never wholly reconciled to the

Abolition. This led more than anything else, to the Great Trek', which ended in the founding of the so called Dutch Republics of the Transvaal and Orange Free State. The name 'republic' is a doubtful one to use for a state, in which a tiny handful of white people hold down in complete subjection a vastly larger number of another race. In the Cape Province itself, the full tide of philanthropy which followed the Abolition Movement brought with it sweeping changes. The marked difference between Cape town, where the coloured man has full political rights and Johannesburg, where he has no political rights at all, is due chiefly to the humanitarian spirit in England during the Early and Middle Victorian era. If, when we read Raja Rammohan Roy's biography we are often impressed by his whole hearted co-operation with Great Britain at that special epoch, we must remember that perhaps never in all her long history had Great Britain stood out so definitely for human freedom and human brotherhood as in the full sweep forward of those Abolition days. Man's history is full of hateful selfishness, and self seeking. But there have been certain generous moments which have redeemed much that is base. Among these, the Abolition Movement, with its many and varied after effects of liberation, will stand out large in the annals of mankind.

The Dutch in South Africa were rarely cruel to their domestic slaves. But slavery is slavery and freedom is freedom. The dominant spirit remained as they trekked up country, and the gulf widened between

man and man. The first law,—the *grondwet* as it was called—of the Dutch Republics was written down—

‘There shall be no equality between black and white either in Church or State’

The Dutch were God fearing people. But they imbibed some dangerous lessons from the Old Testament. They learnt by heart, that the Africans were the children of Ham, of whose son Canaan, it had been said ‘Cursed be Canaan a servant of servants shall he be’ Thousands of Dutch farmers on the back veldt believe, even to day, that this sentence is the word of God. The colour prejudice goes very deep indeed, when really good and kindly people justify it on the ground of their most cherished religious beliefs. It must be remembered that these religious Dutch people have lived away from the progressive regions of modern culture for many generations. They have been in a back water of human life.

I do not wish for a moment to imply that the British have emancipated themselves from colour prejudice and the slave spirit. They have fallen back since the Early Victorian days and are in many ways more prejudiced even than the Dutch. Especially those, who have gone out to South Africa and have quite recently seen inoculated with the colour hatred have often proved more bitter even than those who have been born in the country. Just as converts to a new religion are almost invariably the most fanatical, so these converts to race hatred prove in most cases the worst offenders.

One further point needs to be borne in mind very carefully indeed. The Bantus who now are the predominant aboriginal race in South Africa are themselves invaders and intruders into the southern sub continent. The white people came to South Africa long before these Bantu warriors came down from Central Africa leaving a desolation behind them and emptying the land of its inhabitants. The Dutch *Vortrekkers* were the first to meet the onset of these savage hordes. Thousands of them perished, while stemming these terrible invasions. The Hottentots and Bushmen who were sparsely inhabiting the land when the Dutch came three hundred years before had been unwarlike and timid people. The Bushmen died out. The Hottentots submitted to hired service and by intermingling with the whites have now become *Kuraficans*, or ‘coloured’ people, as distinguished from the Bantus

who are called ‘natives’. If the Hottentots had not come already under the service and protection of the whites, they would have been exterminated like many other tribes which crossed the path of the intensely warlike Bantus. It was during the so called ‘Kaffir Wars’ against these invading Bantu armies, that the Boers became embittered against them with a bitterness that still shows itself on December 16th, Dingaan’s Day, the memorial of a terrible slaughter of the Boers, along with their women and children, by the Bantu chief Dingaan.

There is another bitterness, which rankles in the hearts of these Boer farmers with almost equal depth. It is their dislike of the English. The memory of the Boer War is still fresh. In spite of all that has been done to redeem the past by giving self government to the Dutch in South Africa in such a manner that they are the virtual rulers of South Africa to day, nevertheless the bitterness of the past still remains. Above all, the memory of the deaths of thousands of their women and children in the concentration camps (towards the end of the Boer War) stands between the Dutch and English.

Only one brave English woman, Miss Emily Hobhouse, who exposed the evils of the camps and righted a great wrong thereby, has a place in the hearts of the Dutch people of South Africa. Her ashes are placed at the foot of the Memorial at Bloemfontein, which commemorates the women and children who died in the Boer War. I was in South Africa when the last rites in honour of Emily Hobhouse were performed at Bloemfontein by the Dutch National leaders, and my thoughts went back to one unforgettable day at Groot Schuur, when I was called by Mrs. Botha at the request of Miss Emily Hobhouse to come out and see her on the Indian question in 1914. She, whose heart was ever with depressed peoples, all over the world, was ready to help to the utmost of her power Mr. Gandhi and his brave band of Passive Resisters, at the time when the Smuts Gandhi Agreement was being framed. She lay back in her couch in Mrs. Botha’s beautiful verandah, with Table Mountain looming in the distance and the pine trees surrounding the house on every side. Her frailty was so great that she looked almost as if a gust of wind through the pines would blow her away. Yet within, there was the indomitable spirit which had reduced the War Office of Great Britain to surrender even in the greatest

heart of the war passion. Hated by her own countrymen, she was loved by the Boers. In certain ways, she did more than anyone else to make possible the Smuts Gandhi Agreement, for both General Smuts and General Botha bowed to her command. And from her bed, as an invalid, she commanded them both.

We now come to the Indian problem itself in relation to the Dutch in South Africa.

First of all, it must be understood that the majority of the Dutch do not come in contact with the Indians in any direct way. More than half the Dutch people have not even seen them at close quarters. For there are practically no Indians in the Orange Free State. There are only a few thousand in the Cape Province and also in the Transvaal. Over eighty percent of the Indian community lives in Natal, which is a British Province. Thus, though the Dutch have been accustomed to dislike the Indians and to rank them with 'coloured' people, and to call them 'coolies,' yet this dislike is rather abstract and theoretical than concrete and practical.

The presence of Mr. Sastri, with his perfect manners as a cultured gentleman and his dignity of outward form and status, was a revelation to the Dutch in South Africa, far more than to the English. It opened up to them a new kingdom of knowledge and illumination. For that reason their newspapers, day by day, when the question of an Agent General from India was brought forward, said in so many words, 'Give us Sastri, and no one else.' Indeed, so emphatically was this said, that I am quite certain there would have been a grievous disappointment if he had in the end refused.

One other fact is slowly dawning upon the minds of the Dutch in South Africa. It is this, that the people of India have suffered under the British Yoke no less than themselves. When the Indians kept calling themselves 'British', and appealing to Great Britain to help them, they incurred the odium of the Dutch. The Dutch people in South Africa felt that it was another British weight being thrown in the scale against them. They did not forget also, that the Indians in South Africa were active supporters of the British in the Boer War. For by their large ambulance corps, the Indians set free very many English soldiers to fight against the Boers.

Therefore, in the past, India has been

associated with Great Britain as an oppressor. But lately the direct dealing with the Indian Government, instead of through Great Britain, together with the presence of eminent Indians in South Africa, and also the visit of Dutch nationalists to India, has opened their eyes to the fact that Dutch and Indians alike have suffered under the pressure of the all dominating British Empire, and that they are now both winning their freedom together.

There is a feature of Dutch life in South Africa which may, in the long run, do more than anything else to bring India and South Africa into accord. The Dutch are essentially a religious people. In the centuries that have passed, since they left Holland, they have kept up with wonderful vigour their religious life. It is true, as I have shown above, that Calvinism combined with the Old Testament has caused a hardness and a literalness of interpretation, lacking that 'sweetness and light' which Matthew Arnold mentions as the centre of Christ's own teaching. There is too much of the law of Moses among them and too little of the Sermon on the Mount. Nevertheless, there is a godliness which is most impressive both in their homes and in their lives. From this side, I have often felt, there is an approach to India which will make for understanding and appreciation.

From the British in Natal, I have very little hope on the Indian Question. They have sedulously cultivated a dislike for the Indians that has reached the lowest depths of contempt. They resent intensely being called the 'coolie province' and would give the world to get rid of the Indian. The British in Natal dislike the Indian so much, that if they had their own way deportation would be a daily occurrence. Since they have been checked, their antipathy has increased. From the British, therefore, I have very little hope. Nothing would have been more stupid and servile than for some of the Indians in Natal, wishing to curry favour with the English, starting a Union Jack campaign, as though they were more British than the British. Such foolish Indians only roused the antipathy of the Dutch, and the British who used them as tools despised them all the more.

While, then, I have very little hope from the British, I am, by no means, hopeless about the Dutch. It has been possible for me to come very close to them indeed. In their Dutch University, at Stellenbosch, I have been in-

vited again and again as their honoured guest. The name of Rabindranath Tagore, whose works they have read in Dutch, has been an 'open sesame'. There seems to me very little except ignorance now standing in the way of friendship between India and Dutch South Africa, if once the colour prejudice against the Indians is removed. Since the Dutch already outnumber the English, and since their superior numerical proportion is rapidly increasing, it is Dutch South Africa that will

count in the future and Dutch South Africa that will rule.

Therefore, even if the present Agreement has not given all we want and all we may reasonably require, yet it represents an invaluable position won from which the whole future relations between the two countries may be reviewed. In that review of new relations it must always now be remembered that the Dutch will have the preponderating voice when the final settlement comes.

CHINA'S STRUGGLE FOR FREEDOM

By TARAKNATH DAS, M.A., Ph.D.

IV

MOST of the Chinese nationalists, who are certainly not communists, are grateful to Soviet Russia for her attitude to China. They want to cultivate Russian friendship, without being tools of the Soviet Government. Soviet Russia's policy towards China has been actuated by two principal motives (1) self preservation and (2) weakening of Great Britain politically and economically. It is an undisputed fact that, since the advent of the Bolshevik Revolution in Russia, the British Government has followed a policy which has been directly or indirectly against Russian interests. British troops intervened in South Russia and Archangel. The British Government supported every counter-revolutionary movement directed against the Soviet Government. 'Russia was plagued by the foreign and to a great extent, British sponsored invasions by Wrangel, Denikin, Udenitch Kolchak, Semenoff and Ungern'. British policy was to detach Siberia from Soviet Russia and to create a new State, thus cutting Russia off from the Pacific and the vicinity of China. The British Government tried to make a vassal of Persia and attacked Afghanistan to reduce it to a protectorate. British support to Greece against Turkey was an indirect measure against Russia. British support to Roumania against Russia on the question of Bessarabia was also an attack on Russia. Soviet Russia could not strike at Britain

directly, but aided Turkey, Persia and Afghanistan to overthrow British supremacy, thus creating new states friendly to her and opposed to British imperialism. Russian statesmen fully realize the value of Chinese friendship, politically, economically and internationally and particularly in relation to the safety of Siberia. From the point of view of population, strategic position and economic importance, Chinese friendship to Soviet Russia is more important than the combined support of Turkey, Persia and Afghanistan. From the standpoint of Russian statesmen, a Russo-Chinese friendly understanding may in time develop into a Russo-Chinese-Japanese understanding to oppose Great Britain's power in Eastern Asia. In any case, strengthening of Chinese sovereignty will mean that China will serve as a new and powerful factor in the 'balance of power' in the Pacific, and an awakened China will certainly thwart British imperialism in Eastern Asia.

From this spirit of self preservation, weakening of Great Britain and aiding China, M. Tchicherin, as early as 1919 started negotiations with China and particularly with Dr. Sun Yat Sen in a conference with Mr. Joffe, made it clear that the Soviet authorities must not expect that China would follow the path of communism. But he expressed his views on Russo-Chinese relations in the following way:

"Very soon will come the day when the Union of Socialist Soviet Republics of Russia will be able to greet in a powerful and free China a friend and ally and both of these allies, in the great struggle for the liberation of the oppressed peoples of the world, will go forward hand in hand."

The above message of Dr. Sun is to day hanging in the halls of the Sun Yat Sen University established by the Russian Government, at Moscow, under the direction of M Radek, for the training of Chinese young men

As early as 1919 and again in 1920 the Russian Bolshevik government made serious attempts to win Chinese support. In return for formal recognition Moscow promised to give up the Boxer indemnity, the settlements in Chinese treaty ports, extra-territoriality and tariff restrictions, besides converting the Chinese Eastern Railway into a purely commercial enterprise, which China would be able to buy out entirely at some future date. The negotiation for recognition was carried on by Younin, Joffe and Karakhan in succession, and in 1924 the latter gained the end of Chinese recognition of the Soviet regime in Russia, when the position of the Russian Minister to Peking was raised to Ambassador.

About this time Dr Sun Yat Sen asked the United States of America and other Powers to recognize the Chinese Nationalist Government at Canton and co operate with it, to bring about a unified nationalist China, but they did not pay heed to his proposition. Dr Sun then turned to Soviet Russia for advisors civil and military who were very gladly supplied. It was the Soviet military officers who aided in training the young Chinese military officers in the National Military College established by the Canton Government at Whampao. Today these officers are the leaders of the Chinese nationalist forces. One will not have to be a communist or a Soviet agent to recognize the truth of the statement of an American student of Chino Russian relations

Soviet Russia's Foreign Policy towards Asia, particularly China, has been the most portentous piece of enlightened international philanthropy since France helped to make America-nation.

The Chinese nationalist movement has been characterised as violently anti foreign. The Chinese people are not angels, but humans. If all the important sea ports of

Britain were occupied by France and if the Pacific Coast of the United States were occupied by the Japanese, then the British and Americans will certainly fight to the last man to get rid of the foreign aggressors. Chinese sense of national honor demands that they should uphold their national sovereignty, even if it displeases some of the Great Powers. His Excellency Hon Sao ke Alfred Sze, the Chinese Minister to Washington, in a recent address has pointed out that Chinese are not inherently anti-foreign and foreigners are safe in China, if they wish to live within the Chinese law. He said —

Those of you who are not familiar with conditions in the Far East will perhaps be surprised when I tell you that of the Westerners in China at present moment that is not counting the Japanese there are more living under the Chinese law. In other words the number of foreigners having a specially favoured treaty status now in China is less than that of those who are without such special rights and privileges. This proves conclusively that foreigners can live and trade in China without special treaty status.

You have lately heard a good deal of the sending of war ships, marines and troops to China, ostensibly for the sole purpose of protection as if there were or had been loss of foreign lives through unwarranted attack by Chinese. Such is not the case. But Chinese blood has been shed and Chinese lives have been lost by the action of foreigners. While the British and certain other governments fear serious danger to the property and life of their nationals, the Germans, the Austrians, the Russians and nationals of other countries continue to live and trade in peace in China without their home governments ordering military or naval forces to China. One fails to hear Berlin, Vienna or Moscow sending naval units or military forces to protect their nationals in China. The controversies between China and the powers will not be settled by the threat of the use of gunpowder. But I trust and believe that they will be settled by according justice to the nation which invented gunpowder.

My people are not anti foreign but we are anti foreign aggression. There is as much difference between anti foreign and anti foreign aggression as between light and darkness. It is our earnest wish to respect the legitimate interests of foreigners. We have no desire to do injustice to or inflict hardship on anybody, but on the other hand, we wish others to treat us with justice and fair play and return to us these sovereign rights that they have taken away from us. What the Chinese have been struggling for is to get rid of a foreign imposed super state in China. The struggle will continue as it should, till the goal is reached when China will be truly independent within her own borders.

The Chinese nationalists are fighting for liberty and international justice, and they should receive support and recognition from all freedom loving peoples of the world.

* *Retolt of Asia* by Upton Close (Josef Washington Hall) New York G. P. Putnam & Sons 1927

LEGISLATION, RE THE MINIMUM MARRIAGEABLE AGE

By JYOTI SWARUP GUPTA

Valil, High Court, Allahabad

PRESENT POSITION WITH RESPECT TO EARLY MARRIAGES

"A tiny little tot embarking on the uncharted seas of matrimony without any knowledge of her destination or destiny—at an age when her little sister in the West is still in the kindergarten. How true this description of an Indian girl wife by the Illustrated Times of India, yet how sad and heart rending especially when one looks to the simple child like looks of an innocent prey to social tyranny and unfounded religious bogey. And yet this is not a solitary instance in the fair and hoary land of India. This is a normal feature of an ordinary Indian family. The Census Report for 1921 points out that the marriage of girls at an age when they are still children is a custom common among the Hindus." The Census Report of 1911 recorded that infant marriages are both customary

and common, the average age for marriage being 8-12." It went on to say that the marriage before the age of ten was most prevalent in Bihar and Orissa, Bombay, Baroda, Central India tract and Hyderabad. It records a custom of marriage performed of children even before they are born. The following tables, taken from the Census Report for 1921 will show at a glance the seriousness of the cancer that is poisoning our entire social system.

Table showing the proportion of unmarried, married and widowed per 1,000 of each sex in India

Age	Unmarried		Married		Widowed	
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Table showing the total population and the number of married and widowed of each sex at different age periods

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10-15	36 741 802	20 171 326	16 570 476	234 106	6 330 207	109 384	2 912 4
15-20	26 144 890	13 648 824	12 496 066	4 077 400	9 630 340	198 273	517 898
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Are the figures in the last four columns not blood curdling, heart rending such as will raise the hair of the most hard headed conservative and the worst bureaucrat? The total number of girls married before ten is over twenty two lacs and of widows over one lac seventeen thousand.

Report proceeds to say that infant and child marriage is still prevalent, but there is evidence to show that the age of

is increasing especially in the case of males. Only in the most advanced classes is there any tendency for the age of marriage after puberty to increase.

Thus the Census Report rightly observes that there is little evidence in the Census figures to suggest that the practice (of early marriages) is dying out. Under these circumstances if the wound is allowed to take its own time to heal, the poison will

spread in all parts of our system, there will be no resisting power left in us, all the limbs of our social system will cease to function and we shall all collapse much before the time comes—if it comes—at all when child-marriages will be abolished. We can ill afford to be silent spectators to the ruin of our race. Like prudent surgeons, let us apply the sharp knife of a legislative enactment and powerful propaganda.

THE TWO BILLS

In order to put a stop to this suicidal policy of early marriages Dr Sir Hari Singh Gour—the indomitable fighter for social reform through legislation and Mr Har Bilas Sarda have introduced Bills in the Legislative Assembly. Under the terms of Section 375 of the Indian Penal Code any person who has sexual intercourse with his wife under thirteen years of age is guilty of rape and is punishable with imprisonment which may extend to ten years and also with fine. Sir Hari seeks to raise the age to fourteen.

According to the Hindu Child Marriage Bill of Mr Har Bilas Sarda no marriage of a Hindu girl under twelve years of age or of a Hindu boy under fifteen years will be valid (S S 3 and 4). The marriage of a Hindu girl between the age of 11-12 years will be valid if her guardian obtains a license from the District Magistrate of the place where the girl ordinarily resides authorising or permitting such marriage (S5). The Magistrate shall grant a license to the guardian who files a written application with an affidavit swearing to the fact that the girl has completed her eleventh year, and that the guardian conscientiously believes that the tenets of the religion, which the girl professes, enjoin that the girls should not be kept unmarried any longer.

The statement of objects and reasons attached to the bill says

1. The object of the Bill is two-fold. The main object by declaring invalid the marriages of girls below 12 years of age, is to put a stop to such girls becoming widows. The second object, by laying down the minimum marriageable ages of boys and girls, is to prevent, so far as may be their physical and moral deterioration by removing a principal obstacle to their physical and mental development.

2. The deplorable feature of the situation, however, is that the majority of these child widows are prevented by Hindu custom and usage from re-marrying. Such a lamentable state of affairs exists in no country, civilised or uncivilised, in the

world. And it is high time that the law came to the assistance of these helpless victims of social customs, which whatever their origin or justification in old days, are admittedly out of date and are the source of untold misery and harm at the present time.

3. According to the Brahmans the most ancient and the most authoritative book containing the laws of the Hindus the minimum marriageable age of man is 24 and of woman 16. And if the welfare of the girl were the only consideration in fixing the age the law should fix 16 as the minimum age for the valid marriage of a girl. But amongst Hindus there are people who hold the belief that a girl should not remain unmarried after she attains puberty. And as in this country, some girls attain puberty at an age as early as 12 the Bill fixes 12 as the minimum age for the valid marriage of a Hindu girl.

4. In order however, to make the Bill acceptable to the most conservative Hindu opinion provision is made in the Bill that for conscientious reasons the marriage of a Hindu girl would be permissible even when she is 11 years old. No Hindu Sastra enjoins marriage of a girl before she attains puberty, and the time has arrived and public opinion sufficiently developed when the first step towards the accomplishment of the social reform so necessary for the removal of a great injustice to its helpless victims and so essential to the interests of a large part of humanity should be taken by enacting a law declaring invalid the marriages of girls below 11 years of age.

5. With regard to boys, the Sastras do not enjoin marriage at a particular age. Thoughtful public opinion amongst Hindus would fix 18 as the minimum marriageable age for a boy. But as some classes of Hindus would regard such legislation as too drastic, the Bill takes the line of least resistance by providing 15 years as the age below which the marriage of a Hindu boy shall be invalid. Even in England, where child marriages are unknown and early marriages are exceptions it has been found necessary to fix the ages below which boys and girls may not marry.

It will thus appear that though the author in accordance with the thoughtful public opinion among Hindus would fix 18 as the minimum marriageable age for boys and 16 for girls. Yet he out of regard for the susceptibilities and feelings of the orthodox and conservatives and in order to meet their so-called religious and conscientious objections and as a first step in legislation affecting minimum marriageable age, has drafted his bill on moderate and non-contentious lines so that it might be plain sailing and take the line of no resistance or opposition. It may also be noticed that the bill does not provide any punishment, whatsoever to the parent or guardian who marries the child under age. It simply declares such marriage invalid.

GOVERNMENT OPPOSITION

It was understood that such a non-contentious and extremely non-contentious and yet

responsible government of the Chinese people

No one can predict the course of the conflict between the nationalists and militarists in China. But to all impartial observers it is apparent that the Chinese people in general are in sympathy with the ideals of the Chinese nationalists, and it is through the popular sympathy and co-operation that the forces of the Kuo min tang have been so eminently successful in their fight against the militarists. The nationalist army under General Chiang kai Shek has undoubtedly a military genius at its head and the rank and file are inspired by the ideal of freeing China from the tyranny of the Chinese militarists and their foreign supporters. However the weapon which has been most effectively used by the Kuo min tang is the weapon of propaganda among the people and the soldiers of the enemy ranks. The Chinese nationalists have extensively used the weapon of the general strike and sympathetic mass demonstrations, in their favour have preceded the victorious entry of the nationalist army in cities like Shanghai, Hankow and Nanking.

To secure the support of the Chinese people the Kuo min tang leaders have used their propaganda machines in the form of proclamations of military officers. The following issued after the fall of Shanghai to the nationalist band, is a typical example of it —

"Shanghai—March 23 —General Pai Chung hsi, Commander of the Southern forces in Shanghai and Chief of the Staff to General Chiang kai Shek, the Southern Commander in Chief, has addressed a man festo to the Chinese people saying —

For 80 years the Imperialists under the protection of unequal treaties have reduced China to a state of vassalage. After the revolution of 1911 the Imperialists continually supplied the Chinese Imperialists with rifles and guns, with which they waged war for the past fifteen (15) years. On the one hand the foreign imperialists have checked the development of Chinese education and industries and on the other hand have secured for themselves special privileges.

But the Chinese have awakened and Shanghai the greatest commercial centre in the Far East will become not only a strong base for Chinese Nationalism but for the world revolution. The Chinese people must distinguish between the attacking Imperialism and foreign powers. They must not insult foreign powers or destroy their property. *The Times* (London) March 24 1927 p. 14.

It may not be generally known (in India) that the Chinese nationalists, in co-operation with the Indian revolutionists abroad carried on systematic propaganda among the Indian

soldiers, and leaflets urging the Indian soldiers not to attack the Chinese, striving to free their country from foreign oppression, but to go back to India to work for the freedom of India were circulated among the Indian soldiers. Some of the Indians were arrested by the British authorities in Shanghai for carrying on such subversive propaganda. It seems clear that the British authorities thought it wise not to send any more Indian soldiers to China, fearing that they might be infected with the propaganda which might later on spread in the Indian army in India, after the return of the Indian soldiers to India from China.

The Chinese nationalists have carried on systematic propaganda among the English sailors and soldiers. The following is a sample of a leaflet widely circulated among the British sailors —

British sailors we must know that you are sent here to fight armless people who are inspired by ideals of independence and democracy. You are sent here to crush a revolutionary movement which struggles against militarism to form *Governments by the Chinese People, Of the Chinese People and For the Chinese People*. This is not your business. Don't interfere! Go back to your homes!

Do not be fooled by your masters the British capitalists and their servants your officers and admirals. Do away with that damned superstitious race-hatred. We are your friends, and have more in common with you than you have with your own countrymen of that type who sent you. Either go back home or join us for the sake of the liberation of all the exploited masses of the world and for the sake of your own liberation.

British sailors you come to China at a time when a Democratic Revolution goes on here. You are sent to be henchmen of the British capitalists against this Revolution. The Chinese workers and peasants will not stand it. They will put up a bitter struggle for their independence and liberty. Remember that! Do not think about us the Chinese toiling masses as about the Chinks whom you can slaughter like cattle. Those times have passed for ever. Do not interfere in Our Revolution. This is our own affair. *The Times* (London), March 24, 1927.

It is generally expected that factional fights among the Chinese nationalists will be soon over and the Chinese nationalists under the leadership of General Chiang kai Shek, supported by the majority of Chinese intelligentia, merchants, students, workers and peasants will be supreme. According to a Paris despatch of April 27 to the *Munchner Neueste Nachrichten* already the far sighted Chinese nationalists in Europe are in accord with the programme of General Chiang kai Shek. After a meeting of the Kuo-min tang

party in Europe held in Paris the General secretary of the party has made known his views officially to the French press to the following effect —

The Kuo min tang Party is for Chinese nationalism and not for the Third International. They are not following the teachings of Karl Marx or Lenin. On the contrary they are trying to fulfil the ideals of the late Dr Sun Yat Sen by securing complete independence of China from foreign control, abolition of all unequal treaties and end of all concessions. The Chinese people and the Kuo min tang Party fully appreciate the friendship of Soviet Russia which has given up extra territorial jurisdiction concessions and unequal treaties but they cannot allow the Soviet agents to carry on propaganda or activities in China which may be detrimental to Chinese interests. In future the Kuo min tang Party in Europe will follow the moderate course outlined by General Chiang Kai Shek who as a friend and disciple of Sun Yat Sen is trying to carry out his programme of united China ruled by a democratic popular Government for the interest of the Chinese people.

It seems to us that Great Britain and America, Japan and France will support Chiang Kai Shek with the expectation that through his efforts China will be prevented from championing Soviet Russian policy particularly in foreign affairs. It is conceivable that Great Britain and America might have learnt their lessons that because they failed to support the Government of Kerensky adequately the Bolsheviks secured the upper hand in the fight for control of Russia. Similarly if the moderate element of the Chinese nationalists led by General Chiang Kai Shek be not supported by the governments of Great Britain and the United States, and these governments follow the policy of intervention in China, as they tried in Russia, they will strengthen the hands of Soviet Russia and the Chinese radicals.

In fact, it is now an open secret that Mr. Coolidge's government is not anxious to adopt any further coercive measures against the Chinese nationalists, to enforce the demands presented to the Hankow Government regarding the Nanking affairs. The

American government will prefer that Chiang Kai Shek overthrows the Hankow Government and follows a pro American foreign policy. General Chiang Kai Shek has proved himself to be a diplomat as well as a military genius. The Powers particularly Britain and America have been very loud against the Chinese nationalists on the pretext that they were tools of the Soviet Government in Russia and thus enemies of law and order. By taking steps to free the Kuo min tang Party from the control of the Chinese radicals and Russian influence he has taken steps to test American friendship and the sincerity of various declarations of the Baldwin Government. General Chiang's victory over the radicals will mean that the former will be able to demand considerate treatment from the Powers particularly America and Britain. General Chiang thinks that for the success of the nationalist cause it is necessary that the nationalists must avoid in every possible way foreign intervention in China. If through General Chiang's sagacity the Chinese nationalists can follow a course which may insure that there will be no intervention against the Nationalist cause by the Powers then the Chinese militarists will either have to come to terms with the Chinese nationalists peacefully or the Chinese nationalist forces will march toward Peking.

The future of the Chinese nationalist cause depends largely if not entirely upon the termination of the Chinese Civil War. It is needless to say that the Chinese nationalists will not sacrifice the fundamental principles of their programme to purchase international support or to secure a truce with the militarists and it is to be hoped that in the near future the object of the Chinese Revolution will be fulfilled with the victory of the Chinese nationalist cause.

(Concluded)

MUNICH GERMANY
May 1 1927.

V

Today the Chinese nationalists are fighting against foreign imperialists Chinese militarists and communists. Thus China is not only passing through a tremendous revolution but is torn with civil wars and factional fights. Foreign imperialists profess to be friendly to China, but claim that as long as China is under the grip of civil war and there is no stable government to deal with they cannot make any concession to China in the form of revision of the unequal treaties, on the contrary they must use force if necessary to protect the lives and property of their nationals in China enjoying the benefits from the unequal treaties to the disadvantage of the Chinese. Among the foreign powers it is now quite clear that Great Britain supported by America, is bent upon demonstration of force against China in violation of all practices of international law. Today there are over 30 000 British soldiers and marines field artillery and five squadrons of British air forces and a powerful section of the British navy within Chinese territorial jurisdiction. Mr Baldwin's China policy is no better than that of Lloyd George's Turkish policy. Lloyd George to crush the Turkish nationalists under the leadership of Kemal Pasha concentrated a large British fleet and forces and called upon the British dominions as well as France and Italy to side with Britain in her gallant fight to destroy the last semblance of the Ottoman Empire and today Mr Baldwin has sent a powerful British fleet and British forces and is seeking the co-operation of Powers to uphold British policy in China. As in the case of Turkey France and Italy did not support Great Britain and Russia aided the Turkish nationalists in every way so Britain to save her face had to take the initiative to sign the treaty of Lausanne and thus recognize full sovereignty of Turkey by removing the last vestige of "capitulations" similarly Britain in her China policy finds that Japan and Russia are not only unwilling to side with Britain but are ready to aid the Chinese nationalists. France under the leadership of M. Briand does not want to follow the policy of intervention in China, and thus alienate Japan, Russia and China. Italy as a matter of gesture and to assure the British Government that she will aid the British in any special contingency has sent a warship

and America is following the carefully defined opportunist policy of bullying China in co-operation with Britain and at the same time avoiding any commitment to an aggressive and coercive policy against the Chinese nationalists. It is well known and apparent to all who are carefully observant of British policy in the Orient that the Baldwin Government is making a show of force towards the Chinese nationalists to please the die-hards and at the same time has been finding a way towards peaceful settlement with the Chinese to please the British merchants who are suffering tremendously from loss of business due to boycott of British goods and the openly hostile attitude of the Chinese nationalists against all forms of British interests in China. An important section of the British Labor Party and Trade Union Congress is also opposed to the British imperialist policy in China as is evident from the following resolution adopted by the Trade Union Congress on April 28 1927

It is contended that the great naval military and air forces now concentrated in China constitute an immediate danger to world peace. The signatories urge immediate withdrawal of all British armed forces from China. We further urge support for the demands of British Labour that the privileges wrong from China by war shall be renounced including extra territoriality foreign control of the maritime customs and foreign Settlements and concessions.

The British Labour movement has welcomed the awakening of the Eastern races, who have been the great reserve army for capitalist exploitation and has denounced the exploitation of Chinese labour particularly of women and children realizing that low paid labour in China means depressed wages and employment in Britain.

The British workers are faced by a Government measure designed to destroy the power of the British Labour movement. It is therefore important that the British workers should unite to stop the war in China by every means in their power and give their whole-hearted support to the Chinese Nationalist movement which is developing trade unionism for the protection of the Chinese workers.

It is the same government, animated by the same motives which is attempting to destroy the hard won liberties of the British trade union movement and waging war against the Chinese workers.

—Times (London) April 29 1927

As the Government of Lloyd George had to give up its Turkish adventure so it is a foregone conclusion that the British Government, unless something unforeseen happens, will not follow the policy of carrying on war against China without full support from

other powers, particularly America, and may even take diplomatic steps to lead a conference in favor of restoration of Chinese sovereign rights. This will come, as soon as the British feel that the Chinese nationalists are gaining in power in their struggle against the Chinese militarists and communists. It is needless to say that Britain and America cannot afford to follow an aggressive policy towards China while Japan is following the policy of "enlightened peace towards China" and thus conquering Chinese market for the benefit of Japanese commerce and possibly for a Sino-Japanese understanding. The British Government had to change its Turkish policy because of the international situation and a United Turkey under the much denounced Turkish leader Kemal Pasha. So if the Chinese can present a united front, owing to the particularly favorable international situation, Britain will have to deal with the Chinese nationalists on their terms, and China like Japan and Turkey, will be freed from foreign domination.

VI

Civil War in China is a menace to the cause of Chinese nationalism, because in the face of foreign intervention the Chinese nationalists are forced to concentrate their energy to combat civil wars and factional fights. As long as Civil War will prevent China from presenting a united front against the foreign imperialists, there is no reason to expect that the Chinese people will be able to reap the full benefit of the Chinese Revolution.

Civil War in China is not due to 'communism or religious fanaticism,' but it is a fight for power between the militarists, nationalists and communists. The militarists, like General Chang Tso Lin, the Manchurian War Lord and the Dictator of the Northern Government at Peking, the poet General Wu Pei Fu and their adherents are opposed to the nationalist forces. The Chinese War Lord, like the Chinese nationalists, profess to be patriotic and believe that they are anxious to bring about a united China, free from foreign control. They believe that this can be accomplished through their leadership, which really means by the establishment of dictatorship and militarism. The Chinese Militarists do not believe in the so-called democratic form of government, and they are opposed to the nationalists as radicals.

To the Chinese Communists, who are led by the Soviet agents, the Chinese nationalists are not radical enough in their external and internal policies. The Chinese Communists want to abrogate all the existing unequal treaties and ignore all unjust foreign rights in China, even if they are guaranteed by the existing treaties. They want to establish a Government in China, following the example of Russia, which will be dominated by so-called peasants and workers. However, the Chinese Communists class themselves as "real" Chinese nationalists and opposed to all militarists.

All the Chinese nationalist factions are supposed to be following the path mapped out by the late Dr Sun Yat Sen. They are at present divided into four distinct groups.

(1) Those who are following the so called Christian General Feng, who, with his army, is now in North-western China, biding his time to take the leadership. Feng is friendly to Soviet Russia and recently visited Moscow where his son is studying in the Sun Yat Sen University, established by the Soviet Government, which is directed by M. Radek. (2) The Chinese nationalist group who belong to the extreme left and have established their government at Hankow and who are supposed to be following the communist trend, dictated by Soviet Russian advisors like M. Borodin and others. (3) The moderate Chinese nationalists, under the leadership of General Chiang Kai Shek who have established a new nationalist Government at Nanking. Chiang Kai Shek is opposed to the communists within the nationalist rank, and is determined to free the Chinese nationalist Party—Kuo-min-tang party—from the communist influence and is actually carrying on war against the Hankow Government. (4) The nationalist Government of Canton which has declared its independence of all nationalist groups, particularly the Hankow and Nanking Governments.

The Chinese nationalists believe that militarism or autocratic rule of various provincial War Lords, seeking to augment their own power for personal gain and prestige, is the true cause of the present chaos in China. Chinese nationalists advocate immediate abolition of military governorship for provinces and establishment of such a form of government, in which military authority should be sub-servient to civil power, which in turn must represent the will of the people, expressed through a truly

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2. The deplorable feature of the situation however is that the majority of these child widows are prevented by Hindu custom and usage from re-marrying. Such a lamentable state of affairs exists in no country civilised or uncivilised in the

world. And it is high time that the law came to the assistance of these helpless victims of social customs which whatever their origin or justification in old days, are admittedly out of date and are the source of untold misery and harm at the present time.

3. According to the Brahmins the most ancient and the most authoritative book containing the laws of the Hindus the minimum marriageable age of man is 24 and of woman 16. And if the welfare of the girl were the only consideration in fixing the age the law should fix 16 as the minimum age for the valid marriage of a girl. But amongst Hindus there are people who hold the belief that a girl should not remain unmarried after she attains puberty. And as in this country some girls attain puberty at an age as early as 12 the Bill fixes 12 as the minimum age for the valid marriage of a Hindu girl.

4. In order however to make the Bill acceptable to the most conservative Hindu opinion provision is made in the Bill that for conscientious reasons the marriage of a Hindu girl would be permissible even when she is 11 years old. No Hindu Sastra enjoins marriage of a girl before she attains puberty and the time has arrived and public opinion sufficiently developed when the first step towards the accomplishment of the social reform so necessary for the removal of a great injustice to its helpless victims and so essential to the interests of a large part of humanity should be taken by enacting a law declaring invalid the marriages of girls below 11 years of age.

5. With regard to boys the Sastras do not enjoin marriage at a particular age. Thoughtful public opinion amongst Hindus would fix 18 as the minimum marriageable age for a boy. But as some classes of Hindus would regard such legislation as too drastic, the Bill takes the line of least resistance by providing 15 years as the age below which the marriage of a Hindu boy shall be invalid. Even in England where child marriages are unknown and early marriages are exceptions it has been found necessary to fix the ages below which boys and girls may not marry.

It will thus appear that though the author in accordance with the thoughtful public opinion among Hindus would fix 18 as the minimum marriageable age for boys and 16 for girls. Yet he out of regard for the susceptibilities and feelings of the orthodox and conservatives and in order to meet their so-called religious and conscientious objections and as a first step in legislation affecting minimum marriageable age has drafted his bill on moderate and non-contentious lines so that it might be plain sailing and take the line of no resistance or opposition. It may also be noticed that the bill does not provide any punishment, whatsoever to the parent or guardian who marries the child under age. It simply declares such marriage invalid.

GOVERNMENT OPPOSITION

It was understood that such a non-contentious and extremely non-contentious and yet

1 All affairs of the state shall be decided by public discussion

2 Both rulers and ruled shall unite for the advancement of the national interests

3 All the people shall be given opportunity to satisfy their legitimate desires

4 All customs of former times shall be abolished and justice and righteousness shall regulate all actions

5 And knowledge shall be sought for far and wide and thus will the foundation of the Imperial policy be greatly strengthened.

The last mentioned "that knowledge shall be sought for far and wide" has constituted the basic factor in the foundation of the modern education policy of Japan. In obedience to this proclamation the government took the necessary measures to improve the social and political systems and institutions after the most enlightened models and the work in education received the greatest share of attention.

Four years later, in 1872 (fifth year of Meiji), another Imperial Edict was issued concerning universal education, which contains this interesting statement:

Henceforward education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member regardless of class. If a child male or female does not attend an elementary school the guardian is responsible for such neglect."

A large number of scholars and students were sent abroad to study the system of education in arts, sciences, and technical knowledge in different countries in Europe and America. And with the newly acquired knowledge of these students the Japanese educational policies and principles, and all activities of national life have been so moulded as to meet the requirements of the changed conditions. During the early Meiji era a large number of foreign scholars and technical experts were engaged by the Japanese Government to assist in the reconstruction of the national life. But it is quite evident that very few of them remain in the service today, for Japanese themselves are filling the positions formerly held by the foreign scholars and experts.

The fundamental ideals of education in Japan can best be understood from the Imperial Rescript on Education which was issued in the year 1870. All the children are required to commit this rescript to memory. A translation of it reads:

"Know ye Our Subjects
Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have
deeds and truly implanted virt. Our

subjects ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our Subjects, be filial to your parents affectionate to your brothers and sisters as husbands and wives be harmonious as friends true bear yourselves in modesty and moderation extend your benevolence to all pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers furthermore advance public good and promote common interests always respect the Constitution and observe the laws should emergency arise, offer yourselves courageously to the State and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects but render illustrious the best traditions of your forefathers.

"The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors to be observed alike by Their Descendants and Subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence in common with you Our subjects that we may all thus attain to the same virtue."

The 30th day of the 10th month of the 23rd year of Meiji.

In this it can be seen that the ideals contained in it are mostly influenced by the teachings of Buddhism and Confucianism, and at the same time we find the best principles of the Occidental educational system embodied in it.

It will afford much interest to look into the system of educational administration in Japan. The department of education is on an equal basis with other departments and is under the direct control of the national government. The minister of education has charge of all matters relating to education, literature, arts, and religion of the country. The general policy of education is decided by the department, however, the management of the schools is left partly with the local public bodies. Under the system of compulsory education, all children at the age of six, are entered in the first grade of the primary schools for a six years' course. After graduating from the primary schools some of them enter the higher primary schools for a two years' course. However, the boys generally enter middle schools for a five years' course, and the girls enter girls' high schools for a four or five years' course. After that three years are further required to complete the work in the higher schools before they are eligible to compete in the entrance examinations for colleges and universities. Primary education in Japan is

given in elementary schools and continuation schools. Secondary education in middle schools for boys and in girls high schools for girls and technical schools of second grade and higher education in the higher schools, colleges and universities. For the training of teachers there are normal schools for both men and women for the training of men of business and other vocations there is a number of vocational and technical schools.

Statistics compiled by the Education Department in 1921 shows that there were 43490 schools. Of these 71 are government institutions, and 41421 established and maintained by local bodies. There were also 130 private schools and 2047 teachers. The entire enrolment of pupils and students was 10135361. (The population of Japan in 1921 was 56757900). According to the census taken by the government at the end of March 1921 there were 4133180 boys, and 1374553 girls, a total of 5507733 children of school age that is from six to twelve years. Out of these children 99.70 per cent of boys and 99.03 per cent of girls—average 99.17 per cent are registered in schools. Taking these figures into consideration it cannot but be reckoned that the compulsory system of primary education is a phenomenal success in Japan. Even those American and European countries which boast of possessing highly developed education cannot compare with Japan in this stage of education. If there is indeed any country more thorough going than Japan in the education of its children it will be the Scandinavian countries. On one occasion during a World Conference on Education held in San Francisco some years ago a lady from Norway said that 100 per cent of their children were educated.

The figures quoted above eloquently show how much the Japanese people are interested in the education of children and young people. The desire of the common masses of the country—both the parents and also the young people themselves—for higher education cannot be met by the authorities of the department. The sad feature of the educational situation in Japan today is the

fact that the government cannot build an adequate number of schools, owing to lack of funds, to take care of the vastly increasing number of students who seek higher education.

One of the most difficult problems Japan has been endeavoring to solve during the last fifty years is her overpopulation with a limited area of land. The entire area of Japan proper is no larger than the State of California. Japan being a country of volcanic formation the proportion of arable land is very small. Only 16 per cent of the entire land is productive. About five and a half million families or thirty million people which is roughly half of the population cultivate fifteen million acres, a little less than three acres per family, and half an acre per individual. During the last five years the population of Japan has increased three million and a half. The farm lands for cultivation in Japan proper are almost exhausted while the increase in the population is almost uncontrollable. The natural resources of the country are very poor. Under these adverse conditions Japan today faces a new problem in the re-establishment of her national economic status.

It is an interesting fact to note that the United States has had much to do with the promotion of education in Japan. One of the noteworthy things which the American missionaries have done in the field of education has been the encouragement of education for women. A number of mission schools have been especially built for the education of Japanese women and they have produced many eminent leaders in the educational field as well as in social work. It is recorded in the history of education in Japan that an eminent scholar from the United States in the person of Dr. David Murray was engaged as an adviser to the Minister of Education from 1875 to 1897.

Through the aid of education only can a nation make progress and bring to the people a fuller realization of life. Through the aid of education the advancement of humankind is made possible and at the same time international peace and unity which is so much talked about today can be established.

highly beneficial measure would be welcomed by Government and would meet with no opposition whatsoever from it but its attitude has staggered us all

The Assembly has established a convention that it will not oppose the mere introduction of a bill. Bound by this convention the Home member did not—he could not oppose the introduction of this Bill but he could not restrain himself and laid the gauntlet at the feet of the Health, Maternity and Child welfare workers, the doctors and the social reformer by saying that he would oppose it at all future stages. It is very unfortunate that the Government has taken a very hostile attitude to the raising of the age of consent and the marriageable age since the question was first mooted in 1921 in the League of Nations on the question of traffic in white girls. Is it not very strange that a Government which is very fond of proclaiming that it is the *ma bap* of the dumb Indians should actively and consistently oppose all attempts to improve a pernicious practice which is cutting the ground from under their very feet? It is not very curious that Englishmen with all their proud feelings of respect for womanhood should not only connive but be actively participating in bringing about untold misery which is the necessary consequence of early marriages?

May I also bring to the Government's notice the following reply which was given to an interpellation in the Legislative Assembly only a few days after its inauguration:

"23 Lala Girdhari Lal Agarwala: Do the Government intend to undertake legislation forbidding marriage of girls before the age of 11 and that of boys before the age of 14?"

Mr S. I. O'Donnell: The answer is in the negative. Government consider that under present conditions in a matter of this kind which intimately concerns the social customs and religious beliefs of the people it is preferable that the initiative should be taken by non-officials rather than by Government. —Legislative Assembly Debates Vol. I, P. 193 for 1st February 1921

I would go to the whole length of saying that this declaration of Governmental policy by the then Home Secretary clearly shows that though the Government at that time was opposed to take the initiative in this matter it never contemplated to offer any opposition to such a measure if mooted by a non-official.

The Census Report is an official document prepared at considerable expense to the taxpayer under the direct control and super-

vision of a member of its own steel frame. The Government cannot lightly ignore the facts, figures and conclusions drawn in it. This is why I have taken care to quote from it. It observes:

It is difficult to gauge to what extent the statutory sanction contributes to the fall in the number of infant marriages but as was remarked by my predecessor the indirect effect on public opinion of a definite attitude of the state towards the practice cannot but be beneficial.

Might I also tell the Law officers of the Government that the marital tie carries with it the conjugal right for the husband to the immediate society of the wife. Under the general principles of marriage laws and the laws of all civilized countries a wife cannot refuse to live with her husband. The courts will always give a decree for the restitution of conjugal rights if even a child wife refuses to live with her husband. Now section 375 of the Indian Penal Code threatens to send the husband to jail for 10 years if he has access to his wife under 13 years of age. It therefore follows as a logical consequence that the minimum marriageable age should be the same as the age in this section. There is no fun in allowing a man to assume by law a certain status viz of husband which carries with it certain rights viz to the society of the wife and yet sending him to jail if he avails himself of those rights.

Bharatpur, Mysore and Baroda States have laws forbidding marriages below certain years. China has passed a law forbidding marriages of girls below 16 and of boys below 18. Many European countries have minimum marriageable age laws though the institution of early marriage is unknown to them. What then is there to prevent our Legislature from passing such a measure? What is there for the Government to oppose this bill? Is it its alien nature, its cussedness, its disregard for the welfare of the Hindus or something else? If we are denied political reforms can we also not have social reforms till the system of present Government lasts? Is it not its imperative duty to pass this bill as it passed the Sutee Abolition Act or the Widow Re-marriage Act? Would it not be thus preventing over thirty lacs of children becoming girl-wives and over two lacs of innocent temples of God becoming widows before they enter their teens? The least that the Government can do is to sit silent and leave the question to the vote of the Hindu members in the Assembly.

ADVANCED PUBLIC OPINION

While condemning the practice of early wifehood and motherhood in his book, Tuberculosis in India, Lankester meets the argument that a warm climate favours precocity and that girls in India develop at an earlier age than in more temperate climates thus

Let even as much as two years be conceded and in place of 18 years which may be reckoned as the lower limiting age in ordinary cases of marriage in the west let 16 years be the age which popular opinion shall regard as the normal one for marriage in this country. The result would be an incalculable gain in the health of women of India and also in that of the children whom they bear.

Following this advice the advanced social reformer would do well to keep in mind that 16 and 18 should be the minimum

marriageable age for girls and boys respectively. Let him move amendments to this bill to raise the age to this ideal or at least to 14 for girls and 16 for boys and also for the addition of a clause which would penalise the parent or guardian who violates the law. But if he fails in his amendments let him accept the present bill as a first step towards legislation providing a minimum age for marriages. Let the Health, Maternity and Child welfare organisations, the Hindu Sabha, the Arya Samaj, the Women's Association under the able leadership of Mrs Cousins and the *Mohila Samitis* and other social bodies all work incessantly till they have seen this bill in its present or improved form and also the amending bill of Sir Hari Singh Gour placed on the statute book.

EDUCATIONAL PROGRESS IN JAPAN

By T. K. VADIVELU

WITH the restoration of the Mikado (Emperor) to his legitimate rights as the supreme ruler in 1868 commences the new era of Modern Japan. The visit of the American Expeditionary Squadron under the command of Commodore Perry in 1853 marked an epochal change in the history of Modern Japan, with the result that the country was gradually led into closer association with the western world. For the previous three hundred years the actual administrative power of the country had rested with the Shogun (feudal lord). But with the restoration of the emperor the entire system of national life in politics, social order, and educational policies underwent radical reform.

The early history of Japan was mostly influenced by Chinese culture. The teachings of Buddhism and Confucianism constituted the basic factors in the development of Chinese civilization. The introduction of Confucianism into Japan dates back to 285 A.D. when Wang was invited to the Mikado's court. Buddhism was introduced about the middle of the sixth century of the Christian era. During this period frequent exchange of visits of priests and students took place between Japan and China and Korea.

The Nara epoch covered the eighth century followed by the Heian epoch which continued until the twelfth century. Art and literature flourished during these epochs. This period ushered in an era of military rule marked by the continuous rising and falling of different ruling houses. This may be called the dark age in Japanese history during which time education was entirely neglected. It was only enjoyed by a small group of people, i.e., priests, courtiers and other non military people. Ieyasu Tokugawa, the founder of the Tokugawa Shogunate in 1603 was one of the greatest military leaders and statesmen Japan has produced. Under the regime of the Tokugawas more liberal and universal education was encouraged. As a result classical studies were revived and many notable scholars appeared.

In 1868 His Imperial Majesty the late Emperor Meiji promulgated the famous charter oath of five articles which is called the Magna Charta of the Japanese Empire. The principles embodied in the Magna Charta are of a most radical nature—being a change from the most conservative feudalistic idea to the most progressive modern idea. These five articles read as follows:

MORE ABOUT SIND

By NAGENDRANATH GUPTA

THE 'SUNBEAM'

DURING my stay at Karachi Sir Thomas (afterwards Lord) Brassey visited India. While he travelled overland in the country his yacht, the 'Sunbeam', lay at anchor in the Karachi harbour. Visitors were admitted to inspect the vessel and along with some friends I went to see it. It was a dainty little thing and rested lightly on the water like a white sea gull. But it was roomy enough inside, luxuriously and tastefully furnished. I was struck by a bright brass plate fixed to the door of one of the cabins and bearing the inscription "Mr Gladstone's Room". On entering the cabin I found it was the library with a comfortable brass bed screwed to the floor. Mr Gladstone had on one occasion taken a sea voyage on medical advice round the coast of Scotland and Lord Brassey had placed his beautiful yacht at his disposal. On the voyage the great statesman had occupied the cabin that bore his name. The brass plate was an acknowledgment of the honour that had been done to the owner of the yacht. It was a graceful tribute of wealth to greatness.

NALIN BIHARI SIRCAR

Messrs. Kerr Tarruck & Co had a branch of their firm at Karachi and while I was there Nalin Bihari Sircar, the second son of Tarruck Chunder Sircar, came to Karachi to inspect the office. I had met him several times in Calcutta but we were not intimate friends. His youngest brother, Sarat, was a great friend of mine. At Karachi Nalin Bihari and I became close friends and he used to come to my house almost every day and frequently took his meals with me. Nalin was a capable man of business, and a very frank and modest man in society. After leaving Sind I met him at the Allahabad Congress in 1892, when we stayed together in the same house and travelled down to Calcutta together. I met him again in Calcutta some years later. Nalin Bihari was - Municipal Commissioner

of Calcutta and one of the stalwart twenty-eight who resigned their seats as a protest against the Municipal Act curtailing the powers of the Corporation. He was appointed Sheriff of Calcutta and died comparatively young.

SACRED CROCODILES

A few miles from Karachi there are two or three hot springs, though the water is not so hot as at Sitakunda, Monghyr. There are a few groves of date and cocoanut palms near the springs. At a little distance from the springs there is a pond into which the water flows and which is surrounded by a mud wall. In this pond there are a number of crocodiles which are considered sacred and are fed by visitors with goat's meat and mutton. The place is called Mungo or Mugger (crocodile) Pir. No one knows how the crocodiles came there, for they are not found in the sea and there are no fresh water rivers or lakes in the neighbourhood. The people in the village near by and the man in charge of the springs and the crocodiles say that the pond was not always walled round and formerly the crocodiles used to go out foraging at night and devoured stray sheep and goats, and even children were sometimes missing. Then the village people built the wall and the depredations of the crocodiles ceased. We watched them being fed by the visitors who bought legs of mutton and lumps of meat and threw them to the crocodiles. Seemingly sluggish and inert these saurians became amazingly active as they rushed about and fought for the meat. There was a huge male of a monstrous size which lay apart and disdained to take part in the general scramble and we soon found out the reason. Its snout and head were smeared with vermilion and we learned that it was worshipped as the Raja, or king of the crocodiles. One of the keepers took a lump of meat, crossed over the wall and fearlessly approached the brute, calling out 'Raja, Raja'. When the meat was placed in front of it the monster made no sign, because it was

excessively pampered and overfed. The man then actually caught the snout and opened the cavernous mouth of the Raja, displaying the formidable teeth, took the meat and thrust his hand to the elbow and shoved the meat down the animal's throat! It was only when the man had withdrawn his hand that the Raja closed its mouth and swallowed the meat. It knew the man and was quite tame.

A DEFECT OF MEMORY

Shortly after my arrival at Karachi I found that the Sindhis found it difficult to pronounce my full name, and I found it more convenient to retain my surname with an initial letter. This was a satisfactory solution. On the other hand Sindhi names sounded very strange to me. I had to come into contact with all educated Sindhis and also with others who did not speak English. When I met a new man for the first time I, of course, heard his name but forgot it immediately afterwards on account of the unfamiliarity of the sound and form. And when I saw the same man the next time I recalled his face perfectly well but the name escaped my memory. I could not ask his name again for that would look awkward and I managed to make conversation until some one else mentioned my visitor's name. And this developed into a defect of memory and I have ever since found it difficult to remember new names. But this failing does not apply to earlier years for I remember perfectly names that I heard as a young boy.

MANNERS AND CUSTOMS

Sind has changed considerably in half a century though many old customs are still retained. The large majority of the people is Mahomedan by conversion. The Amils and the Bhaibandhs are in reality the same class of people divided by their occupations. The Amils served under the Mahomedan rulers known as Mirs and adopted Mahomedan ways just as English ways are now adopted by many Indians. Among the Amils the men wear at home pyjamas and a shirt, and the head is always covered with a small skull cap. The Amils are generally Nanakpanthis and read the Granth Sahib and recite the Jappi. The *likanas* or temples are Sikh Gurudwaras. There are a few Singhs, or followers of Guru Govind,

who keep long hair and retain the other symbols of the Khalsa. The women also wear pyjamas called *sutthans*, a long shirt and a piece of muslin cloth called *rao* (रौ) to cover the head. When going out they put on a gown called *Peshgur*, but *Saris* are now coming into use. They wore slippers into which only two or three toes could be thrust in, so that while walking women had to drag their feet as the slippers dropped off if the feet were lifted from the ground. Of the ornaments worn the most fearful were the bangles and armlets of ivory, a custom borrowed from the women of Marwar. These bangles were looked upon as a sign of wifehood like the vermilion mark between the parted hair and the single thin iron bangle in Bengal. A nose ring with a ruby pendant was also an indication of married womanhood in Sind. The ear rings, usually of silver and gold, were numerous and I counted as many as ten in a single ear of a little girl. The ivory bangles were almost an instrument of torture for they produced discolouration and ulceration of the skin and were taken out only rarely to be washed and cleaned. These hideous things have now gone out of use. When my wife first went to Hyderabad, Sind, where she stayed at the house of Navabai and Hiranand, she was invited to visit other Amil houses and everywhere she was greeted with a chorus of amazed consternation, "*Huth booth, nuh booth, lun booth, lu mudum ahe*—her hands (the gold *churis* and *balas* were not taken into account) her nose, her ears are bare, this is a madam (European lady)!"

The elaboration of courtesy amused me while visiting Sindhi houses. The inquiries about health usually took several minutes and went the round of all the visitors. The Sindhi equivalent of Sir is *Sain* (Swami) and the interrogatories started somewhat in this fashion "*Sain, Khush ahyo, chango bhalo, taza taicana, mardana*—Sir are you cheerful, well, fresh and strong?" The words "*Kien ahyo*—How are you?" sometimes opened the battery, but all the guns were unmasked and fired without fail. It reminded me of the ancient custom of numerous questions regarding one's welfare that we read in the Mahabharata. The effects of Mahomedan influence are apparent among the Amil community in Sind.

The *P* and Bhaibandhs invariably wear a long coat with a

red turban for a headdress The Banias of Hyderabad and Shikarpur are an enterprising community They are to be found in Afghanistan Central Asia Africa, China and Japan and in large cities in India like Bombay and Calcutta. The Banias are numerically larger than the Amils and more prosperous The Mahomedans are mostly agriculturists with a few large landowners

Brahmans and no respect for their women He was cursed by a holy Brahman for his sinfulness and shortly afterwards the city of Brahmanabad was overwhelmed by a sand storm which buried the city under mountainous heaps of sand.

Umerkot where Albar was born is also in the Thar and Parker district and is a town of some importance

LANGUAGE.

There can be no manner of doubt that the Sindhis are descended from a Sanscrit speaking people In spite of a large admixture of Persian words due to a long period of Mahomedan rule the Sindhi language remains the most direct and closest derivative from the Sanscrit It has not been leavened materially by any form of Prakrit as is to be found in Bengali Gujrati and other languages. The pronouns we and you in Sindhi are Sanscrit with a slight alteration One of the Sanscrit words meaning a frog is *dardur* (दृदुर), and in Sindhi a frog is called *dedar* (ডেডার) The word *dittho* (दिठ्ठो) see is clearly the Sanscrit word *drishṭi* (दृष्टि) *Achho* (अच्छो) come is unmistakably *agachha* (अगच्छ) But the Sindhi language has been thoroughly Persianised in form the declensions of words and the use of genders The Sindhi alphabet is Persian with some modifications Women use the Gurmukhi script for writing letters There is no culture of Sanscrit in Sind and students at college take up either Persian or French for a second language

THE RUINS OF BRAHMANABAD

In the desert district of Thar and Parker there are some ruins of an ancient Aryan city known as Brahmanabad. There are no historical data but there is a very old tradition that the city in the desert was prosperous and had a large number of Brahman residents. The last king was a young hshatriya of dissolute habits, who had no regard for

BUDDHISM IN SIND

When the great Chinese pilgrim traveller, Hieuen Tsang came to India in the seventh century he passed through Sind (Sin tu) The capital was called Vichavapura (Pi shen po pu-lo) The agricultural conditions were much the same as they are now The soil is favourable for the growth of cereals and produces abundance of wheat and millet. Rice is also grown in the Larkana district and in Lar Lower Sind in the delta of the mouths of the Indus The traveller saw camels which are still the ships of the Sind desert. Very striking is Hieuen Tsang's testimony to the spread of Buddhism in Sind He writes -- They (the people) have faith in the law of Buddha. There are several hundred *sangharamas* occupied by about 10000 priests They study the Little Vehicle (Hinayana) according to the *Sammattiya* school. This may account for the fact that there are no statues of the Buddha or Bodhisattvas in Sind as the Hinayana school of Buddhism was opposed to the making of images and all the Buddhist sculptures belong to the Mahayana, or Great Vehicle sect. Of the king he writes -- "The King is of the Sudra (Shu to-lo) caste He is by nature honest and sincere and he reverences the law of Buddha. The *Sangharamas* have disappeared as completely as the teachings of the Buddha from Sind and there are no reports of any archaeological discoveries of Buddhist relics. Hieuen Tsang also noticed Brahmanical temples. "There are about thirty Deva temples in which sectaries of various kinds congregate.

WHAT AMERICANS SAY ABOUT SUBJECT INDIA

By J T SUNDERLAND

THIS article consists of two parts.

In part one I cite utterances of honored Americans about *all national bondage*, all forced rule of one nation by another—which, of course, includes India although India is not mentioned by name.

In part two I quote things said by distinguished Americans about *India itself* as held in subjection by Great Britain.

PART I

What have honored Americans said and what are they saying, about the *right of all nations and peoples to freedom and self determination?*

1 THE AMERICAN DECLARATION OF INDEPENDENCE

This most conspicuous utterance of this country to the world affirms

We hold these truths to be self-evident that all men are endowed by their Creator with certain inalienable rights that among these are life liberty and the pursuit of happiness That to secure these rights governments are instituted among men deriving their just powers from the consent of the governed that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it, and to institute a new government laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

If words mean anything, the principles here set forth apply to India to day as directly as exactly and as fully as they did to the American Colonies in 1776, with these differences, however, that (1) the people who suffered oppression in the Colonies numbered only three millions, whereas those who suffer in India number three hundred millions, (2) the oppressions and wrongs of the Colonists were very much lighter as well as of shorter duration than are those of the Indian people, (3) the British had much more right to rule over the Colonists than they have over the people of India, because they (the British) had largely *created* the colonies and the inhabitants were largely British in blood and civilization, whereas the British did not in any sense create India, none of the people of India except a

bare handful are British or even descendants of the British and the civilization of India is far removed from that of Great Britain.

2 ABRAHAM LINCOLN

The word of no American carries more weight in his own country, or among all nations, than that of this great statesman and emancipator. Here are some of Lincoln's utterances, which while not mentioning India, are unanswerable arguments in support of the right of the Indian people to freedom and self government.

'No man is good enough to rule another man, and no nation is good enough to rule another nation. For a man to rule himself is liberty for a nation to rule itself is liberty. But for either to rule another is tyranny. If a nation robs another of its freedom it does not deserve freedom for itself and under a just God it will not long retain it.'

Again

In all ages of the world tyrants have justified themselves in conquering and enslaving peoples by declaring that they were doing it for their benefit. Turn it whatever way you will whether it comes from the mouth of a king or from the mouth of men of one race as a reason for their enslaving the men of some other race it is the same old serpent. They all say that they bestir the necks of the people not because they want to do this but because the people are so much better off for being ridden. You work and I eat. You toil and I will enjoy the fruit of your toil. The argument is the same and the bondage is the same.'

Still further

Any people anywhere being inclined and having the power have the right to rise up and shake off an existing government which they deem unjust and tyrannical and form a new one that suits them better. This is a most valuable a most sacred right—a right which we hope and believe is to liberate the world.

If Lincoln had had India directly in mind he could not possibly have covered her case more perfectly.

3 WOODROW WILSON

No man ever uttered nobler words in advocacy of the right of all nations to be free and to govern themselves, than this great American. Although he suffered partial defeat in his efforts to get them carried into

ary He told me that in a field adjoining their house there had been a fire burning day and night for three months the fuel of which was dead bodies the harvest of famine and its inevitable companion plague. We send ship loads of grain to India, but there is plenty of grain in India. The trouble is, the people are too poor to buy it. Famine is chronic there now though the same shipments of food stuffs are made annually to England the same drainage of millions of dollars goes on every year.

3 HENRY GEORGE

In his well known book "Progress and Poverty" we find the following passage (P 14) which gives the result of Henry George's study of the Indian situation.

The millions of India have bowed their necks beneath the yoke of many conquerors but worst of all is the steady grinding weight of the English domination—a weight which is literally crushing millions out of existence and as shown by English writers themselves is tending inevitably to a wide catastrophe. Other conquerors have lived in the land and though had and tyrannical in their rule have understood and been understood by the people. But India now is like a great estate owned by an absentee and alien landlord.

4 ANDREW CARNEGIE

Mr Carnegie made a visit to India and after his return contributed several articles to periodicals giving his impressions. From one published in *The Nineteenth Century* and *After* of August, 1906 and a second in *Der Morgen* a German paper (January 17, 1908) republished in English in *The Mahratta* of Poona India February 1908. I take the following brief passages.

"I have traveled through India and been introduced to leading natives as well as to British officials. To the Briton his master the Indian is naturally reserved but to the American he is drawn by sympathetic bonds thus I believe I obtained an insight into the situation in India which few Britons can secure. There is a strong desire on the part of the educated Indians to govern their own country. Education makes rebels against invaders and conquerors. Young Indians know the long and glorious struggle of the English people against absolute monarchy; they also know the story of Washington and the American Revolution. These histories cannot be read by men whose country is under a foreign yoke without inspiring in them an invincible resolve to free and govern their own country. It is not Russia or any foreign attack that the British military officials dread. It is the strong home rule sentiment. It is not against the foreigners but against the Indian people that the legions are to be moved. It seems the fashion to speak of India as the brightest jewel in the British Crown. God grant that this gem may not one day glow blood red! If a native of India lives in contentment while his country is ruled by

foreigners we despise him. I do not believe God ever made any man or any nation good enough to rule another man or another nation.

5 WILLIAM JENNINGS BRYAN

Mr Bryan made a trip around the world stopping for a somewhat extended visit in India, and on his return published a pamphlet on British Rule in India which had a large circulation in this country and England. In the pamphlet he says:

I have met in India some of the leading English officers (the Viceroy and the chief executives of the province of Bengal and the United Provinces of Agra and Oude and the President of Bombay the three largest Indian States) and a number of officials in subordinate positions. I have talked with educated Indians—Hindus, Mohammedans and Parsis. I have seen the people rich and poor in the cities and in the country and have examined statistics and read speeches, reports, petitions and other literature that does not find its way to the United States and British rule in India is far worse far more burdensome to the people and far more unjust than I had supposed.

The trouble is that England acquired India for England's advantage not for India's she holds India for England's benefit not for India's and she administers India with an eye to England's interests not to India's.

6 CHARLES EDWARD RUSSELL

This diplomat and author of many books says (in an article in *Your India* Nov. York August 1920):

I know of nothing more extraordinary than that any American could think or speak favorably or even tolerantly of political absolutism, political despotism—that at which exists in India to-day or any other. If America does not stand for free government everywhere will some one kindly tell me what it does stand for? The idea that we are to applaud political autocracy because it is British is somewhat refreshing. Does wearing the British name change its character? We are not called upon to admire absolutism because it is Russian or Turkish or was at one time Prussian. There is no more reason why we should admire or tolerate it because it is British. The subjugation and rule of one nation by another wherever it may be found is loathsome, hateful, poisonous to the people who are compelled to live under it. Yet this is what we have in India—a foreign rule forced on a great civilized people by the power of the bayonet, and the bomb bearing aeroplane.

Sad as is the condition of India under British domination there is one phase of the discussion of the subject that is not without its grim humor. We are told that this domination of India is actually kind, benevolent, maintained by the British for India's good and that the Indian people like it, are grateful for it! Ah! yes! After 160 years of this sort of benevolence the gratitude of the people is so very great that they are hourly expected to rise and tear their benefactors to pieces! Is it

conceivable that if the Government were really good the people would be incessantly plotting and planning how to get rid of it? Or that it would be necessary to suppress free speech among them? Or forbid the right of assembly, or arrest thousands of them without warrant and send them to prison without trial? Or watch them always with jealous care lest they obtain any kind of weapon?

Every careful observer who has studied in India the problem of India knows perfectly well that nothing keeps the Indian people from driving their foreign rulers out of the land and back to their far-off home, but the rigorous care with which arms are kept out of their hands. And notwithstanding the great influence for peace of Mahatma Gandhi, there are many ominous signs of an uprising at no distant day compared with which the revolution of 1857 was but an incident unless, of course the British are willing to grant to the people whom they have so long exploited the self-government which is their right.

I traveled up from Ahmedabad to Jaipur with an open minded Englishman whose years in India had not obsessed him with race prejudice and fatuous confidence. As we went through villages and saw everywhere the scowling and sinister faces turned upon us the half-starved people, the wretched huts the children that do not play and the women who do not smile, and heard everywhere the same mutterings and curses I said to my companion,

When is this volcano going to burst forth?

He gripped me by the arm and looked me soberly in the eye and said

Any moment!

Can there be widespread discontent under a good benevolent and just Government? Will vast masses of people risk their lives to cast from them their own good? Do revolutions ever go backward? And above everything I ask again Can there be anywhere on the earth a tolerable autocracy an endurable domination by force of one nation over another?

7 UNITED STATES SENATOR, GEORGE W. NORRIS NEBRASKA

Much has been said at one time and another in both houses of the United States Congress, condemning the forced rule of one nation by another, especially the most conspicuous case of such rule now existing in the world, that of great historic, civilized India by Britain.

In a speech delivered in the Senate in February, 1920, Senator Norris defended the right of the people of India to freedom, and especially condemned the conduct of Great Britain in refusing to give India self government after she had sent more than a million men into the Great War of 1914-18 to fight on Britain's side.

"The fact that England treats Canada well," declared Senator Norris, "is no defense or justification of her when she

abuses India. No nation on earth should be ruled without its consent."

8 SENATOR JOSEPH L. FRANCE

On the 14th of October, 1919, Senator France, of Maryland, delivered a speech in the United States Senate, on the ratification of the Versailles Treaty. He opposed the ratification on several grounds, one of which was that the treaty practically guaranteed the perpetuity of British rule in India,—a rule which, he contended, had reduced the Indian people from a great, rich and influential nation, to a condition of helplessness and abject poverty. He summed up by saying

Gentlemen of the Senate, We, the United States of America cannot justify ourselves in signing and sealing an international agreement which thus sanctions and aims to make permanent the practical enslavement of a great nation and which, making the situation still worse also gives and guarantees to Great Britain nearly 931 000 additional square miles of territory, to rule and exploit for British benefit, as India has been ruled and exploited."

9 CONGRESSMAN WILLIAM E. MASON

On March 2, 1920, Congressman Mason, of Illinois, carried the cause of India into the United States House of Representatives, delivering an address on Great Britain's misdeed in holding a great civilized nation, such as India is, in forced subjection, and the duty of this country to sympathize with the Indian people in their struggle for freedom, and to extend to them such moral support as may lie in our power. At the close of his address, he introduced into the House the following Concurrent Resolution, which was referred to the Committee on Foreign Affairs and ordered to be printed, with the expectation that later it would come before both Houses of Congress.

CONCURRENT RESOLUTION

Whereas all just powers of government are derived from the consent of the governed and

Whereas it has been the policy of the Republic of the United States to give recognition without intervention to the struggling peoples who seek self determination and

Whereas the atrocities committed in India by British soldiers and officers which have met the approval of the British officials has shocked the sense of justice of the American people and

Whereas as a result of the great war many of the heretofore oppressed peoples of the world are being recognized by the United States as they seek to govern themselves and

Whereas the American people believe the same rule of self-determination should apply to peoples

who are subjected by force to the government of Great Britain that is applied to the other nations that have sought self determination and are encouraged by the United States and

Whereas the Government of Great Britain which now controls India and governs it by force without the consent of its people has tried to make it appear by its propaganda that it has given or is giving so-called home rule to India, which is substantially the same brand of home rule which has always been given by the master nation to the slave nation

Therefore be it

Resolved by the House of Representatives (the

Senate concurring) That it is the duty of the Government of the United States to carry out the will of the people to give such recognition without intervention to the people of India who are struggling for self determination as will assist them in their efforts for self government.

A large number of other utterances of eminent Americans expressing approval of and sympathy with India's just struggle for freedom and nationhood lie before me as I write all of them worthy of a place here. But the above are sufficient

[This article specially contributed to THE MODERN REVIEW is a chapter of Dr Sanderlands book on India, India's Case for Freedom and Self rule which is nearly ready for the press and of which the object is to help India to obtain self rule peacefully Ed M R.]

ANCIENT PAINTING IN CEYLON

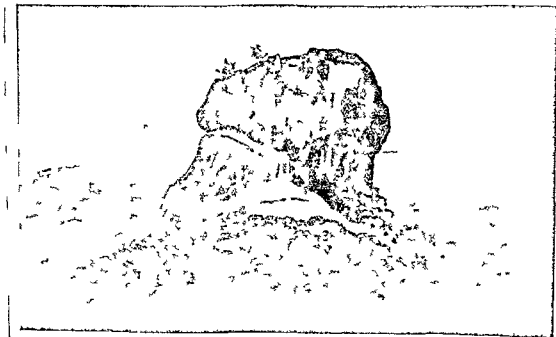
By MANINDRABHUSHAN GUPTA *Ananda College Colombo*

WHETHER in architecture in sculpture or in painting Ceylon has contributed wonderful things

Whether in classical literature or in classical art, we find examples which are landmarks in human creation for all time

In ancient Ceylonese art we find such examples, which are classical in their type and will always remain a source of joy to all art lovers.

The ancient art of Ceylon as of other countries, grew with religion. The Buddhist



A View of the Sgria Mountain

kings thought it to be a highly meritorious act to build temples and decorate their walls and even the very ceiling with paintings depicting Buddhist legends



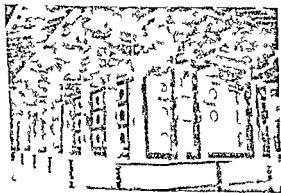
A Photograph of a Sigiria Fresco

and they had to work without wages, when summoned by the king. The people had no struggle for existence as they have now and had sufficient leisure so they could make their surroundings beautiful. They took the utmost care to beautify even the insignificant utensils of daily use.

In this article I should like to give a brief sketch of the temple paintings of Ceylon. I would divide them into three periods



A Sigiria Fresco



A Row of Pillars in the Dalada Mahigawa Temples of Kand

First—The fresco painting of Sigiria which belongs to the 7th century A C

Second—The fresco painting of Demala Mahaseya at Pollonnarawa, which belongs to the 12th century

Third—The wall painting in various temples from the 18th century down to modern times

It should be noted that the painting of the last period is mentioned merely as wall painting and not as fresco painting. This might need some explanation. Fresco paint

In ancient communal life the artists and craftsmen had their respective places in the social order. They were given rent free land

ing is quite different from the ordinary wall painting. It is exemplified best by the Ajanta and Bagh Frescoes. It is a species

has the quality of drawing in the colour, so that it does not disappear easily, though



A Demala Mahaseya fresco (Pollonaruwa
(12th Century))

of wall painting employing a certain process by which the painting is made permanent. First a back ground is prepared on the wall with a special kind of plaster. This plaster

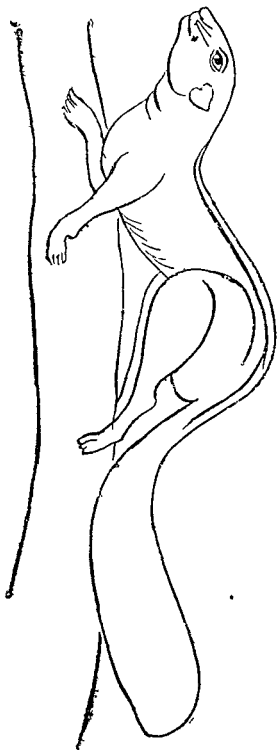


A Demala Mahaseya Fresco (12th Century)

exposed to sun and rain for centuries. Dr Ananda Coomaraswamy has discussed the technique of frescoes fully in his book on the art of Ceylon.

The wall painting is an ordinary kind of painting done on the bare wall without any previous preparation. The colour is mixed with gum, so that it may stick to the wall. In Ceylon, generally starch (gum prepared from boiled rice) is used as the medium.

Now let us come to Sigiria. The name Sigiria or Sinhasiri perhaps has relation to the colossal figure of a lion, the shape of which we cannot make out now, as it has all but perished. Only a portion of the large paws of the beast, which still exist



A Demala Mahaseya Fresco (12th Century)
of a squirrel



A Demala Mahaseya Fresco

bears witness to the existence of such a figure indicating the relation to the name of the rock

Raja Kasyapa, who killed his father Dhatusena cruelly, built a palace fortress on the summit of the rock to evade the vengeance of his brother. He ruled the neighbouring provinces for 19 years from that rock fortress. But at last he had to meet his brother's army. We are told in the ancient chronicle that the two armies met with a shock as of the sea. When Kasyapa found that victory was impossible he cut his throat to escape from an ignominious death from his enemy's hand. Sigiria is enshrouded in a veil of mystery.

The top of the rock is quite flat. The foundation of the ancient buildings can still be seen there. There are two granite

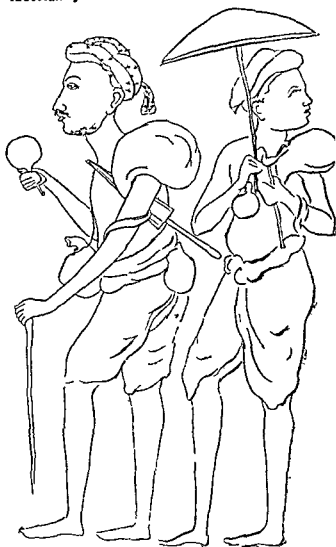


Steps to the Top of the Sigiria Mountain



A Photograph of the Sigiria Fresco

thrones from which the king used to grant audience. When the king was ruling there, it must have been a very busy place. Now all is silent. The royal pomp and dignity are over for ever. But all around in the lovely variegated colours of nature in the sweet notes of numerous kinds of birds which abound there Nature's feast is going on incessantly.



A Fresco in the Kalani Vihara (3rd Century)

Sigiria rises abruptly 800 feet from a mass of jungle. What a lovely sight appears before one's eyes when one stands on the top of the rock and looks around! Sigiria like a monarch is lording it over the lonely glen which extends up to the horizon in waves of green forest.

Kalidasa has immortalised Himalaya the

god sonled mountain, in his famous epic Kumarasambhavam Fuji has been a subject of many a poet and artist in Japan. Is there no bard to sing the glory of Sigiria, the charm of which one can never forget, if one gets a glance of it even for once?

I had in the morning the first glance of it from the rock of Dambulla. It was majestic—a blue shadow rising over the horizon. It seemed as if Siva was sitting in meditation.

In the evening I was sitting in the verandah of the rest house, which is half a mile away from the foot of the rock Sigiria, naked except for two trees on the top was standing against the pure blue of the sky. Its granite stone interspersed with green moss, was flushed with the sun set glow. The reddish glow on the granite changed into orange, the orange into purple and the purple into blue and finally all the colours were lost in a dark shadow. It was a sight of dying glory.

As gradually evening deepened into night the thin curve of the moon rose in the sky, tinging the blue background with silver. Then the silhouette of Sigiria stood out against the silver background.

The constant chirping of the crickets was heard. Occasionally the wild shriek of night birds rent the silence of the sky. They were flapping their wings in the vast expanse of the darkness.

So long I have said nothing about the paintings of Sigiria. The scenic beauty there is so superb, that if forms one work of art as it were with the paintings.

The frescoes of Sigiria are well preserved from the ravages of time and the vandalism of men, for they have been done in a very high place, quite unapproachable by men. The paintings were inside a chamber, the outer wall of which has collapsed altogether long ago. Very recently the archaeological department has made a rope ladder to reach up to it. Even that is dangerous to climb, as the rope ladder is hanging from a dizzy height. One who does not possess strong nerves should not attempt the climb. But once you get to the place, it is quite safe. There is a wooden platform, with a wire netting running along the wall where the fresco is done.

There are altogether 21 figures of women consisting of the queen and the ladies of the court. The figures appear to be about life-size and are drawn up to the waist only.

The upper part of the body is uncovered

or covered with a light thin jacket. The expression is extremely feminine. Its anatomy is correct and is perhaps more precise than the famous Ajanta frescoes. This



The Fresco Painting of Demala Mahaseja at Polonnaruwa (12th Century)

precision only shows that Sigiria artists must have studied from life, and that the figures are not merely done from memory and imagination as often we are wont to say with reference to oriental art.

The beauty of Sigiria painting is in powerful and definite drawing. The artists who did it must have had wonderful control over the brush. There is no indefiniteness or hesitation anywhere. The artist has drawn his lines with free, bold sweeps of the brush. If there is any mistake in drawing, the correction is done in a darker colour. So both the wrong and correct drawing can be seen at once. The calligraphic quality of the drawing is remarkable. The Sigiria frescoes are very simple in colour, as opposed to Ajanta's richness of

colour. Very few colours are used light red and ochre being the most important. When ever dark colour has been necessary, as in the hair brows the eye balls, etc green earth (*terre verte*) has been used.

The Sigiria frescoes have certainly a place in world art. The facsimile of Sigiria frescoes kept at the Colombo museum is a very good one.

The traces of the wonderful frescoes of 12th century are to be seen only in the Demala Mahaseya Vihara in Pollonaruwa. In most of the Viharas at Pollonaruwa brick

present taking steps for their preservation but alas! it is too late.

The painting has become quite indistinct now. The copy of it kept at the Colombo Museum is far from satisfactory. It does not give the beauty and dignity of the original at all. The rhythmic flow of lines in the original is quite lost in the copy. Thus a great treasure of art 'which rivals some of the best at the cave temples of Ajanta', is lost.

The archaeological report says. Probably in no old structural Buddhist temple in Ceylon



A Sigiria Fresco

is used which is less permanent than stone. Hence the frescoes do not last so well.

The frescoes of Dumala Mahaseya were at the mercy of sun and rain for centuries as the roof of the building was destroyed long ago. The paintings have been recovered from the debris of the fallen roof. The archaeological department of Ceylon is at

—certainly in none left to us—was a greater wealth of exquisitely painted scenes from Buddhist legends ever presented than at this medieval Vihara of Pollonaruwa. What the stone carvings at Sanchi, at Bharhut, at Amaravati, at Boro Buddar and elsewhere adumbrate often doubtfully has been here set out in coloured frescoes with a naturalness,



A Sigiriya Fresco

spirit and technique that tell the story with unerring fidelity. There are paintings still left at Demala Mahaseya which rival some of the best at the cave temples of Ajanta.

The painting of the last period which begins from the 18th century is very conventional, devoid of force of life. But it retains its decorative sense to the fullest extent. Spacing from floor to roof is distributed well. The human figures are sometimes out of proportion. But it does not take away from the artistic value of the painting as particular objects in the painting do not have much specific significance of their own but emerge into a sort of decorative pattern work. When looked at from a distance without attention to details, the artistic sense of decoration and that of the distribution of space become quite apparent.

The painting of this period may be said to be done by craftsmen as opposed to artists who worked at Sigiriya and Pollonaruwa.

The artists of this period can be compared to the potto artists of Bengal. They may be described as folk artists.

The work of these potto artists of Bengal is more delicate and soft than that of their Sinhalese brethren. But they fail to approach them in the field of decorative work and craftsmanship.

The painting of Dambulla temple is the best of this period. Its style is a little different from the painting of the other temples of this time. Kirti Sri the Kandian King had it repaired and repainted. We cannot guess from the existing paintings what the style was before the 18th century.

The paintings in Kandian temples as of other craftsmen of this place are influenced by South India. The reason is that the Kandian kings under whose patronage the arts and crafts of this place flourished were not natives of this place but came from South India. The Kings might have brought craftsmen from their own country.

Some of the Kandian temples are —The

Dalada Maligawa or the Tooth temple, Ashgiriya-vihare, Malawatta vihare, Gangarama vihare, Adahanamalaha vihare, Lanka-talaka vihare. The last temple is 6 miles away from the Kandy town, others are inside it.

The paintings of Alu vihare at Matale are also a good example of 18th century. This temple has some historic importance. Buddhaghosha, who came from India, lived in this temple, and it is he who wrote the commentary on the three Tripitakas.

The other temples containing paintings of the last period are to be found at Kelani (which is 6 miles from Colombo) and at Kalutara, Hikkaduwa, Dodanduwa, and Abangama, etc. all of which are on the sea coast.

It is a great pity that the people and their priests do not care to preserve these

[The reproductions of Sigiriya frescoes are from photographs kindly lent by Mr Winzor, Art Inspector of Schools Ceylon and the line drawings are from copies made by the writer.]

old paintings and are careful to re-paint their temples in gorgeous vulgar colours.

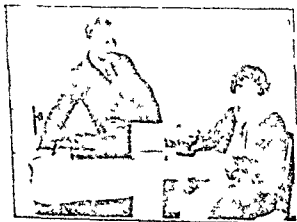
I would like to make a few remarks on the modern painting in temples, which has degenerated to its lowest depth in the hands of the modern artists. Buddha appears as an Englishman with a flabby body having no spiritual significance. The women appear as nautch girls, with rosy-tinted cheeks. To judge it technically, there is no sense of drawing, colour and harmony. The horrid colour gives a discordant shriek. The Buddhist pictures which are hung up in Buddhist homes are horrible German oleographs.

The hereditary artists can still be found in Kandian districts. But they are not called to paint temples, nor is their work appreciated by their own countrymen, so they produce small bits of work to satisfy the demand of the curio-hunters of the West.

GLEANINGS

Machine to 'Feel Your Pulse'

How you react to surprise, fear, love, liquor, coffee or cigarettes is said to be revealed with



Dr. Goldsmith, demonstrating his new 'vitality meter'. The slightest changes in the rate and the nature of the surface pulse beats are started accurately on the moving tape.

This is the 'vitality meter' in use at the University of the Pacific to record

graphically the rate and the nature of heart pulses. Attached to the wrist of the person being examined a sensitive detector transmits to a recording paper drum every heart action and vibration of the nervous system. Far more delicately can a physician feel your pulse with this machine. It is said than with his own fingers. Dr. Rudolf Goldschmidt, one time scientific adviser to the Kaiser, is the inventor of the instrument.

—Popular Science

How Floods Challenge Science

Destruction, misery, death—and a gigantic challenge to the engineering genius of man! If there is one outstanding fact that has grown on the American people watching the Mississippi River let loose its most devastating flood, it is this:

Science, achieving wonderful conquests of the air, the earth, and the elements, has yet to leash the waters that rise in their might and break their bounds.

Helplessly men see the flood rear its swollen crest in futile desperation they fight back. By the thousands they swarm the levees, piling sandbags to reinforce the barriers. And yet the mighty wall re surges on.

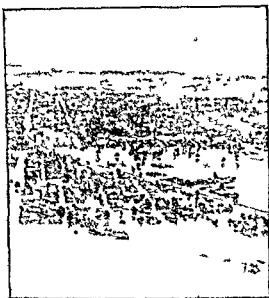
This is the Mississippi flood at its worst—\$500,000,000 in damage perhaps. There is a nation-wide demand for science to find a remedy.

Thirteen Mississippi floods in less than half a

century! Everywhere Government officials engineers and scientists are saying: there must be no more. But what is to be done, and how?

If one day late last April you could have stood in Memphis Tennessee watching the crest of the flood sweep slowly by you would have realized something of its overwhelming power. Two million cubic feet of water flowing past every second—more than a billion gallons every twenty four hours the volume of ten Niagaras in a single stream.

And if a few days later you had been a few miles from Vicksburg where one of the strongest of the river levees gave way you would have seen



Scenes Of The Mississippi Flood

the Mississippi then as an immense overburdened storm sewer fed by 240 tributaries with the drainage of two-thirds of the nation's territory.

In that one stream you would have witnessed the joining of many distant waters, drained from an area of more than a million and a quarter square miles brought down from as far west as the Rockies, as far east as the Alleghenies and as far north as the Canadian border. The

Missouri from Montana and the Dakotas the flat from Wyoming and Nebraska the Arkansas from Colorado Kansas and Oklahoma the Ohio from Pennsylvania the Illinois from the region of Chicago the Des Moines, Wabash Tennessee Cumberland—these and hundreds of other lesser rivers and streams you would have found mingled there in devastating flood tide. Small wonder that embankments of earth and sand should fail to bridle them all!

Let experts believe that final mastery not only is possible but practical. Plans are already under way for a scientific survey of the flood regions. The chief of Army engineers Maj Gen Edgar Jadwin after a personal inspection has predicted that the present Mississippi levees will be heightened at least five feet. Others have proposed rebuilding the entire 1000 mile levee system making it stronger higher and uniform in structure. At a cost representing one half the losses of the latest flood we are told the levees could be built strong enough to assure safety for all time.

—Popular Science.

The Chinese God of Destiny



The Chinese God of Destiny Above Seems a Fitting Leader for the Warring Factions
Popular Mechanics

A Fire in the Sky

Fire 400 feet from the ground in a mass of wooden scaffolding at the top of a skyscraper under construction, and so lofty that the firemen could

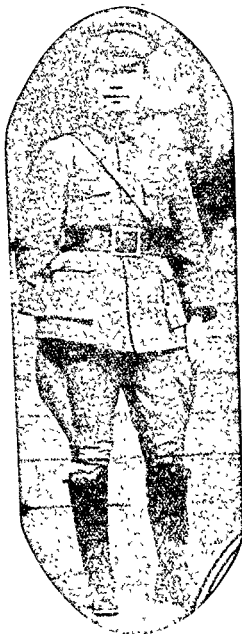
not reach it, has caused much discussion and some alarm in New York. It has been regarded by some as an additional argument against excessively tall structures.

—*The Literary Digest*

Miss. Foo Foo Wong



New York's Highest Fire
The blazing scaffolding at the pinnacle of the new
33-story hotel on Fifth Avenue which gave New
Yorkers a new thrill



Canton's Joan of Arc Miss Foo Foo-Wong. Leader
of the Amazon Corps of the Southern Army

The Emperor Faces some of His First Problems in Life



Otto the Son of the Late Emperor of Austria, Now an exile with his family in Spain at work on a Problem in Algebra given to the Royal Children by their tutor

—Times Wide World Photos

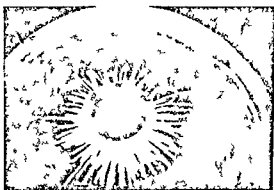
Secrets of Cold Light

Scientists are on the verge of far-reaching discoveries which eventually may make the incandescent electric light as out-of-date as the old fashioned kerosene lamp. They are learning the secrets of a lighting system used by Nature for ages, yet all ways a mystery to man—the production of light without heat.

In a laboratory at Princeton University Dr. E. Newton Harvey, professor of physiology, recently utilized the materials employed by fireflies in the summer to flash their lamps and by fishes in the seas depths to light their lanterns to produce continuous cold light. Doctor Harvey believes that science will be able soon to create these marvelous artificially.

At the United States Bureau of Standards in Washington, two other scientists, Dr. W. W. Coblentz and Dr. C. W. Hughes have just succeeded in analyzing and recording the intensity of the light emitted by various luminous animals and plants. By studying the spectrum—that is, by dividing the light into the rainbow of various colors or wave lengths that compose it, they have demonstrated that this living light is virtually a hundred percent efficient in its radiation. In comparison, our best electric lamps, wonderful as they are, are woefully wasteful. In the laboratories of some of the larger electrical companies

still other experimenters have made lifeless substances glow without heat under strange invisible rays.



This luminous jellyfish found in the Sargasso Sea, is one of thousands of creatures that illuminate the ocean. The beautiful corona, or halo, is thrown by its own living light.

Since the beginning of time men have produced light by heat, by burning substances such as wood, tallow, oil or gas. The higher the temperature the brighter the light. In the modern electric lamp we use electrical energy to heat a metal filament to the highest possible temperature and make it glow.

The incandescent lamp, marvellous invention though it is, shares with every other form of hot light the drawback that most of its radiation is in the form of heat, and not light at all. Less than two percent of it is visible light. The rest is wasted for the reason that the heat cannot be separated from the light.

Luminescence, or living light, on the other hand, contains nothing but visible light, as Doctor Coblentz's experiments have proved. The firefly's light is all light. It is fifty times as efficient in light radiation as the finest incandescent lamp.

The glow of living creatures is only one of several different kinds of cold light, produced in widely different ways. Place your hand under a strong electric lamp and your skin and finger nails will give off a glow. This glow is not reflected light, but is actually produced in the skin and nails. If the lamp light can be screened from view, the strange glow will become visible. Your hair, teeth, eyes or almost any other part of your body can be made to give off a similar light. This is fluorescence. It is explained by the theory that the body tissue has the mysterious faculty of converting rays of one wave length into rays of another wave length.

Light as we commonly know it is simply the part of radiant energy visible to our eyes. In common with radio waves, ultra violet rays and other forms of radiation, it consists of either vibrations or waves. The differences between all of these lies simply in the length of their waves. Thus the wave lengths of ultra violet rays and X-rays for example, are shorter than those of visible light, while heat waves and radio waves are longer. The different colors of the rainbow

vary in wave length too from the shortest waves of violet to the longest waves of red.

Usually in fluorescence short wave lengths are converted into longer wave lengths. Thus many substances including silk, wool, bone horn and numerous kinds of living matter have the ability to convert invisible ultra violet light which has extremely short wave lengths into visible fluorescent light.

On the earth, in the sky and in the sea are countless living things that manufacture light. Passengers on ocean liners often see the sea apparently burst into a vivid glow when stirred by the passing ship. This light, commonly called phosphorescence, comes from millions of light making animals, most of them so small that they can be seen only with a microscope. And in the depths of the ocean are strange fishes that dangle gleaming lanterns from long stalks projecting from their heads; others with rows of lights along their sides like a ship with lighted portholes.

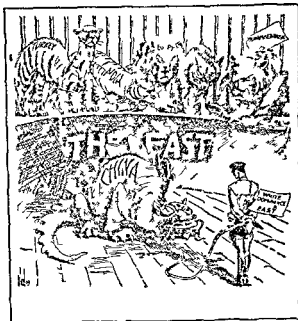
There are marine worms that turn on their lamps when attacked; luminous sponges, jellyfish, earthworms, centipedes, starfish, glowworms, shrimp, crabs and many others. They number tens of thousands. In all at least forty orders of animals include one or more forms capable of producing cold light.

—Popular Science

Mlle Jovita Fuentes

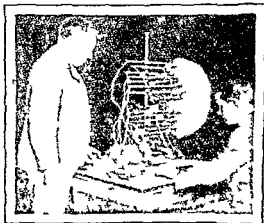


East and West



IS THE MAN WITH THE WHIP LOSING INFLUENCE?
—Ireland in the Columbus Dispatch

Tunes Played by Light Rays on Novel Instrument



Where Light Rays Play Tunes. Part of the Apparatus for Transforming Illumination into Sound.

Light was converted into sound and made to play tunes in a demonstration before members of the New York electrical society. Rays from small lamps were passed through tiny holes in a rotating metal disk and were transformed into electrical impulses amplified by loud speaking units. A button control to turn the different lights on and off was provided.

Popular Mechanics

EXPLORATION IN CENTRAL ASIA

By DR. NIRANJAN PRASAD CHAKRAVARTI M. A., PhD, (Cantab)

THE first modern traveller venturing into the deserts of Central Asia was Dr A. Regel, a German botanist in the service of Russia. His expedition to the oasis of Turfan in 1879 did not produce any practical results, but furnished proof of the existence of numerous ruins and other remains in the locality.*

After him the Russian brothers G and M. Grum Grzhimaylo explored parts of Chinese Turkestan particularly the Turfan oasis. Their work, were published in 1896-1907,† but being written in Russian did not attract the notice of scholars, as many of them were not acquainted with this difficult language.

In 1893 Messrs Donner and Baron Munck of Helsingfors, Finland, undertook an expedition to Turkestan and Western China.**

In the same year Dr Klementz†† of Russia undertook a journey to Chinese Turkestan and worked in Idikutshahri also called Dakianus, Qocho or Kao-ch'ang, 17 miles to the east of modern Turfan and some other ancient sites near by close to the modern settlements of Astana and Kara Khoja, ancient kao-ch'ang Turfan capital of Tang and Uigur times and also in Toyuq, Murtuk and different other ancient sites.

Though his results were unsatisfactory his reports gave a fresh impetus and directed the attention of many western scholars to the antiquities of Chinese Turkestan and that of the German scholars to Turfan particularly. The credit of forming the plan of systematic expeditions to Central Asia must however be given to the Russians when in 1899 Mr Radloff suggested in the Oriental congress at Rome the formation of an International Association for expedition to Central and Eastern Asia.

Even before the journey of Dr Klementz the acquisition in 1891, of the famous birch-bark codex by Col. Bower caused a great sensation amongst Indologists, whose doubts about the importance of archaeological expeditions to Central Asia were thereby dispelled. The history of the discovery of this invaluable manuscript is rather interesting*. In the year 1890 two Turks had found a birch bark MS in a *stupa* near Kum-Tura, in the neighbourhood of Kucha. They sold it to Col Bower who was then in Kucha. He sent it to the Asiatic Society of Bengal and in 1891 Dr A. F. R. Hoernle who was then the Philological Secretary of the Society, published a report on the MS†. The MS was complete and very well preserved and was written in Gupta characters. Its place of origin was North Western India and paleographically it was declared to belong to the second half of the 4th century. It should be remembered that the climatic condition of India is not at all favourable to the preservation of MSS. The earliest palm leaf MSS belong only to the western part of the country and to Nepal and date back mostly to the beginning of the 11th century. Earlier than these, so far known, were the two isolated palm leaves now preserved in the celebrated Horiuji monastery of Japan, which found their way to that country through China in the beginning of the 7th cent. A. D.

The Bower MS which is now preserved in the famous Bodleian Library of Oxford, contain 7 texts of which three have medical contents. The author of the MS was a Buddhist and in this we have at least the oldest datable medical text preserved to us. One of these texts speaks of the origin of garlic, which according to the author, is able to cure many diseases and can extend the life to 100 years. Besides the MS speaks about digestion, about an elixir for a life of 1000 years, about the correct mixing of

* Petermann's Mitteilungen 1879 Heft. V. XI 1880 Heft. VI. 1881 Heft. X. Gotha, J. Perthes
† G and M. Grum Grzhimaylo - Description of a journey to West China. St. Petersburg 1896-1907 3 vols.

** Otto Donner Reise Central Asien 1898 Helsingfors 1901

†† A. Klementz, Turfan und seine Alterthumer Publicationen der Kaiserl. Acad. d. Wiss. St. Petersburg 1893

* For details cf Proceedings of the Asiatic Society of Bengal, November, 1890
† c f *Ibid.* April, 1891,
§ c. l. J. A. S. B. 1891 p. 79 ff.

ingredients about other medicines, lotion and ointment for eyes etc. A second fragment contains 14 medical formulas for external and internal use. The biggest portion is the *Navanitaka* (नावनीतक) i.e. cream which contains an abstract of the best earlier treatises and which in 16 sections deals with the preparation of powder decoctions oils and also with injections, elixirs aphrodisiacs nursing of children recipes etc. As the concluding portion of the work is missing the name of the author is not preserved. All these works are partly metrical. But they have through out an antique expression. The language is Sanskrit mixed with many Prakritisms. Many authorities on medicine are quoted in the *Navanitaka*, particularly *Agnivesha Bheda*, *Harita*, *Jatukarna*, *Ksharapana* (क्षारपाणि) *Parashara* and *Shushruta*. We have now found MSS belonging to a still earlier period like the dramatic fragment of *Asvaghosa* collected by the German mission and published by Prof. Luders and the MS of the *Udanavarga* a Sanskrit version of the *Dhammapada* brought by the French mission. Both are written in quasi Kushan character of the 2nd century. Of the latter work I have the honour to be entrusted with the publication along with other MSS of the same work reserved in the French collection. In a subsequent monograph I have a mind to discuss these MSS. in fuller details.

Thus the desert sands had things concealed in their bosom which were long lost to India. After this more interesting discovery there was a regular campaign among scholars of different nationalities to collect MSS through the representatives on the spot of the various Governments and some of the more energetic ones began to collect independently. These MSS technically known by the names of agents through whom they were collected such as *Ietrovski*, *Macartney* and *Weber* MSS., were sent to *Ietrograd* and *Calcutta*. A report on the British collection of antiquities was published by *Rudolf Hoernle* in the *Bengal Asiatic Society's Journal* of 1885 and 1901. The documents were distributed amongst the specialists in Europe and one volume was published with many facsimiles in 1916 under the title *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*. The publication of the subsequent volumes was delayed by the death of this eminent scholar and I have been told by Dr. F. W. Thomas of the India Office

Library that though the MSS were ready they have not yet been sent for publication for want of revision by some competent scholars.

In the meanwhile another very important discovery was made in the southern part of the Chinese Turkestan. A French mission to Tibet was sent in 1892 under the leadership of *Dautreuil de Rhins*. He secured in a place not very far from *Lhotan* a part of a very old birch bark MS. The find spot has been identified with the *Goshirga vihara* of which *Huan Tsang* gives a vivid account and which is known as *Goshirsha* in the Tibetan records. The MS was written in *Kharosthi* character prevalent in the N.W. India and in parts of Central Asia particularly in S. Eastern Turkestan till the 3rd and the 4th century of the Christian era. It belongs paleographically to the 2nd century A.D., and represents a version of the *Dhammapada*. But its language is a form of *Prakrit* which has not been hitherto found in any other Buddhist literary works. It was also the first Buddhist work in *Kharosthi*. When *M. Senart* the French savant to whom it was sent for examination communicated its importance and contents to the delegates of the 11th International Congress of Orientalists in Paris, in September 1897 it created a sensation in the Aryan section. Soon after the communication of the find had been made to the French Academy *M. Senart* learnt through *M. Petrovski* the Russian consul general at *Hashgar* that fragments of a *Kharosthi* MS of the *Dhammapada* had also been taken to the Russian capital by a Russian traveller. *Prof. Serge d'Oldenburg* also submitted during the Paris Congress facsimile of a leaf out of these fragments to the Indologists. On examination *M. Senart* at once came to the conclusion that both the Paris and the Russian fragments formed parts of the same original MS. The fragments in the French collection were published by *M. Senart* but those in the Russian collection have yet to be published. During a conversation with me last summer the French scholar intimated that he was trying to get hold of the Russian fragments and was hoping to give a complete edition of the work.

We have seen so far that such discoveries were dependent more or less on chance and it was not till a few years later that the first regular expedition to these parts was undertaken. Tradition about painted grottoes in *Nucula* and *Turfan* was very strong and the

natives of Central Asia wanted to profit by this zeal of rival scholars in securing MSS and other finds. Manuscripts from Central Asia began to reach Hoernle, many of which later on were detected to be forgeries. Necessity of a regular search was strongly felt. The British Government was the first to organise a systematic expedition.

As a result of this, the first British Indian expedition was undertaken in the year 1900-01 by order of the Government of India in the southern portion of Chinese Turkestan, particularly in the province of Khotan, under the leadership of Sir Marc Aurel Stein who was then in the Indian Educational Service as the Principal of the Calcutta Madrasah. He had already a thorough knowledge of the North-Western frontier provinces, the Punjab and Kashmir and his zeal for such an expedition was quite well-known*. The admirable results of this expedition have been incorporated in Sir A Stein's monumental work, "Ancient Khotan".† Even a glance at these volumes would suffice to assure us of the importance of that ancient civilisation which the joint influences of Buddhist India, China and the Hellenistic Near-East had fostered in the scattered oases of these remote Central-Asian passagelands.

About the same time as Stein, Sven Hedin the Swedish expeditionist visited the Northern portion of Lobnor, a ruined city of the 1st cent. A.D. which he mistook as the old city of Lou-lan. He brought back a number of papers and inscribed tablets.

The success of Sir A Stein gave a new impetus to German scholars with the result that in 1902 the *Koenigliche Museum fuer Voelkerkunde*, proposed to send out Prof Gruenwedel, Dr G. Huth and Herr Bartus to Central Asia. As Sir Aurel's expedition was led mainly to Khotan, in the south-western part of the desert, the German one was taken to Turfan in the Northern part of it, in 1902-3. Besides Turfan Prof Gruenwedel examined several old settlements to the North-West of Kucha.

In the meantime through the untiring

efforts of Prof Pischel of the University of Berlin, the Government came forward to render financial help for these expeditions. A committee was formed for the purpose and the Second German or the First Royal Prussian expedition to Turfan was undertaken in September 1904, under the leadership of Dr A. Von Le Coq and Herr Bartus. Dr Le Coq's excavations were mainly confined to Turfan and the neighbourhood, but before he had finished his task the second Royal Prussian Expedition was sent under Prof Gruenwedel in September 1904. Six important sites in Kucha, Karashahr and Turfan oases were more or less thoroughly searched [Ming or near Qumtura Qyzyl, Kirs, Shorchug, Buzilik (Murtug) and Toyoq Mazar] till the return journey was taken early in April of 1907. As a result of these two expeditions various important specimens of Buddhist art were collected and Manuscripts in Chinese, Sanskrit, Syriac, Soghdian (in Manichaean and Soghdian characters) Middle and Neo Persian languages (Manichaean alphabet), Tangut and 'Runic' Turkish, including the unknown languages commonly known as Tocharian or Kuchean, and North Aryan or ancient Khotanese were recovered in large numbers.*

The second Central Asian expedition was taken by Sir Aurel Stein under the orders of the Government of India in 1906 with the same object in view as before. It proceeded further to the East, through Khotan and from there right up to the Northern extremity across the Taklamakan desert. Excavations were made chiefly in Khotan, the ancient capital of the Oasis, Domoko to the East and Niya. His greatest discovery, as has been rightly pointed out by Prof Lueders, was in the district of Tun-huang. Here he discovered the western part of the famous Chinese wall built as a defence against the invasions of the Huns. It was here that he also found the artificial caves numbering about 500 cells of various dimensions which are known under the modern name of "Caves of the Thousand Buddhas".† In one of these cells, which had been walled up but was opened by chance in 1900, was found a very handsome collection comprising a whole library of Manuscripts and hundreds of fine paintings on silk which had been hidden away early in the 11th

* c. f. Detailed Report of an Archaeological tour with the Buner field force. By M. A. Stein 1903.

† Ancient Khotan Vols. I and II. Oxford 1907. For a popular version "The Sand buried cities of Khotan."

§ For the report of this expedition C. F. Bericht ueber archaologische Arbeiten in Idikutshari und Umgebung. Muenchen 1906.

* For details c. f. *Alt-buddhistische Kultstätten in Chinesisch-Turkestan* by Albert Gruenwedel. Berlin 1911.

† For details c. f. Stein "The Thousand Buddhas", London. 1921.

century together with other relics. The manuscripts were partly examined and collected by Sir A. Stein and partly by M. Pelliot, the French Sinologist, who visited Turkestan in 1906-8 and the rest were transferred to Peking under Government orders. The detailed report on the scientific results of this second expedition of Stein is contained in his newly published masterpiece in five volumes, *Serindia*. In these volumes, to quote his own words, he has very carefully noticed the "topography of the ancient routes which had witnessed that interchange of civilisations between India, Western Asia, and the Far East, maintained as it was during centuries in the face of very serious physical obstacles through trade, religious missions and the Chinese Empire's intermittent efforts at political and military expansion into Central Asia."

During this expedition the more important excavations were undertaken at

1. Khotan * the capital of the oasis, where a rich harvest of small antiques was obtained.

2. Domoko to the East, in which place were found antiques and Manuscript remains in Sanskrit, Khotanese and Chinese, dating from the close of the Tang period †.

3. Niya (where the excavation was resumed in October). This site has been abandoned to the desert sands since the third century A. D. Here he made rich discoveries of wooden documents in Kharosthi script and in a Prakrit dialect besides 'other ancient records in Chinese and a mass of miscellaneous antiquities helping further to illustrate the life and civilisation prevailing in the oasis of the Tarim basin, at that early period' §.

4. The exploration of the Lou lan site (the walled Chinese station) and of an outlying smaller settlement, yielded an abundance of written records in Chinese and Kharosthi, dating mainly from the 3rd century A. D. and many interesting remains of architectural and industrial art of that period **.

5. During the excavations at Miran, Tibetan records on wood and paper were obtained and also fragments of Turkish 'Runic' documents. These mostly belonged to the 8th century A. D. But much older remains were obtained by the clearing of certain Buddhist shrines, which showed fine wall paintings with legends in Kharosthi, which, according

to Sir A. Stein, 'offered striking testimony to the powerful influence which Hellenistic art, as transplanted from the Near East to Gandhara, had exercised even on the very confines of China' *.

With the same end in view and in order to undertake more detailed explorations in the sites already visited or left out and extending further to the East and North, a third expedition was taken by Sir Aurel Stein in the summer of 1913. This time he started from the South and proceeded Eastward as far as Kanchou, visiting on his way the sites of antiquarian interest in the neighbourhood of Khotan, Niya and Tunhuang. He then crossed the desert of Pei Shan from South East to North West, and visited Barkul, Guchen and Jumsa to the North. On his way to Kashgar he examined the sites of Idikut Shahr, the ancient capital of Turfan during Tang rule (7th and 8th centuries A. D.) and the subsequent Uigur period and other important sites (Yi-pai to the West of Lou lan, Kucha, Aksu and various other smaller sites) which were not already very carefully examined by the German scholars. In July 1915 he left Kashgar for his journey across the Russian Pamirs and the mountains to the North of the Oxus. But his activities were not confined only to mountains and deserts of Central Asia.

On his way back to India he visited Samarkand, Khorasán and the Persian portion of Seistan, the ancient Sakasthana, or the land of the Scythians. His finds in the last mentioned place, which served as an outpost of Iran and the Hellenistic Near East towards Buddhist India, were none the less interesting.

There, among other interesting finds he discovered on the isolated rocky hill of the Koh-i-Khwaja, the remains of a large Buddhist sanctuary, the first of its kind traced on Iranian soil. Here he found behind the later masonry, fresco paintings of the Sassanian period. On the wall of a gallery were also found paintings of a distinctly Hellenistic style. The importance of these pictorial relics lies mainly in the fact, as remarked by Sir Aurel himself, that they 'illustrate for the first time *in situ* the Iranian link of the chain which, long surmised by conjecture, connects the Graeco-Buddhist art of the extreme North-West of India with the

* c. f. *Serindia* Chapter III,

† *Ibid.* Chap. V.

§ *Ibid.* Chapter IV.

** *Ibid.* Chap. XI.

* *Ibid.* Chap. XIII.

† *Geographical Journal* August Sept. 1916.

Buddhist art of Central Asia and the Far East. This connection was reflected with equal clearness by the architectural features of the ruins which were also of great interest. The details of this most interesting expedition are shortly to be published in his forthcoming work "The Innermost Asia."

Besides the French, German and British Indian missions there were three more Russian missions sent out to Turkestan. The second Russian mission under Mr. Berisovsky went to Kucha in 1906 but its result was rather unsatisfactory. In 1908 the 3rd Russian mission was led by Kazaloff who discovered the ancient city of Khara-khoto. He brought home a mass of mediaeval Tangut (a language of the Turco-mongol family) works and Chinese documents of great importance. These have partly been published in Russian by Prof. Serge d'Oldenburg. In 1914 the 4th Russian mission visited Tunhuang the results of which have not yet been published.

While Europe and India were sending out missions the Far East also was not silently watching the progress. As early as 1901, the first Japanese mission under Count Otani visited Russian Turkestan, Kashgar, Khotan, Kucha and Turfan. The mission collected many prehistoric remains, primitive pottery, terra cotta seals going back to the Han period, remains of Gandhara art and several important MSS in Chinese, Uigur and Soghdian. A second Japanese expedition under Tachibana visited Mongolia, Tien-shan, Turfan, Kucha, Lobnor and Khotan, collecting various documents in Chinese and Kuchean. Some of



Rock-cut Buddhist Caves of Central Asia

these have been published from Tokyo with grand plates but unfortunately the works are in Japanese and are not accessible to most of the scholars outside Japan.

Last of all I come back to the French mission which I only incidentally referred to in connection with the Stein expedition. But here also I shall mainly confine myself to the discovery made by the French mission at Tunhuang.

This mission was organised by the *Comité Français de l'Association Internationale pour l'Exploration de l'Asie Centrale* with M. Senart as President. Free help was rendered by the French Government, the Académie Française, the French Geographical



Devotees of the desert saluting Lord Buddha



Buddhist Sam's

essor at the College de France left Paris on the 15th June 1906 and passing through Moscow and Tashkhand reached Kashgar on

the N of the Pamirs This site was studied from geographical and linguistic points of view rather than archaeological and the party left for Kucha, where the German and Russian missions were already present. After some excavation work at Tum shuk, a small village full of ruins already noticed by Sven Hedin they reached Kucha in January, 1907. Excavation work was undertaken at Ming ois which is a Turkish word signifying thousand habitations. This consists of a series of curious and artificial grottos in sandstone which were dug up into Buddhist sanctuaries before the introduction of Islam. There were Ming ois on the slope to the S of Tien shan popularly known under the name of *T'ien so-long* or the caves of 1000 Buddhas. These caves were famous in Chinese works



Central Asian Fresco—Avalokiteswara

and the French School of the Far East at Hanoi (Indo-China). The party under the leadership of M. Paul Pelliot, now a Pro-

known under the or the caves of 1000 Buddhas. These caves were famous in Chinese works

and were also noticed by European travellers. They were full of mural paintings belonging to the period within 7th-10th centuries. The Germans, the Japanese and the Russians had already exploited the site but still there were some which were neglected by them. Here the French party collected some MSS in Sanskrit and Kuchean and on the whole the work was satisfactory. Early in February, 1908 the party, reached via Urumtsi Tunhuang, at the western extremity of Kan shu, where Fortune favoured them with a wonderful discovery and it would be worthwhile to give the description in the words of M. Pelliot.

"At our departure from Paris", says the French savant, "Tun huang was fixed as one of the big stages of our travel. It was known that there was, about 20 kilometres to S E, of the city, a considerable group of caves known as *Ts'ien fo-tong* or the 'grottos of the 1000 Buddhas', dug out at dates not precisely known till then but which were covered with mural paintings which Islam had not yet disfigured. We wanted to devote ourselves to their study which no other archaeologist had done till then, though their importance was known all the time. We were not deceived in our expectation and found that the caves of Tun huang preserved some of the most precious monuments of Chinese Buddhistic art between 7th and 10th centuries. But another interest was added to the visit in course of our travel. At Urumtsi I heard about a find of MSS. made in the caves of Tun huang in 1900. I came to know gradually how this discovery was made. A Taoist monk, Wang tao, digging one of the big caves, had by chance opened a small cave, which he had found quite full of MSS. Although our colleague Stein had passed Tun huang a little before us, I had the hope of still reaping a good harvest. Just after our arrival there, I made enquiries about Wang-tao. It was easy to find him and he decided to come to the caves. He opened for me, at last, the niche, and at once I found a small cave which was not even a metre in every direction, crammed with MSS. They were of all sorts, mostly in rolls but some in folios, too, written in Chinese, Tibetan, Uigur and Sanskrit. You can imagine easily what an emotion had seized me. I was in front of the most formidable discovery of Chinese MSS, the like of which was never recorded in the history of the Far East. I asked to myself, have I only to be contented

with having a glance at them and then go away empty handed, and let these doomed treasures go to destruction little by little? Fortunately, Wang-tao was illiterate and needed money for the reconstruction of the shrines. everything was arranged and I sat down in the cave with feverish excitement. Devoting three weeks I made an inventory of the Library.

"Of the 15000 rolls, which had thus passed through my hands, I took all that had by their date and contents struck me as of primary interest—about one third of the whole. Amongst these I put in all texts in Brahmi writing and Uigur, many Tibetan but mostly Chinese. There was for the sinologist some invaluable treasures. Many of these were on Buddhism without doubt but some also were on history, geography, philosophy, classics, literature proper and again deeds of all sorts, accounts, notes taken from day to day, and all were anterior to the 11th century. In the year 1035 the invaders came from the East and the monks had stocked books and paintings in a hiding place which they walled up and plastered and the opening was adorned with decorations. Massacred or dispersed by the invaders, the knowledge of the library perished with the monks, to be rediscovered by chance in 1900."

Thus the Pelliot mission ended in triumph and all honours were accorded to it on its return to Paris. The ancient Chinese manuscripts are rare in China itself and there was none in Europe till then. Now for the first time a sinologist can work on the archives, in imitation of the historians of Europe. During my stay in Paris I had the good fortune of examining over 3000 fragments written in Central Asian Brahmi, on different Buddhist manuscripts in Sanskrit, Kuchean and Khotanese. Of the Chinese collection also, which may be called now decidedly the best in Europe, those from the grottos number about 3000.

The bulky reports, full of most interesting details, which have so far been published, furnish a proof of the repeated hard toils and untiring energy of the great seekers after truth and how all their troubles and risks have at length been crowned with glorious success. They have furnished to the students of ancient civilisation materials, interesting from every point of view, of the culture of a country which, as we have already noticed, formed the connecting link between the West and the Far East on the one hand, and India on the other, and thus

witnessed perhaps, for centuries, the mutual influences of Indian, Iranian and Chinese culture. These innumerable antiquities discovered in such a great variety of places, times and character are not only interesting to students of history, art, and architecture, but equally so to those of ethnology, geography, geology and philology. Numberless manuscripts have been discovered in Sanskrit, Prakrit, Sogdian, Manichaean, 'Runic' Turkish, Uigur, Tibetan, Chinese and the forgotten languages of Khotanese and Kuchean or Tocharian, as well as in scripts which have not yet been deciphered. Hundreds of specimens of arts, pictorial and plastic, mostly Buddhistic have been recovered and thousands of other articles of archaeological and ethnological importance have been unearthed which by their characteristics, mark Chinese Turkestan as the meeting ground of Hellenistic, Indian Persian and Chinese currents of civilisation.

I have indicated above the preponderant role played by Indian civilisation in Serindia and this happened mainly through Buddhism. We know that to a great extent, China received her Buddhist art, not directly from India but from Chinese Turkestan, and Khotan has been at times an important agent in that work of transmission from China the same form of art passed to Japan through Korea. Chinese texts have preserved the names of *Wei ch'ie Pa ch'e-na* and of his son *Wei ch'ih Yi seng* who were in the service of the Chinese Emperor Yang ti (A.D. 605-17) and enjoyed a great reputation as Buddhist artists. M. Foucher has shown how the portrait of a seated woman dressed in tunic with a child in her right arm, which was formerly mistaken as a picture of the Virgin nursing the Child Jesus, is nothing but a copy of the Buddhist Madonna Hariti of Mahayana iconography, who appears in China also, already in the time of Yi tsing as *Kouei tseu mu shen* or 'the portrait of the goddess-mother of demon sons',

and is also identical with *Kishimoyin* of Japan, later on, she has been more or less mixed up with the feminine form of *Avalokitesvara*, the Chinese *Kuan-yin*, Japanese *Kannon* Anamese *Quan-Am* mistakenly surnamed as the Holy Virgin*. This single illustration will show how the knowledge concerning 'the progressive diffusion of Buddhist art throughout the Far East' may be acquired through the recent finds in Khotan.

The same is true with regard to the other aspects of the history of civilisation. Buddhist Sanskrit manuscripts, the originals of which are lost in India have been found here either in original or in translations in Chinese, Tibetan, Kuchean or Khotanese. The desert sands have yielded scripts which were unknown or ill known in India or were simply local developments of some old Indian scripts. We have also come to know of the existence of an Indian Prakrit, spoken over a large area, about which we shall have occasion to say more hereafter. It has been truly remarked by an eminent scholar, that 'the archaeology of Central Asia has to be drawn from the chaos of its materials'† and we must yet wait for decades till all these materials have been properly utilised in order to establish the history of Central Asia and her connection with India on the one hand and the Far East and the Western regions on the other. It will then not only throw light on various complicated problems of Indian history but we may have even to recast many of them in the light of these new resources.

Read before the Greater India Society

* H. Lueders—*Ueber die literarischen Funde von Ostturkistan*—S. B. A. W. 1914.

† A. Lecoq. A short account of the origin, journey and results of the first Royal Prussian (Second German) expedition to Turfan in Chinese Turkestan. J. R. A. S. 1909 p. 299 ff.

"I TOUCH THE LONE ETERNITY"

I've left the world behind me with its cries
Shadows and crowds
To touch the deep eternity of skies
In flowery clouds
Forgetful of the mad and fleeting mirth
Of fleeting hours

I touch the mute eternity of earth
In silent flowers
Behold eve shadows fall upon the tree
And hill and plain—
I touch the lone eternity of me
In quiet pain

H CHATTOPADHYAYA.

UNEQUAL TREATMENT OF THE PROVINCES UNDER THE REFORMS

Substance of a Lecture Delivered

By RAMANANDA CHATTERJEE

I want for my country the fullest political and economic and social and religious freedom hitherto attained, or attainable by man in the years to come. But I do not know exactly how it can be attained. The paths that may lead to freedom seem different to different minds. As it is not right to dogmatise, no righteous and legitimate means should be ruled out. Some Indian politicians appear to think that the Montagu Chelmsford "Reforms" contain within them the seeds of a free constitution for India. I do not think so. I do not think that they are either intended or bound to lead to full self rule. But as some good may be done and some mischief prevented by working them, though at the cost of a disproportionately large expenditure of time, money and energy, I intend to show how in some important matters the provinces have been treated differently under the 'Reforms'. I do not know whether this has been done intentionally. I do not know whether it was foreseen that such unequal treatment would give rise to discontent and to provincial jealousies. But the fact cannot be gainsaid that the provinces have received differential treatment at the hands of the authorities.

Mill on Representation

The first point to which I wish to draw attention is the representation of the provinces in the Central Legislature. I do not intend to discuss all the theories and methods of representation. It will suffice for my purpose to refer to some principles which, according to John Stuart Mill, should govern the extension of the suffrage and its limitations. Some politicians may consider Mill's *Representative Government* out of date and old fashioned, but it still holds the field as a classic on the subject. He regarded the representative system as the highest ideal of polity, though his ideal was by no means that popular government should involve a mere counting of heads, or absolute

equality of value among the citizens. While holding that "no arrangement of the suffrage can be permanently satisfactory in which any person or class is peremptorily excluded, or in which the electoral privilege is not open to all persons of full age who desire to obtain it," he insisted on certain exclusions. For instance, he insisted that universal education should precede universal enfranchisement, and laid it down that if education to the required amount had not become universally accessible and thus a hardship arose, this was a hardship that had to be borne. He would not grant the suffrage to any one who could not read, write and perform a sum in the rule of three. Further, he insisted on the electors being taxpayers, and emphasised the view that, as a condition annexed to representation, such taxation should descend to the poorest class 'in a visible shape'. He was in favour of a form of plural voting so that the intellectual classes of the community should have more proportionate weight than the numerically larger working classes "though every one ought to have a voice, that every one should have an equal voice is a totally different proposition." The well informed and capable man's opinion being more valuable than that of the barely qualified elector, it should be given more effect by a system of plural voting, which should give him more votes than one. As to the test of value of opinion, Mill was careful to say that he did not mean property—though the principle was so important that he would not abolish such a test where it existed—but individual mental superiority which he would gauge by the rough indication afforded by occupation in the higher forms of business or profession, or by such a criterion as a University degree or the passing of an examination of a fairly high standard. It will be clear from the above summary of some of Mill's views that, in order to judge whether a province is adequately represented, due regard should be had to its population, to

the spread of elementary and high education in it, and to the total revenues collected in it as indicating the property its inhabitants possess

Basis of Representation in U S A., Australia, Canada and France

Though according to the constitution which India possesses at present it cannot be spoken of as a federation of autonomous states, like the United States of America or the Australian Commonwealth, yet it cannot be gainsaid that almost all our politicians are in favour of provincial autonomy and a federal system linking the provinces under a central government. It will not therefore be improper to compare the representation of the Indian provinces in the central legislature with the representation of the states constituting the U S A in the Senate and the House of Representatives of the states constituting the Australian Commonwealth in the two chambers of its federal parliament, and of the states of Canada in the two houses of the Canadian parliament. I shall refer also to the Chamber Deputies in France.

In the United States of America much controversy had raged over the conflicting principles of the equal representation of states and representation on the basis of numbers, the larger states advocating the latter, the smaller states the former principle. Due recognition was given to both principles by the adoption of a bicameral system. One house, the Senate, contains the representatives of the states, every state sending two, the other, the House of Representatives contains members elected on a basis of population the representation of each state being in proportion to its numbers.

The parliament of the Australian Commonwealth consists of two houses, the Senate and the House of Representatives. The former consists of six representatives from each state, the latter of seventy five members elected by districts as nearly equal in numbers as possible (but ranging from 30 000 to 45 000) except in Tasmania to which five members are allotted irrespective of its insufficient population.

In Canada the Dominion Parliament consists of an Upper House, styled the Senate, and the House of Commons. The Senate originally consisted of 72 members 24 from

Quebec, 24 from Ontario and 24 from the maritime provinces, but this number has been from time to time slightly increased as new provinces have been added. The House of Commons consists of a number of members originally 196, which is subject to change after each decennial census. The basis adopted in the British North America Act is that Quebec shall always have 65 representatives, and each of the other provinces such a number as will give the same proportion of members to its population as the number 65 bears to the population of Quebec at each census.

In France, the Chamber of Deputies consists of deputies elected on the basis of one deputy per 75 000 inhabitants.

The Council of State

From the brief description of representative bodies in different countries given above it will be seen that the upper chambers of federal or central legislatures generally consist of an equal number of members from the provinces or states and the lower chambers consist of members elected by the provinces or states on the basis of population. In India's mock parliament or debating society, the Council of State is considered the Upper House and the Legislative Assembly the Lower House. But the provinces do not send an equal number of members to the Council of State as on the federal plan they ought to, the number varying from 6 each for Bombay and Bengal to 1 each for the Central Provinces and Assam.

The Legislative Assembly

As regards the Legislative Assembly one finds that the basis of population has not been followed in assigning to each province its number of elected members, as the tabular statement given below will show. In it the population is given according to the census of 1921, and the number of members according to the parliamentary Return showing the results of elections in India, 1923."

The Basis of Population

As the elected European members do not represent the people of India, I have shown the number of European representatives in a separate column.

Province	Total No of Elected mem- bers in L. A	No of Euro- pean repre- sentatives	Population
Madras	16	1	42 318 985
Bombay	16	2	19 348 219
Bengal	17	3	46 695 536
U. P	16	1	45 375 787
Punjab	12	0	20 685 024
Bihar & Orissa	12	0	34,002 189
C P	6	0	13 912 760
Assam	4	1	7,606 230
Delhi	1	0	488 188
Burma	4	1	13,212 192
Ajmer Merwara	1	0	495 271

The table shows that on the basis of numbers, some provinces have been under-represented and some over represented. That fact will be clear whatever province we may take as the standard according to which the representation of the other provinces is to be judged. As Bombay is the least populous among the Presidencies and major provinces and its citizens are good fighters for their rights, the representation of Bombay may be taken as the standard. Its population is twenty millions in round numbers and the number of its elected members in the Legislative Assembly is 16. So for convenience of calculation, I may say that the rule is that there is to be one elected member per 1¼ million (or 1250 000) inhabitants. Calculating according to this rule we have the following table —

Province	Present No. of elected members	The No as it would be
Bombay	16	16
Madras	16	34
Bengal	17	37
U P	16	36
Punjab	12	18
Bihar & Orissa	12	27
C P & Berar	6	11
Assam	4	6
Delhi	1	Nil
Burma	4	10
Ajmer Merwara	1	Nil

It may be thought that even at present Bengal of all provinces has the largest number of elected representatives. But that is not true so far as the Indian inhabitants the people, of Bengal are concerned. The European elected members (and, of course, the non elected European members, too) do

not represent the people of any province. Omitting them the provinces have the following numbers of elected representatives —

Province	Elected Representa- tives of Indians.
Madras	15
Bombay	14
Bengal	14
U P	15
Punjab	12
Bihar & Orissa	12
C P	6
Assam	3
Delhi	1
Burma	3
Ajmer Merwara	1

This table makes it clearer still that the representation of the provinces has not at all been according to population. That, on the basis of numbers the Europeans would not have been entitled to return a single member in any province, supposing even that they all lived in each province in some single area is too well understood to need detailed exposition. Yet, of the eleven provinces which send representatives to the Legislative Assembly, six namely Madras, Bombay, Bengal, the United Provinces, Assam and Burma have been saddled with representatives of the European community. This incubus is the heaviest in the case of Bengal. As the interests of Indians and Europeans conflict, the efforts of the European representatives in the Legislative Assembly go to counter the efforts of the Indian representatives in many vital matters. This injury to Indian interests is greatest in the case of Bengal as the number of European representatives is greatest in this province. It is true Bengal is to blame for furnishing the excuse for handicapping her with the largest European representation for, by her business incapacity or inattention or lack of energy, she has allowed almost the whole of her commerce and industry to be almost monopolized by outsiders. But for this fault and neglect on her part, her punishment, in the shape of her wealth being drained away, has been already more than adequate. The under-representation of her Indian inhabitants and the over representation of her European birds of passage are an additional punishment which she should have been spared.

Predominance of the Minority

We are all acquainted with the expression 'tyranny of the majority'. Similarly

there can be a tyranny of the minority. But tyranny is a harsh word and I do not suggest any kind of tyranny. What ought to be prevented so far as that is practicable is the predominance of the minority over the majority when the minority and the majority consist of the same kinds of persons. The latter clause is important as there may be a minority of mentally and morally very superior persons whose voice may in some circumstances prevail without harm over the voice of the majority. But the inhabitants of the different provinces of India may be taken I think to be on the whole of the same mental calibre. Such being the case no arrangement can be said to be right which gives the minority a greater voice in public affairs than the majority. But that is exactly the case under the Reforms in the Legislative Assembly. The total population of the British Provinces of India is 247,003,293. Out of this total 134,390,308 that is the majority live in Madras, Bengal and the United Provinces and 109,750,073 that is a minority in Bombay, the Punjab, Bihar and Orissa, the Central Provinces and Berar, Assam, Delhi, Burma and Ajmer Merwara. The majority are represented in the Legislative Assembly by a total of 49 (forty nine) elected members and the minority by a total of 56 (fifty six) elected members. Here therefore is a case of the minority having a larger number of votes than the majority. There is no mental superiority to justify this giving of a larger number of votes to the minority as it can not be contended that the people of Bombay, the Punjab, Bihar and Orissa, the Central Provinces and Berar, Assam, Delhi, Burma, and Ajmer Merwara are intellectually and morally superior to or more and better educated than the people of Madras, Bengal and the United Provinces of Agra and Oudh.

Basis of Literacy

Let me now see whether the number of elected representatives assigned to each province is in proportion to the number of its literates and literates in English. The table given below will show that it is not so. Taking Bombay as the standard I have shown what the number of elected representatives of each province would be in proportion to the number of its literates.

Province	Literate	Literate in English	Present No of Elected Members	What the No Would Be on Literacy Basis
Assam	4,83,100	70,800	4	1
Bengal	42,46,011	7,73,161	17	42
Bihar Orissa	15,86,207	1,32,062	12	15
Bombay	16,45,533	2,76,333	16	16
Burma	36,52,043	1,13,413	4	36
C P	6,33,293	62,736	6	6
Madras	36,71,903	3,98,833	16	36
U P	16,88,872	1,70,239	16	16
Punjab	8,33,492	1,39,535	12	8

Instead of taking the numbers of those who are merely literate or merely literate in English (according to the census of 1921) as I have done I might have taken the numbers of graduates and under graduates in each province say in the year 1924-25 which is the latest for which they are available.

Province	Number of Graduates and Under graduates in 1924-25
Madras	12,579
Bombay	9,755
Bengal	25,832
U P	6,126
Punjab	9,029
Burma	979
Bihar and Orissa	3,475
C P and Berar	1,338
Assam	1,380

The tables I have given have I hope shown that the representation in the Legislative Assembly given to the provinces under the Reforms is neither in proportion to the numbers of their inhabitants nor in proportion to the numbers of their literates or of their better educated persons.

Taxation Basis

It is not possible to give the numbers of persons in each province who pay any tax rate or cess — no such figures are available. Hence I cannot discuss whether representation has been given on the basis of the number of such persons in each province. But I hope the figures of the revenue collections in each province which I am going to mention shortly would show that representation under the Reforms has not been given to each province on the basis of the revenue collections in each province.

The Qualifications of Electors

The Council of State

The qualifications of electors are neither the same nor equivalent in all the provinces.

cannot now discuss this subject in detail. But I shall illustrate my remark simply by referring to the rules relating to electors paying income tax in the different provinces. A person can become an elector for the Council of State if he was in the 'previous year' assessed in Madras, on an income of not less than Rs. 20,000, in Bombay, on an income of not less than Rs. 30,000, in Bengal, on an income of not less than Rs. 12,000 in the case of Non-Muhammadans and Rs. 6,000 in the case of Muhammadans, in the U. P. on an income of not less than Rs. 10,000, in the Punjab on an income of not less than Rs. 15,000, in Bihar and Orissa, on an income of not less than Rs. 12,500 in the case of Non-Muhammadans and Rs. 6,400 in the case of Muhammadans, in the Central Provinces, on an income of not less than Rs. 20,000, in Assam, on an income of not less than Rs. 12,000, and in Burma, on an income of not less than Rs. 5,000. There are similar inequalities between the provinces in the qualifications of those who are holders of land, cultivators, tenants, &c. I cannot enter into details now. I shall only mention how, as in the case of the income tax, Non Muhammadans are discriminated against and Muhammadans favoured in Bengal and in Bihar and Orissa. A Non-Muhammadan in Bengal becomes an elector if he pays land revenue amounting to not less than Rs. 7500 in the Burdwan or Presidency Division and not less than Rs. 5000 in the Dacca, Rajshahi or Chittagong division but a Muhammadan becomes an elector everywhere in Bengal if he pays land revenue amounting only to not less than Rs. 600. In Bihar and Orissa, a Non-Muhammadan can become an elector if he pays land revenue amounting to not less than Rs. 1200, but a Muhammadan obtains the same right by paying not less than Rs. 750 land revenue. Note also the difference between the amounts in Bengal and in Bihar and Orissa.

The Legislative Assembly

As regards the Legislative Assembly, I shall mention only the inequalities in the qualification relating to the payment of the income tax. In Madras U. P., the Central Provinces, Burma, and Bombay one becomes qualified if he was in the previous year assessed to income tax (the possession of the minimum assessable income would do). But in Bengal, Delhi and the Punjab he must have

been assessed on an income of not less than Rs. 5,000, in Bihar and Orissa on an income of not less than Rs. 3,810, and in Assam not less than Rs. 3600.

Thus do political and civic human values differ from province to province, and in some provinces according to the creed one professes. A Muhammadan is *ipso facto* more qualified to exercise the right of citizenship than a Non-Muhammadan.

The Meston Award

I shall now make some observations on the Meston Award, according to which revenues from some sources have been assigned to the provinces and those from some other sources to the central government. For some years past, in my two Bengali and English magazines, I have drawn attention to the very inadequate amounts which have fallen to the share of Bengal under this arrangement. Let me once again show by means of a tabular statement how, though Bengal is the most populous province, it gets the least sum of money for all its administrative and other purposes. I need show the population and budgetted income of only the five most populous provinces.

Province	Population (1921)	Budgetted Income, 1921/23
Bengal	4 66 95 536	Rs. 10,73,39,000
Madras	4 23,18 985	" 16,51 80 000
Bombay	1 33 48 210	" 15 08 00 000
U. P.	4 53 75,787	" 12 94,50 000
Punjab	2 06,85,024	" 11,13 00 000

One result of the most populous of these five provinces getting the smallest amount for its expenses is the chronic starvation of its "nation building" departments. Take education, for example. In 1924-25, the latest year for which figures are available, the expenditure on education from different sources was as follows —

Province	From Govt. Funds.	From Fees
Madras	1 71 38 548	81 32 991
Bombay	1 84 47 165	60,13 969
Bengal	1 33 82 962	1 46 26 126
U. P.	1 72 28,490	42,14,351
Punjab	1 18 34 361	52,87,441

Bengal gets from the Government only a little more than the Punjab (of which the population is less than half that of Bengal) and less than each of the other major provinces.

Note also that Bengal is the only province which pays for its education more in fees than it receives from the Government.

If Bengal contributed less revenue than any other major province one could under-

stand the niggardly treatment received by her but her contributions are not insignificant as the following statement for 1924-25 compiled from the *Statistical Abstract*, will show —

Sources	Madras	Bombay	Bengal	U P	Punjab
Jute	0	0	375 63 920	0	0
Income tax	131 56 365	403 77 094	254 73 933	78 87 089	60 67 102
Salt	1 89 91 727	1 73 33 907	2 35 90 897	70 00 000*	30 00 000*
Land	6 15 05 867	5 16 52 815	3 10 73 587	6 71 03 534	3 53 63 120
Excise	4 90 59 071	4 15 09 132	2 15 53 443	1 32 29 792	1 19 47 490
Stamps	2 41 51 274	1 78 06 484	3 36 67 757	1 74 40 031	1 16 61 337
Forest	55 73 761	73 07 964	24 75 579	69 21 987	37 27 312
Cotton	9 03 764	1 87 03 383	2 62 518	6 88 558	19 763
Total	17 33 41 879	19 46 90 774	20 56 61 534	120 75 991	7 17 90 669
Irrigation	2 82 54 234	1 28 51 715	23 613	1 31 93 834	6 86 16 428
Grand Total	20 15 96 063	20 75 42 689	20 59 90 197	133 4 69 835	14 04 07 097

I have not been able to find out from the *Statistical Abstract* revenues from other heads shown separately province by province. But I hope the table I have compiled will indicate roughly the position of the provinces as revenue bringers

Irrigation

I have given two totals first, excluding, second including irrigation revenue. The reason for my doing so is that as the Government has done practically nothing for irrigation in Bengal compared to what it has done for the other provinces it cannot justly penalise Bengal for the smallness of its irrigation revenue. There are large areas in Bengal particularly in the districts of Bankura Birbhum Burdwan and Midnapur, which badly require irrigation but very little has been done by the Government in this direction. That Bengal is not considered fit for the production of wheat and cotton at least of good qualities may in part explain the maintenance of the Government to irrigation in this province. In their own interests the British people attach great importance to the production of wheat and cotton in India and their export to Great Britain.

Under the heading Productive Irrigation Works I find the following the figures indicating miles —

Province	Main Canals and Branches	Distributories
Madras	4 049	8 303
Bombay	5 698	794
U P	1 459	8 805
Punjab	3 438	13 119
Bengal	Nil	Nil

*In the *Statistical Abstract* the salt revenue is not shown separately for the Punjab and the United provinces a total of Rs. 1 07 0 368 is shown against Northern India Salt Revenue Department. Out of this amount I have given credit for 70 lakhs to the U P and 30 lakhs to the Punjab in proportion to their population leaving 7 lakhs odd for other north Indian areas.

Under the heading Unproductive Irrigation Works I find the following —

Province	Main Canals and Branches	Distributories
Madras	751	705
Bombay	1 898	1 106
Bengal	69	254
U P	428	1 362
Punjab	160	152

But even if irrigation revenue were included Bengal would not make a poor show, as the grand total shows. If the total revenue collections of the provinces were made the basis for representation a readjustment would be necessary.

Bengal Governor's Opinion

Recently, in his reply to the address of the Mahajan Sabha, the Governor of Bengal said

There is I think general agreement that Bengal has cause for complaint of the financial settlement arrived at under what is known as the Meston Award. As regards finance the experience of this Presidency during the years of the Reforms has more and more demonstrated that it is impossible to be content with a theoretical demarcation of spheres of taxation provincial and central. Practical working has shown that for the proper administration of this Industrial Province some share of the revenues now allotted to central finance must be allocated to the Province.

If there is general agreement, why does Bengal continue to starve?

The Permanent Settlement

In order to explain away the starvation of Bengal by Lord Meston and others, it is

said that, on account of the Permanent Settlement of the land revenue in Bengal it pays less proportionately than other provinces and consequently gets less. But in the form of other tax it pays more. Why is that fact not taken into consideration? Moreover neither the Government of Bengal nor the people of Bengal are responsible for the Permanent Settlement. It was the Government of India which was responsible for the Permanent Settlement. It is an admitted fact that it was advocated and made because it was understood that it would place the finances of the Government on a more stable basis. The parties to it who have benefited thereby were the Government of India and the revenue farmers or landowners called Zemindars. The generality of the people of Bengal were not responsible for it and have not reaped the main advantage from it, if they have at all been benefited by it. Directly or indirectly most of them live by agriculture, and have to pay in the shape of legal, non legal and illegal demands not less than their fellows in the other provinces. If the Permanent Settlement has been a mistake it would be neither honest nor honorable for the Government of India to indirectly compel either the Government or the people of Bengal to raise an outcry against it by starving them. It is the Government of India which ought to find the proper remedy. It is not my purpose to pronounce any opinion upon or discuss the pros and cons of the Permanent Settlement. What I want to show is that whether it remains or goes Bengal is entitled to get at least as much money for its expenses as any other province.

Jute Export Duty

Just as land revenue has been rightly and logically assigned to the provinces so ought the jute export duty as it is derived from what grows on the soil. I have never been able to understand on what just grounds Bengal has been robbed of the jute export duty. It has been argued that the jute export duty is not paid by the people of Bengal but by the foreign purchasers of jute. This is not axiomatic. For as pointed out by Mr. H. C. Neogy in the Legislative Assembly on the 10th of March this year in the opinion of the Fiscal Commission, page 100 of their Report, "some portion if not the whole of an export duty falls on the home producer." The same gentleman pointed out

in the same place and on the same day that the Taxation Enquiry Committee observed in paragraph 150 of their Report —

In spite of the monopolistic character of the product, there exists a possibility that in certain conditions of the trade a portion of the export duty may fall on the producer.

Even *The Statesman* writes thus in its issue of July 21 last —

The members of the Bengal National Chamber asked that the proceeds of the jute export duty should be handed over to Bengal for its local purposes. Sir Basil is reported to have said that while he is not personally in favour of maintaining the duty if it is maintained the proceeds must go to the Central Government as the duty is paid not by the producers but by the consumers. There Sir Basil Blackett runs counter to what we had supposed to be the least controverted doctrine in economics—that the ultimate incidence of an export duty was always upon the producer. It may be that jute being a monopoly of Bengal the Finance Member believes that the foreign buyer will always have to pay the Bengal price plus the duty, but if that be the argument it is legitimate to say that the Bengal price is kept lower than it would otherwise be by the effect of the duty. There is a limit beyond which the foreign purchaser will not buy. If he is willing to pay a sovereign for a particular parcel of jute and no more and the seller must sell then the seller pays the duty and receives the sovereign. The buyer would still be willing to pay a sovereign for the goods were there no duty included in the price. The purpose of an export duty is to keep goods in a country just as the purpose of an export bounty is to send them out. The effect is to lower prices in the home market practically by the amount of the duty and it is the producer who gets the lower price. Obviously if the foreign purchaser will only pay a sovereign with the duty included and could still afford to pay a sovereign if the duty did not exist, the home purchaser if he wished to get the goods would have to pay a sovereign for them, whereas he now obtains them for an amount below a sovereign equal to the duty which would have to be paid upon export.

So Bengal is entitled to at least part of the proceeds of the jute export duty. But assuming that the producer does not pay any part of the duty according to what principle of justice or equity, except the hero's right of might, does the Government of India lay hold of the entire proceeds? It is in Bengal that the thing is produced. It is the Bengal Government which does something however little it may be for the improvement of the cultivation of jute. It is the people of Bengal who toil to produce the raw jute. It is they who suffer from the contaminated water and the maldours resulting from the steeping of jute. It is they who suffer from the pollution of the river

waters by the septic tanks of the jute mills. It is the public health department of Bengal which does something however little for counteracting the injurious effects of the production of raw and manufactured jute. The Government of India simply looks on from its serene heights all the while, and it is only when the proceeds of the export duty are collected that it swoops down and carries off the booty in its mighty talons. The Meston Award which has legalised this plunder is absolutely iniquitous. Bengal ought to have the whole of the jute export duty. According to Mr K C Neogy up to the 31st March 1927 the Government of India have by means of this tax, netted at least 34 crores of rupees starving all the nation building departments of Bengal.

Income Tax

The grounds on which it is said Bombay and Bengal are deprived of the proceeds of the income tax require to be examined.

It has been argued that as the whole of the income tax revenue collected in Bombay and Bengal is not really paid by their inhabitants they have no claim to it. Perhaps it is meant that the purchasers in other provinces of the things made or imported by manufacturers or importers in Bombay and Bengal pay part of the income tax collected in these two provinces for these manufacturers and importers include the income tax in fixing prices. Assuming the cogency of this argument at least the portion of this revenue which is paid by private individuals out of their incomes in Bombay and Bengal

can certainly be claimed by Bombay and Bengal. And as for the portion of this tax paid by manufacturers and importers surely the provinces which are able to give them a local habitation and opportunities of enterprise owing to their geographical and other advantages ought to be entitled to what they pay as income tax. Great Britain is mainly a manufacturing country and its manufactures are for the most part sold in various foreign lands, including India. In fixing prices British manufacturers take into consideration the income tax they would have to pay. Therefore in reality it is the foreign purchasers of British goods who pay most of the British income tax. But does the British Treasury for that reason send to the public treasuries of the purchasing countries the bulk or any portion of the British income tax collections? If that were done we Indians should be very glad indeed to have our share!

Conclusion

For all these reasons I have no hesitation in coming to the conclusion that Bengal should be given as much money as Madras, or as Bombay which has less than half of its population. I do not in the least suggest that Madras or Bombay or any other province should be robbed to do justice to Bengal. Nothing of the kind. There is ample room for economy in the spending departments of the Government of India. Let there be retrenchment there, and all will be well.

RECENT HINDI LITERATURE

By ILA CHANDRA JOSHI

SELF PRESERVATION is the first law of nature and self deception is the foremost law of the spirit of nationalism as it is in most countries. A typical nationalist deceives himself by believing that everything that belongs to his nation is excellent. Even if he feels in the innermost depths of his heart that his nation is inferior in many

respects to a great many nations of the world he spares no pains in throwing dust into the eyes of the people of other nations and tries his best to prove to them that his nation is far superior to theirs in matters of art, culture philosophy and everything else. For the modern cult of nationalism is, beyond doubt, the cult of hatred. It has

never been and will never be the cult of truth. This venomous spirit is purely a product of the West and our political leaders have now begun to confess that the dream of the "political salvation" of India can only be realized if we can fully assimilate this western spirit.

Owing to this very spirit of nationalism (or, in this case, may we call it provincialism which is the twin brother of nationalism?) the critics and writers of Hindi literature have been deceiving themselves, for sometime past, by believing that modern Hindi literature is in no way inferior to any other literature of India, if not of the whole world. This self-deceptive, envious, and suicidal belief is so strongly current throughout the Hindi reading public, that if anybody, shocked at this crude and naive exaggeration, ventures to disprove the fact, he is supposed to be a heretic, a *laffir*, a traitor to the cause of his mother tongue. Oaths and abuses are hurled upon him from all sides and he is left terror-stricken like a man standing amidst a furious and enraged mob.

Now, let us look facts squarely in the face and try to judge the merits and demerits of recent Hindi literature without any prejudice or ill will. *Premashram* is supposed to be the best work of fiction in our literature. This very work of fiction has made our men of letters (I am speaking as a member of the Hindi reading public) realize for the first time the greatness of our literature. The author of this novel has exercised such a great influence upon the Hindi reading public that he is supposed to be the "master novelist" of our age. Now let us see what are the merits of this master piece that led the public to speak highly of it in rapturous outbursts. Our leading literary critics who guide the public in the matter of artistic tastes are unanimous in their statement that one great cause that accounts for the greatness and popularity of this work of fiction is this that the true spirit of nationalism pervades the whole work. To judge art according to this standard is to strangle the very spirit of truth. It is to bring down art to such a low level as is beyond comprehension. The one and sole aim of art is to make man acquainted with the greatest ideals of humanity by analysing the mysteries of the human soul. One "great problem" which the author of *Premashram* had attempted to solve, when he began to write the book, was quite an ephemeral one. It was the problem of

council entry. The book was published before the Swarajists sought to enter the councils. Now that the problem has been solved somehow or other, in one sense the utility of this novel has been lost. But a few more problems have been tackled in this "masterpiece", the most important of them being the problem of *Zemindari* or landlordism. The author has shown how the Zemindars or landlords of our country oppress their miserable tenants, and he has tried to draw the sympathy of the public towards the poor victims. He has doubtless succeeded in his attempt. But what we want to say is this that from the artistic standpoint this "masterpiece" of fiction is an utter failure.

All the greatest artists of the world have always tried to solve the problems of humanity in their works. They have written for all countries and for all ages. They have condemned all those writers who have tried to "nationalize" their works. Romain Rolland, the great French writer, says in his *Theatre du peuple*, "If we would create strong souls, let us nourish them with the strength of the whole world, for, the nation alone is not enough." Schiller, the great German dramatist, used to say "I write as a citizen of the world. Early in my life I exchanged my fatherland for humanity." Goethe, the greatest German poet, said almost a hundred years ago, "National literature means very little to-day. World literature is at hand and each one must labour to make it an accomplished fact." He also said somewhere, "It is evident, and has been for a long time, that the greatest geniuses of all nations have kept all of humanity before their eyes. You will invariably perceive this general idea standing out above national ideas and the peculiarities of the writer. The most beautiful works are those that belong to all mankind." This he said at a time when speaking anything against national belief was supposed to be blasphemy, almost a crime. But our critics and men of letters do not want to see the truth and they have shut their eyes to the light. Popularity, and not truth, is their sole criterion. We would have let them remain undisturbed in their paradise. But they have corrupted and vitiated the taste of the public and have made its aesthetic sense and faculty of appreciating art quite blunt. It is quite a deplorable state of things, no doubt. The critics of the Hindi world of letters have led the public to believe that the works of Tagore, the enlight-

end and serene poet of love and joy, and of Gorkh "the master of sorrow and of pathos, are nothing but a means of political or social propaganda. One wonders what these most venerable writers would have thought had they been informed of this charge brought against them. The public has been misled by the false criticisms of these critics and takes every word spoken by them to be true.

Mr Premchand the author of *Premashram* has lately written another big novel entitled *Rangabhum* or *The Stage*. According to Shakespeare the whole of the world is a stage in which scenes of love fear hope pity and other tender emotions of man are seen day and night. But in this *Stage of our master writer* horrible scenes of political and social trifling, petty nonsensical national sentiments have been displayed. Only the bright illumination of its enthusiastic style has dazzled the eyes of the spectators.

The short stories written by Mr Premchand are counted among the best stories in Indian Literature if not in the literature of the world by our literary men. I have read not more than two volumes of his short stories. This I must confess. But the stories contained in these volumes are counted among the best he has written. In one of these stories he has endeavoured to show that the bonfire of foreign clothes is unobjectionable on both ethical and political grounds. In another he has shown that it is very dangerous to be ensnared by the lures and wiles of a harlot, or a woman of a loose character. In yet another he has tried to prove that God punishes those men who rob other people of their money or property by treacherous means. The subjects of almost all the stories are as trifling and commonplace as these. And despite all this he is supposed without any scruple or hesitation to be the worthiest rival of the masters of the art of story writing! A certain publisher of Mr Premchand actually published the false statement in the preface to one of his books that Mr Sarat Chandra Chatterjee the Bengali novelist, thought the stories of Mr Premchand in no way inferior to those of Dr Tagore. Our literary men were of course much flattered by this statement, and it was made much of in the periodicals. When however this was brought to the notice of Mr Chatterjee he contradicted it vehemently and felt ill at ease. Such is the condition of the current Hindi literature. The young

writers are great admirers and staunch devotees of Mr Premchand. All of them follow in his footsteps. If any one manages somehow or other to get out of that beaten track he is swayed by dilettantism.

As with fiction so with poetry. The poets are guided by some trifling and petty conventions and nobody ventures to transcend the limits of conventionalism. *Priyaprasada* written by Mr Ayodhya Singh Upadhyaya is supposed to be the greatest poem in the Hindi literature of the present day. Some set phrases hackneyed similes and metaphors and conventional expressions borrowed from some old Sanskrit books of verses are heaped up in this poem. Nothing vital original and substantial can be found in it. *Bharat Bharati* another great poetical work of another great poet, is nothing but a narration of facts. In it the author has described the past glory of India in a chronological order and has deplored in a melodramatic way her present downfall. The poems of young poets that appear occasionally in monthly magazines and weekly papers are either national in spirit or full of dilettantism.

There are many small circles in the Hindi world of letters of the day and each circle has its own foolish conventions in matters of art. There was a time in Russia when there an editor of a certain magazine refused to publish the remaining one-third of Tolstoi's greatest work of art *Anna Karenina*, after having published two thirds of it serially in his magazine. The reason of this sudden surprising refusal was that the editor differed from the author "on the Serbian question" which was being discussed in the political circles of Russia at that time. Tolstoi, who was struck with amazement by the attitude of the editor published the remaining part of his masterpiece in a separate pamphlet. Such exactly is the case with the Hindi literary circles of to-day. There also the editor of a certain journal will not publish your article no matter however excellently it is written if he differs from you on that accursed Serbian question. Darkness reigns there supreme. Nobody wants to see the light and every "literary man desires to live in a fools paradise. Every writer is actuated by the sole motive of money making and popularity. The Hindi reading public is stifling under the pressure of a despotism of the most furious type—literary tsarism—that ever prevailed in the realm of literature. The voice of truth is being mercilessly smothered.

Nothing short of a great revolution will bring this tsarism to its senses. All men of genius are centrifugal in temperament. They shatter the walls of petty conventions of their nations to pieces and always transcend the conventional ideas without caring about the furious howling of the mob. Such a real genius—a Napoleon, is wanted who will revolutionise the whole of the Hindi world of letters from one extremity to the other. We are acquainted with four great literary revolutionists of modern times. These are Goethe, Tolstoi, Romain Rolland and Tagore. These great revolutionaries have throughout their lives combated falsehood and they were victorious in the long run. In their love of truth they never cared about

other people's opinion. They never sought popularity, they always sought truth. In the preface to his world famous revolutionary writing *Au dessus de la Mellee*, Romain Rolland writes, 'Ma tâche est de dire ce que je crois juste et humain. Que cela plaise ou que cela irrite, cela ne me regarde plus.' That is 'My task is to say what I believe to be just and humane. Whom it pleases and whom it grieves, that has nothing to do with me.' Yes we want such a brave-hearted man in our midst. We want a Romain Rolland—a Jean Christophe. We are in doubt whether the spirit of Jean Christophe will ever be roused in our hearts and the present tsarism will ever be overthrown. Yet let us hope for the best.

BLIND

By SAROJINI NAIDU

I

I pray you keep my eyes
Till I return one day to Paradise
Bereaved of you Beloved I am blind,
A broken petal drifting in the wind
A sightless song bird with a wounded wing,
Forlornly wandering

II

O Love, how shall I know
If Spring has kindled the high, limpid snow
Into rich crucibles of amethyst,
Or in far meadows lulled in silver mist.
Wild poppies waken to the tender rune
Of the frail, pearl blue moon ?

III

I shall not see alas !
Sumptuous and swift, life's bridal pageants pass,
Or radiant martyr youth serenely ride
In death's gay cohorts mailed in dazzling pride,
Watch mystic hordes assail like pilgrim seas
Time's ageless sanctuaries

IV

No lambent rays retrieve
The brooding dark in which I grope and grieve,
Banished, remote from the consoling grace,
The wise, compassionate radiance of your face.—
When will you call me back to Paradise,
Love, to redeem my eyes ?

COMMON ELECTORATES

By C RAJAGOPALACHARI

THE agreement over the common electorate proposal is a great achievement, which alone may suffice to give lustre to Mr Srinivasa Iyengar's regime as Congress President. Reactionaries and persons interested in keeping up the atmosphere of communal discord may still oppose the proposal. Whatever may be the result, that such a proposal has been influentially supported is one of the most noteworthy triumphs of good sense in recent times. There is nothing so effective as a long rope for people to learn lessons. The wisdom of the exclusivists has been given a full trial and found by all to be most damaging in result. That way lies no hope for the nation or any community for that matter.

Voluntary forms of untouchability are no better than that enforced variety which is known as a blot on Hinduism. Untouchability is an evil not only when it is a social bar between high and low caste, but also when it takes the shape of a political bar between two components of a population that must live together for good or evil. Though not imposed by ancient custom, but invented by modern politicians the system of separate electorate is a form of untouchability. Untouchability is bad socially, so also is it bad politically. In both cases both sides suffer.

From exclusive and separate electorates to a joint electoral roll is a great advance. There may not be intercommunal confidence enough yet for men to give up the divisional idea altogether and to accept complete identification with other communities. An easy path-way to personal position and power which communal exclusivism opens out to fortunate members of a minority community is yet too much of a temptation for individual ambition to resist in the larger interest of national growth. But any step in advance is in itself to be welcomed. We must wait patiently for all the lessons to be learnt. The full course of affliction must be gone through for truth and good sense to triumph completely. Wisdom learnt that way is burned into us and will be permanent.

Let us, then not be impatient. When

men get really to govern themselves through their representatives, when our democratic institutions are not as now mere clubs of the pushful, but real institutions responsible for the happiness and misery distributed among the people, the latter, i.e. the governed, will see that there is no particular advantage in having men of this or that persuasion to manage their affairs. They will then see that it is more important to put good and able men in charge and that a man of one's own caste or faith, if bad or foolish, does terrible injury, not to be compensated for by the consciousness that a member of one's own faith or caste is enjoying power.

Even if seats are still reserved for particular communities, there are distinct advantages in a joint electoral roll. Candidates, both Mussalman and Hindu, will come forward whose conduct has obtained the approbation of Mussalmans as well as Hindus. Those who have set the one against the other community must lose the votes of the one or the other, and cannot hope to win the majority of votes in a joint electorate. It will gradually bring men to see that the path to political position and power lies through broad minded and non sectarian activities and true service, and not by playing to communal passions and prejudices. Every aspiring public worker will see that narrow interpretations of patriotism serve to diminish one's opportunities for being chosen to render public service.

It may be thought that even if we have joint electorates men will go on working up communal prejudices and appealing to voters on the basis of caste or religion privately, if not publicly. This cannot long continue, for anything done on a large scale cannot but get known and bring its consequences with it. Some may try to secure the votes of a solid mass of voters by appealing to communal patriotism and may thus successfully defeat rival candidates working on more difficult and non sectarian lines. This may be so as long as there is a paucity of candidates. But as time goes on, the natural result of opportunities afforded will be that a number of candidates will come forward

from the same community, and they will perceive that in the competition among themselves he who by his non-clannishness secures votes from the electorates of both communities, has an advantage over one who plays to religious or sectarian prejudice. This will tend certainly in course of time to lead the activities of public men in the right direction. Let us therefore hope that all men of

far-sighted patriotism will support the principle of communal electorates. This is not merely a phase of the working of the present Montford reforms or a question only for the Royal Commission for the revision of the Reforms but is a substantive principle affecting the permanent fate of India. It is a step towards Swaraj.

TRUTH ABOUT THE POSITION OF THE HINDUS IN THE UNITED STATES

By MARY K DAS

WHEN I wrote the article on Truth About the Position of the Hindus in U S A published in the April issue of the *Modern Review* (Calcutta), through the kindness of Mr. Ramananda Chatterjee, the famous Pandit case had not been decided by the United States Supreme Court. Since then Mr. S G. Pandit, Attorney at-Law of Los Angeles, California, has won his case before the U S Supreme Court. Mr Pandit's victory has established a precedent in favour of those Hindus against whom cases for cancellation of naturalization were pending before various U S Courts. However, so far nothing has happened to change any of the conclusions expressed in my former article on the subject.

Many misinformed Americans as well as Hindus think and write in newspapers in America and India that the 69 Hindus who were naturalized are now restored to their former American citizenship as an outcome of the Pandit case.

In a letter from the U S Department of Labor, Washington, D C, May 20th 1927, Hon Raymond C Crist, Commissioner of Naturalization, gives information, which is entirely different from the general impression on the subject. The Government of the United States, according to the Department of Labor, is not anxious to keep its faith with all the Hindus who were duly naturalized. The Department of Labor does not recommend, so far as we can judge, the restoration of citizenship of all the Hindus who were duly naturalized, but it recommends

that the cases should be withdrawn only against those whose cases are still pending. Of the 69 Hindus, duly naturalized, in 45 cases, through the efforts of the Department of Labor and the Department of Justice, naturalizations have been cancelled. These forty-five persons are rendered stateless, because the United States Government saw fit not to keep faith. The letter reads as follows —

Mr Walter N Nelson
Attorney and Counsellor
1439 Dime Bank Bldg
Detroit, Michigan

* Dear Sir

Answering your letter of May 7, you are advised that recently the Attorney General in accordance with this department's recommendation, authorized the respective United States Attorneys to discontinue suits to cancel the naturalization of certain Hindus which has the status of pending cases. This probably is the subject matter to which the press report in question had reference.

Very truly yours
Raymond C Crist
Commissioner of Naturalization "

The position of the United States Department of Labor, regarding the status of the Hindus in the United States, as to their right to become citizens and also if the 69 Hindus who were once naturalized by the U S Courts (fourteen U S District Courts) are citizens or not, has been further explained in the following letter of the Acting Secretary of Labor, Hon. Mr. White, addressed to Senator Royal S. Copeland of the United States Senate. The letter reads as follows —

Department of Labor
Office of the Secretary
Washington

265 c-44 063
May 21, 1927

Hon Royal S Copeland
United States Senate
Washington D C

My dear Senator

This is to acknowledge receipt of communication of Mr W W Blakely of Dexter Michigan dated the 8th instant requesting information concerning the naturalization status of Hindus which your secretary Mr Chesley Jurney left at the Bureau of Naturalization on the 10th instant.

For Mr Blakely's information the Commissioner of Naturalization informs me that recently the Attorney General in accordance with this department's recommendation authorized the respective United States Attorneys to discontinue suits which had been instituted to cancel naturalization of certain Hindus and which had the status of pending cases. This probably is the subject-matter of the press report to which Mr T D Sharman called Mr Blakely's attention. The action taken by the Attorney General has no bearing upon the cases of those Hindus who's naturalizations have already been cancelled. The decision of the United States Supreme Court in the case of U S V Thund 261 U S 204 that Hindus are ineligible racially for naturalization is in no wise affected by the Attorney General's action. The recommendation of this department to the Attorney General was submitted in letters dated March 2, and April 2 1927.

I take great pleasure in returning Mr Blakely's letter herewith

Cordially yours
Robt Carl White
Acting Secretary

From Hon Mr White's statement it is clear to us that the U S Department of Labor wanted that 69 Hindus who were duly naturalized should be deprived of their citizenship and according to the wishes of the said department, the U S Attorney-General—representing the Department of Justice—started suits to cancel their American citizenship. In 45 cases naturalization certificates were cancelled by U S (lower) courts and these Hindus did not have sufficient means and influence to fight their cases up to the Supreme Court of the

United States. These 45 Hindus had been duly naturalized as others against whom cases for cancellation of citizenship were pending. However, they have been deprived of their American citizenship and rendered 'stateless', because the United States Government has failed to keep faith with these Hindus and have persecuted them and the rest of the 69, by starting suits to cancel their naturalization. None should forget that this was done, in accordance with the recent settled policy of the United States, that no Asiatic should be a citizen of the United States. Secondly, Hon Mr White makes it clear that the U S Supreme Court's decision that '*Hindus are ineligible racially for naturalization*' remains unaffected. So in future, unless the situation changes no Hindu can become a citizen of the United States and it is because he is an Asiatic, in other words, "*racially ineligible*".

First of all the people of India should take into consideration what can be done to restore these 45 stateless Hindus to their rightful position of American citizens. We thought that, through proper legislation by the U S Congress this injustice could be remedied. Last year my husband and I, at considerable personal sacrifice and expense, tried this method but we failed. It may be that, further efforts, directed towards the same purpose, will fail again. In that case what should be done by the people of India and the Indian Government? Lastly, what are the Indian people going to do to remove the existing discriminatory legislations against them in various parts of the world—within the British Empire and the United States of America, Panama etc.—? The Indian people cannot expect to secure help from other quarters unless they are willing to do their share in the fight to retain their rights as human beings and effectively oppose racial discriminations of all forms.

Munich, Germany

June 18, 1927

"WHY DO I SIGH"

Why do I Sigh
When there is so much splendour in the sky?
Why do I grieve
When there is so much sweetness in the eve?
Why do I weep
When jewelled stars adorn the voiceless deep?
Why do I cast
A mournful shadow on the ancient vast

Of this great world
With multitudinous serene unfurled?
Is it because
Beauty is prisoned in relentless laws,
And I and stars
Gaze at each other through dividing bars?

H CHATTOPADHYAYA

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE PYTHAGORIAN WAY OF LIFE By Mrs Hattie Watters (Theosophical Publishing House Adyar) Pp 70 Price Rs. 1 4 (Board)

In the Introduction the authoress discusses the sources of information in regard to Pythagoras and the Pythagorians.

The second chapter deals with the biography and position and influence of Pythagoras as Philosopher, Scientist and Religious Reformer.

In the third chapter she describes the school of Pythagoras and two Pythagorean schools.

In the fourth chapter the authoress has given an English translation of the Golden Verses, which are generally attributed to Pythagoras. She has also discussed the authorship of the verses. Her commentary on the verses is excellent.

There is a bibliography (pp 60-70) at the end of the book.

It is a precious volume.

SERVICE TRAINING COLLEGE ANNUAL 1926 Pp 100 Price 8 as. for students and Re 1 for others

This interesting Annual contains a short history of the Spence Training College, Jubbulpur and also some articles of pedagogical interest.

OUR SPIRITUAL WANTS AND THEIR SATISFACTION By Pandit Sitapati Tathabhusan Pp 24 Price as 4

Presidential address delivered at the forty ninth Annual meeting of the Sadaran Brahma Samaj, Well thought out and well written.

RETRANSFORMATION OF SELF By Shyam Lal B. A. Published by G. S. Nivas Lashkar Gwalior Pp 219+XII. Price Rs 2

The author writes in the Prefatory Note that in this book "the condition of the whole of the Universal Existence and of its parts with their formation, transformation and re-transformation has been described in a logical coherence step by step from beginning."

He further says—"The book will doubtless, immensely benefit the reader even if he finds himself unable, for any reason, to go a step beyond reading."

Gnosticism By Mary W. Barre M. A. (Theosophical Publishing House Adyar) Pp 115 Price 1 4 (Wraypers) Rs 2 (cloth)

It contains the substance of lectures delivered in the Brahmayidya Ashrama, Adyar Madras.

A popular exposition of pre-Christian and Christian Gnosticism

GODS IN EXILE By J. J. Van Deer Leeuw LL.D. (Theosophical Publishing House, Adyar) Pp 129 Price Rs 1 8 (Board)

This booklet is based on an awakening of Ego-consciousness which came to him some little time ago.

It contains the following chapters—(i) The Drama of the Soul in Exile (ii) The Way to the Ego (iii) The World of the Ego (iv) The Powers of the Ego (v) The Return of the Exile and an Afterword.

Theosophical Standpoint

A REVIEW OF THE HEART OF JAIVISM By Jagmandar Jaiji Chief Justice, High Court Indore. Published by Shri Atmanand Jain Trust Society, Ambala City Pp 54 Price 4 as

"The Heart of Jainism" belongs to the series 'The Religious Quest of India' and is written by Mrs Sinclair Stevenson.

Justice Jagmandar Jaiji shows that this book is full of mistakes and misrepresentations and is marred by the Christian Prejudice of the authoress.

NIRVANA By George S. Arundale Published by The Theosophical Publishing House Adyar Madras Pp 219 Price Rs 2 4 (Board)

This Nirvana has nothing to do with Buddhist Nirvana. It is one of the stages of Theosophical consciousness. The author has just been born into Nirvana (p xii) and this book contains the outpourings of that consciousness.

DECLAYING HINDUISM AND HOW TO REVIVE IT By Prof. Ganga Dhen and Prof. Amba Datta (R. S. D. College, Ferozepur) Pp 30

Partly historical. According to the authors "Hinduism can be best revived by leading the life as our forefathers led before. By this life they mean four asramas."

HINDU MYTH By G. N. Ananta Ramayya Sastri Pp IV+11

"Rendered from Sanskrit stray thought verses."

MUSINGS ON LIFE By P. V. Chalapati Rao Pp 33 Price 8 as

Written in verse.

SREE RAM CHANDRA *By M. Sitarama Rao,*
B.A., L.P. Pp 72 price 7 as
Biography of Rama of Ayodhya.

ROUSSEAU'S EDUCATIONAL THEORY *By Shamsul Ghani Khan, Headmaster Government Training School, Aymer* Pp 39 (Price not known)

It contains a short life and a lucid analysis of the educational theory of Rousseau.

THE MEDIATOR AND OTHER THEOSOPHICAL ESSAYS
By C. Jinarayadasa (Theosophical Publishing House) Pp 95 Price Re 1-4 (Board)

Theosophical thoughts of the Vice-President of the Theosophical Society

THOUGHTS ON FORMS & SYMBOLS IN SIKHISM
Edited by Giani Sher Singh Lahore Pp 89 Price 8 as

Contains views of some Sikh thinkers

RAJARSHI RAMMOHAN ROY *By Manilal C. Parekh B.A. (Oriental Christ House Raykot Kathiawad)* Pp 111+186 Price Rs 2 (Board) Rs 3 (Cloth)

There are 15 chapters in the book dealing with the various aspects of Raja's life. The author has adopted Trinitarian Christianity but is an admirer of Rammohan Roy. The Raja published the Precepts of Jesus omitting the birth story, miracles, crucifixion and resurrection. But our author thinks that this to save the least, was like acting the play of Hamlet without the part of Hamlet and hence was tantamount to taking away its life and soul' (p 45). That the doctrines of Trinity and Incarnation were stumbling blocks to him was our author thinks owing to his Mahomedan training and bias (p 53).

VOICES FROM WITHIN *By Rai Sahib Gobai Lal Bonnerjee* Published by Jitendriya Banerjee 11 Patugola Lane Calcutta 5 1/2 x 4 P 92 Price Re. 1 4

250 short paragraphs Good thoughts
MAHES CHANDRA GHOSH

THE INDIAN COLONY OF SIAM *By Prof. Phanindranath Bose M.A. Published by the Punjab Sanskrit Book Depot Lahore*

In the present volume Prof. Bose gives us an useful resume of the researches of European scholars into the history and literature of ancient Siam which was once an important Hindu Colony and which is at present the only independent Buddhist power of Asia. Dr. Probodhchandra Bagchi in his learned preface has explained the character of Indo-Thai contributions which went to make Siam what it is to-day. Prof. Bose has in the narrow compass of 170 pages succeeded in giving us a clear and interesting picture of the Hindu civilisation in the Menam valley. The religion and literature the archaeological monuments and political institutions of ancient Siam have been described in a way that is sure to rouse the interest of the general public in the history of Greater India beyond the seas. We recommend the book to all lovers of Hindu culture history.

INDIA AND CHINA *By Dr. Probodh Chandra Bagchi M.A., D. Litt (Paris)* Greater India Bulletin no 2

In this monograph Dr. Bagchi has given a masterly summary of the extensive cultural relations of India and China. Dr. Bagchi had the unique opportunity of studying the original Chinese texts with Great French Sino-logists like Prof. Sylvain Levi, Prof. Pelliot and others. Consequently his presentation of the propagation of Buddhism and Indian culture in the Far East is the result of a critical and exhaustive analysis of the original Chinese sources which he is the first Indian to handle. He brings out with a rare clarity and conviction how the cultural collaboration of India and China was an event of extraordinary importance in the history of Asia. We are thankful to Dr. Bagchi for reminding us of this great historic truth and strongly recommend the book to the public.

INDIAN CULTURE IN JAVA AND SUMATRA *By Dr. Bhanraj Chatterjee D. Litt (Punjab), Ph.D. (London)* Greater India Society Bulletin no 3

Dr. Chatterjee has specialised in the history of Hindu cultural colonisation in Indo-China and Indonesia. He gives here a much needed summary of the history of the Hindu colonies of Java and Sumatra, which were ignored by Indian scholars on account of their unfamiliarity with the Dutch language in which the principal studies are written. Dr. Chatterjee has done a great service to us by giving in a simple yet attractive English style the results of the researches of the Dutch and the French scholars in that domain. His Chapter on the Javanese and Malayan Ramayana is of enthralling interest. Indian readers would get much pleasure and profit by reading this essay. The Bulletin would be had by ordering to the Greater India Society's Office 91, Upper Circular Road, Calcutta.

NIRVANA *By Rai Bahadur G. C. Ghose, C.I.D. Darshanasastra Published by A. S. Ghosh Esqr., 140 2 Upper Circular Road Calcutta*

Rai Bahadur G. C. Ghose is well known to the public of Bengal through his munificent gifts to the cause of higher education and social service. He is a leader of the Indian Christian Community. His metrical musings on Nirvana bear a striking testimony to the fact that the soul of an Indian Christian is sensitive to all the deeper spiritual realisations of India. In every line we feel the profound sincerity and directness of a religious mind.

The Light which is lightened
by the Super Light
The eye is opened which is
the third
The life which is unified
with the Brahmic
As a water drop with the ocean
That which is in words
unspeakable—
The burying of the Self
is Nirvana

Through the various scriptures of different ages the author glides on to the religion of spiritual synthesis beyond dogma and creed—

That which is the end
of Saints
The supreme ecstasy of their
hearts

Here he takes his stand on the eternal and unshakable foundation of Peace and Harmony towards which Humanity is ever striving through centuries of trials and tribulations. We recommend the book to all serious students of spiritual progress.

K. N

JAINA JATAKAS, BEING AN ENGLISH TRANSLATION OF BOOK I CANTO I OF HEMACHANDRA'S TRISHASTHI SALAKAPURUSHACARITRA Translated by Prof Anulacharan Vidyabhusana and Revised and Edited with notes and introductions By Prof Banarsi Das Jain M.A. Published by the Punjab Sanskrit Book Depot Lahore Price Rs 4 only

The Buddhist Jataka stories have now become well known to the scholars through the efforts of Fausbol and Rhys Davids. But the Jaina Jatakas have not yet gained as much publicity. We therefore welcome the *Jaina Jatakas* published by the Punjab Sanskrit Book Depot of Lahore. The present work is a translation of the first canto of Book (Parvan) I of Hemachandra's *Trishasthisalakapurushacaritra*. It contains the history of sixty three heroes—both mythological and historical—of the Jaina religion. There is some difference between a Buddhist and a Jaina Jataka. In a Buddhist Jataka, the future Buddha is always represented in a benevolent character but in a Jaina Jataka or Purvabhava the life of the future Jina is often depicted in dark colour. In various scriptures we get the representations of the Buddhist Jatakas but unfortunately no sculptural representations of the Jaina Jatakas have as yet been discovered. In an able introduction Prof Banarsi Das Jain discusses various topics relating to the text and gives a short biographical sketch of the poet Hemachandra. The book is an addition to the Jaina literature. One only wishes that the translator would undertake the complete translation of the Jaina Jatakas and thus render them accessible to the general public. The book does credit to Moti Lal Banarsi Das who are rendering good service by their Punjab Oriental Series of books.

P. B.

ARCTIC SWALLOWS By Swami Sri Ananda Acharya Gaurisankar Published by the Brahmakul Gaurisankar Math, Scandinavia

The Swami Sri Ananda Acharya Gaurisankar author of these imaginative swallow flights from the east to the west and back again whose sturdy figure on his horse Halkari both prefaces the verses and closes them and to whom are strictly secured "all rights especially that of translation" is today known mostly to anthologists. These aerial fancies from the land of the Midnight sun will it may be hoped contribute towards his popularity among the reading public. The Swami is prolific in imagination and the list of his works appended to the book at its close is impressive enough varied in topic and published from Norway and Sweden London and New York dating from the year 1913 till today. The long series of errata is a little disquieting though. But when we take courage in both hands and dip into it we may be

assured of finds that will satisfy our sense of poetry. The authors use of words like *Sajj yuntun*, *Gouri guru Barsa* etc is an attempt to impart a strange and exotic air to his performance but striking touches of originality are not wholly absent e.g. speaking of Rameswar Setubandha, says the poet

It is the bridge of love twist me and Bharat ever expanding as far and far I wander towards the northern pole

Again a little girl smiling at swallows flying round her head reminds him that there is a thread of love between earth goes and sky goes.

A forest of blossoming Kadamba is likened to happy life gazing at paradise in the beyond. But it is difficult to find the chain which links or holds the quatrains together from end to end now he is speaking of the all soul now of his mother's prayer in his days of infancy. In one place, he praises the deer feeding the tiger for its act of self-offering (page 73) Writing on metamorphosis cataclysm crematorium our uninitiated self the emergent many mirrored forth by the one absolute Me' and the be-munited moment, he could not be expected to keep his verses always to the level of poetry. There are many commonplace lines.

Winter rouses reflection and consolidates friendship. Marking the contrast in the Son as at the source and at Dera he muses—why do things so gentle at birth become so violent in youth? Sentences like—

Life is like an autumn cloud speeding to what unknown sky? will hardly pass the purity test.

All things considered the book is inviting because of its excellent and unconventional get up (excluding the numerous errors in printing scattered throughout with a generous hand) its eastern way of putting things its occasional gleam of true poetic glow—and the writer is a personality well calculated to arouse interest.

X

AN OUTLINE OF THE HISTORY OF SANSKRIT LITERATURE By Dr T Chaudhury M.A., Ph.D. A.I.C. (Chakravartty Chatterjee & Co Ltd 15 College Square Calcutta) Priced at Rs 18 (Indian) and 3s 6d (Foreign) fourth edition

It is a book of about two hundred pages and within this small compass the author has attempted to give a brief outline of the typical phases of the history of Sanskrit Literature dealing with the literature of the Vedic period and that of the post-Vedic period technically called the Sanskrit period, the mutual influence between India, the West and the East, the condition of the Society, manners and customs as can be generally gathered from the internal evidence of the literature. Dr Chaudhury is under no delusion and points out (page 57) the "Mobile condition of the ancient Hindu Society which became gradually obsolete with the preponderating influence of more and more caste—stagnation or was purposely ignored in the later Brahmanical times." He has differed from Western authors in some minor respects not without reason. The author's criticism is fair and pointed. The language of the book is pleasant to read and the book is nicely printed and its get up is good. Although the book is meant for students of Indian Universities and Colleges, we

think that the subjects under Chapter XV might be more generously treated.

G S

HINDI

BIHARI-RATNAPAR By Mr Jagannath Das Ratnakar, B.A. Published by the Ganga Prasthalaka Office Lucknow 18th edition, 1926 Pp XXXII+296+46 Price Rs 5

We at once recognise this work as a landmark of literary scholarship in modern Hindi. The *Satzen* of Bihardas, the best writer of love poems in Hindi is here edited perhaps for the first time with all the care labour and accuracy which it deserves. The Bihari literature in Hindi is not insignificant, as according to the *Hindi Nazaratna*, no less than 25 writers have written on it both in prose and verse. But this edition which is the result of the author's labour for over a quarter of a century has supplied the critical apparatus for the study of the master. Of the six MSS of the text five are laid under contribution. The oldest manuscript which is in the Durbar Library of Jaipur has been tackled for the first time. The number of *dohas* recognised to be of the poet is 713. In an appendix there is a list of 143 *dohas* which are attributed to the poet. As in the text so in his explanation the editor differs with the other writers and gives his reasons. We await with anxiety for the introduction which the editor promises to publish in another volume. The portraits of Bihardas and Mirza Raja Jayashah commonly known as Maharaja Jaysingh which are reproduced in colours were brought from Jaipur where the poet and his patron lived.

This work forms the first volume of a contemplated series on the old masters of Hindi literature. Judging from the merits of the volume under review the editor and publishers will thus not only do honour to the masters but also to themselves.

SACHTRA HINDI MAHAABHARAT-PART I Published by The Indian Press Ltd Allahabad Pp 104 Price Rs. 1 4

The Hindi knowing public are indebted to the publishers for this nicely got up and profusely illustrated translation of the Mahabharata from the original Sanskrit. The style is simple and charming. There are five coloured plates besides a number of pictures in black and white. This publication is up to the standard of the Indian Press Ltd. It should be treasured in every household for instruction and enjoyment.

RAMES BASU

MARATHI

HINDAYACHE BOL OR WORDS FROM THE HEAVS By S. B. Patil of Belgaum Pages 112 Price Pk. 1

The economic and moral decline of Indian villages is described in this book. The style is verbose and highly figurative.

GHARACHA VAKIL OR ONE'S OWN LAWYER By S. A. Damle, B.A. LL. B. Publisher—D G

Ahandekar Law Printing Press, Poona City Pages 340 Price Rs. 1/10

That the knowledge of laws and regulations of the country is indispensable to every resident, whether a citizen or a villager in these days is a truism which nobody will question. The varied transactions, monetary and others as well as the frequent harassments to which peaceful citizens are subjected by the little hordes armed with administrative powers makes it incumbent on every person to have at least a superficial knowledge of the laws which govern his worldly affairs. Such knowledge can be easily gained by a perusal of this book, which gives in a small compass the gist of principal sections of over forty Acts and laws such as the Hindu Law, Mahomedan Law, the I.P. Code, Transfer of Property Act, Land Revenue Code, the Municipal Act, the Police Act, etc. As a book of ready reference the value of the publication cannot be exaggerated.

JEewan KASAAAN SHASTRA OR A TREATISE ON BIO-CHEMISTRY (TWELVE TISSUE REMEDIES) By Dr V. M. Kulkarni H. M. D. Publishers—Messrs Roy and Co. Pages 168+36 Price Rs. Two

Of the various pathies or schools of medicines prevalent in India at present that of the Twelve Tissue Remedies is one which deserves to be popular owing to the cheapness, harmlessness and efficaciousness of the drugs as well as the facility with which a proper remedy can be found by reference to the books on the subject. The book under notice is written with care, and the present reviewer can testify from personal experience to the usefulness of the book as well as the remedies suggested therein for several diseases. Some 30 pages are devoted at the end to the enumeration of Homeopathic medicines and the complaints they remove. The book will prove highly useful in every family as a book of reference in Bio-Chemic treatment.

V. G. ARTE

GUJARATI

We have received the following booklets from the Vidyadhikari Baroda State—1. **STORY OF ROCKS** 2. **ENGLAND'S SHIPPING** 3. **WATER** 4. **HEAT** 5. **TARIFF** 6. **ACHARANGIE** (in Hindi) and 7. **CHAKRAVARTHI ASHOKA**. They belong to the Sayaji Bai Jhannulla, and are printed and published at Baroda and priced Rs. 0.6-0 uniformly. The majority are translations but they all bring out the subject very well though in places very difficult words occur as in the booklet on Ashoka. Juvenile students by themselves would find it difficult to grasp ideas conveyed by such words and hence the help of teachers cannot be dispensed with if that is the object of publishing the series.

BODHIK SEVOD BEAD By Chhaganlal Thakar Das Modi, B.A. printed at the Surat City Press Surat Thul card board Pp 16 unpriced (1926)

In this small pamphlet Mr Chhaganlal has garnered a number of happy pieces of advice on behaviour of men and women in the world. They are very valuable and if followed are sure to result in benefit to all and sundry.

RAJAYAN By Rammuklal Gudharlal Modi M.A.
printed at the Harshar Press Surat Pp 136 Cloth
bound Price Re 1 12 0 (1926).

Time salt, pearl mercury tal gold, silver, copper and many such other articles have their medicinal uses. Their different preparations were being used extensively in old times and even now are not out of use. An interesting, and scientific exposition of the processes of their preparation and use is to be found in this book which will repay perusal.

1 URBAN CO-OPERATIVE BANKS 2 BANKING By
V C Jadao B.A. Managing Director Surat
Peoples Co-operative Bank (1926)

These two small pamphlets mark a departure

in the history of Co-operative work in Gujarat. The Co-operative Movement is making rapid progress in Gujarat thanks to the organising capacity of men like Dewan Bahadur A. U. Mahi. Mr Jadao is also a distinct organiser and as such having felt the want of books in Gujarat on the subject in order to facilitate the dissemination of the knowledge thereof he has produced these two pamphlets which give complete information in simple language both about these Banks and the banking system observed there. They are priced moderately 0-4-0 each.

We have received copies of a Weekly CALLED BE
GHADI MOR or Indian Tit Bits. We do not review
Weeklies

K. M. J.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact clearly erroneous views, misrepresentation is etc. in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are at all times hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books as published. Writers are requested not to exceed the limit of five hundred words.—Editor The Modern Review.]

Hungarian Peasants

In a recent number of the *Modern Review* it was stated by a correspondent that the peasants in Hungary under the present regime have been reduced to a condition of abject debasement bordering on serfdom inasmuch as when they see a landlord they go down on their knees and prostrate themselves before him and kiss the track of his motor car.

Having lived in Hungary for eight years previous to the Great War during it and after from 1912 to 1920, and having witnessed the great changes which swept over the country during the war and subsequent revolutions and anti revolutions I am in a position to refute the utterly absurd and baseless statement of your correspondent who either does not know the Hungarians or he goes to some degree mimical to the country.

I shall not in this brief communication touch on the details of the changes and attitudes of the different communities but can tell you from personal knowledge that the Hungarian peasant who is a most dignified and self respecting person; proud and withal polite like a born gentleman is incapable of cringing to anybody or behaving in an abject fashion. He came to the country as a conqueror with the Hungarian leaders a thousand years ago from Asia, and even during the age of serfdom in Europe was a free man under his own ruler and shook off all vestiges of alien serfdom after the Revolution of 1848.

During the four months of Bolshevistic regime he stood opposed to the Soviet in Hungary and it is incredible that since the re-establishment of the

present regime which he supported, he should have been reduced to such abject degradation as your correspondent describes. And this in the face of the fact that under the present Parliamentary Constitution which Admiral Morthy protects as a Governor against Communism the peasant now more than ever forms one of the main supports of the Government with his agricultural party. I never saw or heard of any degradation of the Hungarian peasant, who is now more prosperous than ever—which cannot be said of the city work man—since the Great War and its economic changes for the conquered people especially. The peasant gets more for his products than before and lives as simply as ever and is thus becoming richer—and he was never poor in Hungary. Although I left Hungary about six years ago when the present regime was well established friends have kept me well informed about the state of things there and recently I have learnt from friends who came to India that there has been no change for the worse so far as the peasants are concerned. I am told that not long ago an English traveller in Hungary was perplexed to find a peasant who came to his rescue after an accident to his motor-car behaving just like a well mannered and dignified gentleman courteous and polite and withal proud and self respecting as if he did not belong to a boorish or unrefined class to which the peasants and workmen belong even in civilised Europe and America. He could hardly believe that his host was after all a peasant and a villager.

I can assure you that your informant is either misinformed or has some object in misrepresenting

INDIAN PERIODICALS

Was Ashoka a Buddhist ?

Prof. B M Barua subjects the opinion of the Rev H Heras S J that Ashoka was not a Buddhist but a Hindu, to critical examination in *The Mahabodhi* and comes to the conclusion

Asoka was a man a member of Hindu society an Indian king and above all a Buddhist. His inscriptions themselves as I have sought to show contain evidences proving his Buddhist faith. These evidences may now be summed up as follows —

1 Asoka went on pilgrimage to Lumbini and worshipped there because as he knew it was the village where the Buddha Sakyamuni was delivered. A Brahminical Hindu is never known to have gone on pilgrimage to Lumbini because it is the birth place of Gautama Buddha.

2 Asoka undertook a pilgrimage to Nigali Sagar on the road to Nepal for the consecration of the Stupa of the Buddha Konagamana enlarged by him five years back.

3 If Asoka had been a supporter of the Buddhist sect founded by Devadatta he would have gone to the Stupa of a previous Buddha such as Konagamana and avoided going to Lumbini the birthplace of Gautama Sakyamuni the Buddha whose name was *ex hypothesi* repugnant to a follower of Devadatta.

4 Asoka bestowed certain cave-dwellings upon the Ajivikas. But there is no evidence to show that he formally consecrated them. In the votive inscriptions Asoka has referred to the donee simply as Ajivikas without such honorific prefix as Bhadanta while in the votive inscriptions of Dasa ratha, the grandson and successor of Asoka they are invariably honoured with such a prefix.

5 Asoka's statement that for a little over two and a-half years he remained a *upasaka* and subsequently became associated with the Buddhist Sangha, is clear enough to indicate that he embraced the doctrines of Gautama. If it be not taken to imply his change of faith in favour of Buddhism the successive periods of time during which he remained a *upasaka* and became associated with the Sangha are rendered unmeaning.

6 The First Minor Rock Edict which is an instance of *Dhammasazana* greatly emphasises the Buddhist cardinal principle of *Parakrama* or *Apramada*.

7 Asoka in his Bhabru Edict assures the members of the Buddhist Brethren of his deep and extensive faith in the Buddhist Triad which he could not have done if he were not a Buddhist.

8 In the same Bhabru Edict Asoka has been concerned to recommend seven texts selected out of the Buddhist scriptures then known to him for the constant study and meditation by the Bhikkhus Bhikkhunis Upasakas and Upasikas of the Buddhist community and that with a view to making the Good Faith long endure. If he had been a non-Buddhist, he would not have referred to Buddhism

as *Saddhamma*, nor interested himself to make it long endure and ventured to recommend the selections made by him out of the Buddhist scriptures for the constant study among the Buddhists.

9 Asoka honoured all the sects with various kinds of honours in the sense that he showed various kinds of favours to them. If he had tolerated the different faith and impartially protected the law, he did so as a wise Indian monarch.

A Suggestion for Muhammadans

The editor of *The Vedic Magazine* writes with reference to the Muslim agitation to secure punishment for attacks on their prophet

It were far better to trust in the morals of the Prophet himself than in any uproar which the Muslims could raise against attacks on his life. For the former alone can stand the onset of time, while the latter is invariably found to be only a flimsy safeguard.

History is bound to sit in judgment on makers of history of whom Muhammad was surely one. Instead of strangling the voice even of his enemies let all have their say on the subject. The present is an age of liberty. Sometimes adverse criticism even if malicious has been found to pave the way to ultimate adoration.

It appears the faith of the Musalman in the intrinsic greatness of the Prophet is not deep enough or else the intellectual level that the Islamic community has yet reached is miserably low. The insensate campaign they have launched against both the Hindu community and the Punjab judiciary is doing the cause of Muhammad a distinct disservice. The book which they are denouncing has been read and re-read throughout the province in the course of the lengthy trial of M. Rajpal in court. And now that the Muhammadan row against it is growing louder and louder attention even of persons indifferent to religion is being drawn to it, and men of non-partisan mentality are getting confirmed in the belief that Muhammadan intellect must have found itself incapable of answering the attacks of non-Muslims in open polemics so as to have taken recourse to uproarious protests and frantic appeals to the Government.

German Trade and Shipping in Asia

Mr St Nihal Singh has contributed an article to *Welfare* to show how the Germans are gradually recovering their Asiatic trade with amazing rapidity and success. Here are some extracts

What business had those intensely patriotic Britons on board a German ship? Why were they

not travelling on a British steamer? Surely there were ships flying the Union Jack going from the Far Eastern to European ports of call. They, however, would have had to pay more had they travelled by a British instead of a German liner.

Even the Jap' mail costs more,' said a lady of British extraction while discussing this matter with me. Another passenger—also an Anglo-Saxon—had calculated that if he had taken a British boat from Shanghai to Genoa instead of this it would have cost him nearly £20 more. Quite a consideration, especially when a man is travelling with his wife and two or three kiddies" was his comment.

In the chase for economy sight is soon lost of patriotism though patriotism bobs up in talk now and again inasmuch as Britons permit practical considerations to outweigh the patriotic impulses. I am not a bit surprised at their proclivity to ascribe an action taken by members of another nationality to anything but a patriotic motive.

The Germans are winning back their trade because they possess many sterling qualities. They are both intelligent and industrious. Despite all libels upon their character they give remarkably good value for the money. They do not above all, become easily discouraged but persist in using every resource at their command until success crowns their efforts.

The *Derflinger* serves as a good example to illustrate the individual and national traits that are enabling Germany by degrees to overcome the handicap imposed upon her people by the war. The economy of labour with which efficiency was secured was really remarkable.

The steward who looked after my cabin cleaned it and also several other cabins near by. He helped, besides to wash the windows and polish the brass. He awaited at table each meal time. The man who made my bath ready every morning went to the printing office when all the baths were over and set up the type, printed the menus for the day and the news bulletins received by wireless and at meal time waited on table. So far as I could discover none of the stewards performed just one function but had other jobs to which he must apply himself when one was finished.

There were only two stewardesses for the whole ship—one for the first and the other for the second class. They had to prepare the baths for all the women and the children passengers clean the bath rooms and lavatories even to the extent of scrubbing the floors, and attend to any ladies who might be suffering from sea-sickness or other ailments.

I never saw such economy of labour on any British ship by which I travelled. The owners of such steamers usually resort to a different expedient in order to cut down the running expenses. They employ Indians or Chinese at ridiculously low wages instead of paying the union scale to their own countrymen, who would as well, refuse to work beyond the union hours.

On the *Derflinger* the entire crew was German with the exception of the six Chinese employed to do laundry work.

Despite the economy of labour the service was quite good—certainly no worse than that I have had from British stewards on the Atlantic and elsewhere. The cabin was always cleaned, the

beds made and the washstand attended to by the time the officers made their tour of inspection daily, round about eleven o'clock in the morning.

Bengal Villages and revival of Cottage Industries

Mr Haradaya Nag writes in *Welfare*

Every one irrespective of sex and age has to pay some money in purchasing Lancashire cloth which may be fairly termed as tax. Even a poor family consisting of say five members must pay at least fifty rupees a year. This it can hardly do without borrowing because it can hardly save any money for such a purpose. The destruction of cottage industries has thrown the bulk of village labour out of employment. There is no profitable use of this unemployed labour. The village people fully understand these difficulties but they do not know how to get out of them. Nothing but economic reconstruction of our villages can save them from their imminent economic ruin and such economic reconstruction must be based on the regeneration of our cottage industries. For such a purpose our village people are badly in need of intellectual strength and organising capacity. It is urged on behalf of the supporters of British Imperialism in India that cottage industries do not pay and cannot compete with the machine industries. Cottage industries may or may not bring riches to the villagers but they are sure to provide the impoverished villagers with sufficient food and clothing which they are so badly in need of. The question of competition does not arise when one who has not money to buy cheap foreign goods, has to provide himself with the bare necessities of life. Under the existing circumstances nothing but revival of cottage industries can save them from the all devouring jaws of foreign exploitation. This should be brought home to the people of our dying villages by our selfless intellectuals and sacrificing patriots.

Painini's Excellence as a Grammarian

Prof. I J S Taraporewala writes in *The Calcutta Review*

Painini avoids the confusion naturally caused in the Western system of grammar. We, who have learnt according to the Western system, have an idea that there is some inherent power in the concept itself in other words that there is a sort of *sabda sakta*, which determines the part of speech. This confusion arises, as we have seen because the compilers of grammars in the West have had no special terminology of their own but have borrowed it from the science of thought. In fact, until quite recently, there had been practically no investigation of grammar *qua* grammar in the West. Painini on the other hand, keeps the science of thought strictly apart and confines himself solely to the analysis of the language. And in the course of his investigations

students Students get up early in the morning and after finishing their morning rites sit meditate for 15 minutes like young *Rishis*. After their individual meditation they all gather together in a circle and sing a hymn from the *Upanishads*. This is again performed in the evening after sunset Every Wednesday being a holiday all the students and teachers attend the sermon in the *mandir*. Rabindranath himself when he is not absent from the *Asram* conducts the sermon. All the inmates anxiously wait for Wednesday to hear Rabindranath revealing the depths of many problems of the world in his peculiarly fluent and poetic language. Those who have not heard him speaking cannot have any idea of how he delivers his sermons. That one hour of Wednesday in the *mandir* will be the happiest and noblest hour in the whole week and they leave the *mandir* feeling that they have learnt something tangible. Every day before they begin their class-work they have a *Baitalik*, a religious song from Gitanjali or some other book sung in a chorus and another song before they go to bed after their daily routine. Thus religious instruction is imparted to the students.

The recent Great War had horrified Rabindranath a great deal. He had seen how every country in the West had fallen a victim to the heinous crimes of war which are with great pride performed in the name of patriotism and nationalism. He also had found out how detrimental the spirit was to the establishment of world peace. This demon of false patriotism and aggressive nationalism had not allowed him to rest in peace and he was greatly troubled by it. He had thought about the problem deeply and had come to the conclusion that unless these countries are tied with silken cords of cultural unity world peace could not be established. He thought that an exchange of the knowledge of different cultures would make the people understand each other thoroughly by which there would be an end to these wars.

With this idea in his mind, he founded the Vishva Bharati or International University, at Santiniketan in 1921 to provide a centre where scholars from East and West could gather together and exchange their thoughts. Scholars from France Germany Italy Norway China Tibet Russia and other countries have already responded to the bugle call of Vishva-Bharati.

There are no class rooms or lecture-halls at Santiniketan. Classes are held in the open air under the green shade trees and in the verandas of dormitories during rains. Class work is conducted from 7 to 10-30 in the morning and from 2 to 4-30 in the afternoon. Only Wednesday full moon and new moon days are observed as holidays. There is regular arrangement for teaching from infant standard to B. A. and also there is the Vidyabhavan department where students are given facilities in Indology philosophy and comparative philology etc. There are both boys and girls in all classes and special arrangements are made for lodging and boarding for the girls. The small boys and girls have their own special departments and they are kept under direct supervision of expert educationists. They have their own library association game, poultry gardening masonry etc. and are the objects of envy for all the inmates of the *asram*, not excluding even the founder. They live in perfect happiness and cheerfulness and love

the *asram* more than their homes. Specific arrangements are made for painting and music and this is the most successful department in Santiniketan. This forms the pivot of the congenial atmosphere of the place which is at the same time artistic poetic and musical yet very simple.

Students leave Santiniketan reluctantly as the social functions are so varying and interesting.

Every day there will be some entertainment or other literary associations recitation competitions, picnics feasts musical entertainments enacting dramas and so many other varieties of activities which keep the inmates ever active and cheerful. Poet Rabindranath himself very many times takes part in these functions specially in musical entertainments and dramas.

Santiniketan students are known as very good sportsmen in Calcutta and other mofussils. Football hockey cricket and tennis are their favourite games and they will be winning trophies every year. Very many students do exercise regularly both in the morning and evening and they are expert boxers wrestlers and fencers. There are well trained volunteers who go and render their services in all big gatherings in the vicinity.

We have expressed our difficulty in undertaking this great task of writing this article about our alma mater and we hope that this brief survey will give an idea of Santiniketan its ideals and activities to the readers.

The Staff of Veterinary Colleges

The editor of *The Indian Veterinary Journal* says

A lecturer on Rs 120 or even less is a common sight in some of the 'Veterinary colleges'. Is it not necessary that a certain amount of dignity or shall we say sanctity should be attached to the post of a lecturer? If the Veterinary Advisers themselves can submit to the present state of treating their lecturers as such cheap men who else would regard them (the lecturers) as men worthy to train the future Veterinary Surgeons of this land? How will the Alumni of such colleges be valued in the world? Cheapness is generally associated with bad labour. But it is unfair to suggest that the present incumbents are in any way lacking to justify the confidence placed in them. Our contention is that by merit and the responsible nature of the work alone if by nothing else they deserve to be raised to the Provincial gazetted rank. Prudence, necessity and professional dignity all point in the same direction. How many Veterinary Advisers have moved in this matter?

Every province must have its own centre for production of Sera. The necessity for this is being felt more and more every day. What aggressive proposals have been placed before the Local Governments by their respective Veterinary Advisers? Will the Government dare to oppose such a measure? We hope not. Only we fear the matter is not pressed upon them as it ought to.

A comprehensive scheme of the extension of rural areas should be

he has fully understood the nature of the language he is analysing he has grasped firmly the fact that the sentence is the unit of language and he has therefore laid down that the grammatical worth of a word (in Sanskrit) is not dependent upon the concept embodied in it but is to be determined by the ending which has been added to it

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Hinduism and Proselytisation

Professor Dr Sunitkumar Chatterjee writes in the *Hindu Mission Bulletin*

One of the most noteworthy epigraphical documents of ancient India is the Besnagar Pillar Inscription in Gwalior state. It is in early Prakrit and in ancient Brahmi characters of the second or third century B.C. and is inscribed on a stone column which had the figure of Garuda, the divine bird vehicle of Vishnu on the top. The inscription records that this pillar this Garuda-dhvaja of Vasudeva, the God of the Gods (*Devadevasa Vasudevasa Garuda-dhvaje*) was set up by a Greek named Heliodoros, the son of Dion, who was the ambassador (Duta) from a Greek king of the North Western Frontier of India named Antialkidas to the court of a Hindu Rinz Kasinutra Bhacabhadra. Heliodoros called himself a Bhagavata, that is a follower of Vishnu a Vaishnava.

This inscription is an incontrovertible evidence of Orthodox Hindu (i.e. Brahmanical as opposed to Buddhist, Jain and other heterodox) non-Brahmanical form of Hinduism proselytisation of foreign Mlechha peoples in times before Christ.

Other evidence is not lacking. The Sakas, the Parthians and other foreign tribes like the Greeks were completely Hinduised and in most cases they were accepted as Kshatriyas in the Orthodox Hindu community. In two or three generations non-Indian names like Zamtoka, Damazada, Kamishka, Huvishka, Mihiragula, etc. give place to Jayadaman, Rudradaman, Vasudeva and other Sanskrit names showing their Hinduisation. Large Indian communities which are now regarded by all as Orthodox and Hindu have been shown by historians to be of foreign and non-Hindu origin. Even within recent centuries, the Ahoms of Assam a Shan tribe allied to the Siamese, have become completely Hinduised names like Su ka pha and Su kien pha for instance are given up for Visvesvara Sinha and Gadadhara Sinha.

Conversion of original non-Hindu to orthodox Hinduism with the authority of the Brahmins has ever been a common event in the History of the Hindu people. The History of India in the early phase is in its cultural side is the History of the expansion of Hindu organisation and Hindu spiritual and philosophical ideals from the Punjab and the upper Ganges valley (the true Aryavarta) to the outlying tracts. This cultural expansion is still at work—silently slowly and surely without any heat or conscious propaganda through the innate force of the Hindu world of ideas among the rude peoples on the borders of the Hinduised tracts in Chota Nagpur in Assam, in Nepal in the Central Provinces—among the Kols, the Bodos

the Nagas, the Magars and Gurungs the Gonds and others.

Orthodox Hinduism in the ancient days when it had not lost its vitality overflowed spontaneously the natural boundaries of India and was carried to the outlying lands—to Burma (Suvannabhumi) to Siam (Dvaravati) to Cambodia (Kamboja) to Cochinchina (Champa) to Malaya (Kataha) to Sumatra (Srivijaya) to Java (Javadvipa) to Bali to Borneo (Barina). The original peoples were converted to orthodox Brahmanical Hinduism with Brahman priests from India and Vedic sacrifices and this we know from Sanskrit inscriptions found in those lands later Buddhism followed suit. Even at the present day the people of Bali retain their Hindu religion with the Hindu Gods, ritual of worship and philosophy and even the Hindu caste system Brahmanical Hindu Gods and Goddesses like Yama, Indra, Kubera, Sarasvati etc. are even to-day worshipped and honoured in Japan. Hinduism spread as a cultural force no doubt but its ethical and philosophical doctrines brought about no less a civilising and humanising influence on the outlook of the peoples (whether in India) who adopted it, spread along the path of of peace only there is no evidence anywhere to suggest that it followed the path of the sword.

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Santiniketan

Mr B. G. Reddy writes in *The Volunteer*

Rabindranath has a religious temperament from the very beginning which we can trace in his earlier poems. He is very well versed in Hindu scriptures, and he is second to none in his great admiration for Vedic India. Nevertheless he never failed to discern the degeneration of Modern India from his Himalayan summits of learning and wisdom. He found that the clear stream of reason instead of fertilising the minds of people, has lost its way into the dreary desert sands and dread habits. And in founding his small ashram at Santiniketan he had laid the foundation stone for a big aqueduct to make the stream take its course through its former channels.

The second intention of the founder was to give perfect freedom of thought to his students. He himself was a great lover of that liberty and tasted its delicious fruits even in his nonage. He wanted to give the same liberty he enjoyed to his pupils and allow them to have their own course of study thus giving them scope for a full expression of their thought and creative power. In other institutions when a boy is found to possess different taste and capability his teachers will take particular care to check and curb them so that he may not fail in his history or geography examination. The result will naturally be a dis-pleasure towards any sort of learning. In Santiniketan the students are saved from such misery.

Students have their own elected captains who look after their discipline. The teachers have practically nothing to do with their general conduct. Any misbehaviour of any student will be considered by the Panchayat or the committee of the

students Students get up early in the morning and after finishing their morning rites, sit meditate for 15 minutes like young *Rishis*. After their individual meditation they all gather together in a circle and sing a hymn from the *Ipanishads*. This is again performed in the evening after sunset Every Wednesday being a holiday all the students and teachers attend the sermon in the *mandir* Rabindranath himself when he is not absent from the *Ashram* conducts the sermon All the inmates anxiously wait for Wednesday to hear Rabindranath revealing the depths of many problems of the world in his peculiarly fluent and poetic language Those who have not heard him speaking cannot have any idea of how he delivers his sermons. That one hour of Wednesday in the *mandir* will be the happiest and noblest hour in the whole week and they leave the *mandir* feeling that they have learnt something tangible Every day before they begin their class work they have "Baitalik" a religious song from *Gitanjali* or some other book sung in a chorus and another song before they go to bed after their daily routine Thus religious instruction is imparted to the students.

The recent Great War had horrified Rabindranath a great deal He had seen how every country in the West had fallen a victim to the heinous crimes of war which are with great pride performed in the name of patriotism and nationalism He also had found out how detrimental the spirit was to the establishment of world peace This demon of false patriotism and aggressive nationalism had not allowed him to rest in peace and he was greatly troubled by it He had thought about the problem deeply and had come to the conclusion that unless these countries are tied with silken cords of cultural unity world peace could not be established He thought that an exchange of the knowledge of different cultures would make the people understand each other thoroughly by which there would be an end to these wars

With this idea in his mind, he founded the Vishva Bharati or international University, at Santiniketan in 1921 to provide a centre where scholars from East and West could gather together and exchange their thoughts Scholars from France Germany Italy Norway China Tibet Russia and other countries have already responded to the bugle call of Vishva-Bharati

There are no class-rooms or lecture-halls at Santiniketan Classes are held in the open air under the green shade trees and in the verandas of dormitories during rains. Class work is conducted from 7 to 10.30 in the morning and from 2 to 4.30 in the afternoon Only Wednesday full moon and new moon days are observed as holidays. There is regular arrangement for teaching from infant standard to B. A. and also there is the Vidyabhavan department where students are given facilities in Indology philosophy and comparative philology etc. There are both boys and girls in all classes and special arrangements are made for lodging and boarding for the girls. The small boys and girls have their own special departments and they are kept under direct supervision of expert educationalists. They have their own library association game poultry gardening masonry etc. and are the objects of envy for all the inmates of the ashram, not excluding even the founder. They live in perfect happiness and cheerfulness and love

the ashram more than their homes Specific arrangements are made for painting and music and this is the most successful department in Santiniketan This forms the pivot of the congenial atmosphere of the place which is at the same time artistic poetic and musical yet very simple

Students leave Santiniketan reluctantly as the social functions are so varying and interesting

Every day there will be some entertainment or other literary associations recitation competitions, picnics feasts musical entertainments, enacting dramas and so many other varieties of activities which keep the inmates ever active and cheerful Poet Rabindranath himself very many times takes part in these functions specially in musical entertainments and dramas

Santiniketan students are known as very good sportsmen in Calcutta and other mofussils Football hockey cricket and tennis are their favourite games and they will be winning trophies every year Very many students do exercise regularly both in the morning and evening and they are expert boxers wrestlers and fencers. There are well trained volunteers who go and render their services in all big gatherings in the vicinity

We have expressed our difficulty in undertaking this great task of writing this article about our *aima mater* and we hope that this brief survey will give an idea of Santiniketan its ideals and civilities to the readers

The Staff of Veterinary Colleges

The editor of *The Indian Veterinary Journal* says

A lecturer on Rs 120 or even less is a common sight in some of the Veterinary colleges! Is it not necessary that a certain amount of dignity or shall we say sanctity should be attached to the post of a lecturer? If the Veterinary Advisers themselves can submit to the present state of treating their lecturers as such cheap men who else would regard them (the lecturers) as men worthy to train the future Veterinary Surgeons of this land? How will the Alumni of such colleges be valued in the world? Cheapness is generally associated with bad labour But it is unfair to suggest that the present incumbents are in any way lacking to justify the confidence placed in them Our contention is that by merit and the responsible nature of the work alone if by nothing else, they deserve to be raised to the Provincial gazetted rank. Prudence, necessity and professional dignity all point in the same direction How many Veterinary Advisers have moved in this matter?

Every province must have its own centre for production of Sera. The necessity for this is being felt more and more every day What aggressive proposals have been placed before the Local Governments by their respective Veterinary Advisers? Will the Government dare to oppose such a measure? We hope not. Only we fear the matter is not pressed upon them as it ought to.

A comprehensive scheme of the extension of Veterinary rural areas should be arrived

There ought to be a Provincial gazetted officer at the head of each district as in the case of the medical department. He should be held responsible for efficient control of any contagious disease with in his district. He can help research work from the field and direct the activities of the assistants under him in the best interests of the ryots at large

Hand and Mind

We pick out at random the following passages from D Spencer Hatch's stimulating article on Hand and Mind in *The Young Men of India*

Misguided youths and possibly certain communities will hardly understand these recent words of President Coolidge

I like to dispense with the kind of service that is necessary for me to have at the White House and wait on myself. If I find a strap is broken I like to get out the tools that are used by shoe makers and harness makers make a wax end and repair it. I like to do a little blacksmithing around what is left of our old shop try my hand again with the carpenter's tools go out and repair the fence when it is breaking down and mend the latch on the kitchen door. Most people in this country do these things themselves and do not hire them done. I want to keep in mind how people live and what is necessary for them to do to get along and meet their bills out of their ordinary income. My father and my people led that kind of a life which is altogether natural and wholesome. It seems to me to be the foundation of independence.

The Board of Educational Survey in its recently published survey of the Educational System of the Philippine Islands has this to say

The building in which the school is to be housed should be erected by the pupils under the guidance of the teachers. In certain places this is done now and is found to be entirely feasible. Thus by placing responsibility for the construction of the buildings squarely on the shoulders of the pupils a twofold educational result is achieved. The pupils are made to acquire certain desirable carpentry skill and through the example of teachers whom they respect are taught a respect for manual labour.

For similar reasons the upkeep of the school plant should be a charge upon the pupils. All repair work should be undertaken by them under the direction of proper instructors. There should be no janitors in these schools. One of the fine things in the elementary school noted by the members of the Commission was the pride exhibited by the pupils in keeping their buildings clean. Each building had its various squads for sweeping and polishing the floors and for the removal of waste. In sharp contrast was the situation found in the regular high school. Here there was a rule no pride in the part of the pupils in a clean and well-ordered physical plant. Instead there was a well-ordered antipathy towards manual labour. In their minds the life of the student is incompatible with work with hands. If such a

spirit creeps into the rural high school its doors may as well be closed.

In 1921, commodities were produced in Philippine school gardens and on school farms to the value of 500,000 (approximately Rs 1,00,000) but, of course the value of the product in money is nothing to the value of the instruction given to the country.

The Government Unemployment Committee are now asking us what changes can be made in our system of education to prevent such an unemployment problem as we have among the educated classes of Travancore State where we have so much education. First and foremost, by all possible means, let the schools teach the dignity of labour.

At our Rural Demonstration Centre we find that the boys of the Weaving School really enjoy thatching the school themselves when thatching is necessary. The night school has had to meet in the Weaving school among the looms. The inconvenient place impressed upon the students the need of a better place for the night classes. They decided to build themselves a building and they are building it meeting in their spare time each day and putting it up with their own hands. When the deep well needs cleaning those who receive the benefits of the Demonstration Centre join together and clean it.

I have just been working out with the secretary in charge how much money must be provided for the new reading room, the daily weekly and monthly periodicals and the circulating library which is to serve the central village and the villages around. After estimating cost of books, periodicals, furniture and lamps I said Now what will be small building we must build for the library and reading room cost?

The answer was Oh we need provide nothing for that. The night school boys our Boy Scouts and the readers will put up the building themselves.

Serio-comic Aspiration of a Graduate

Parbati Kinkar Chatterjee writes in *St Xavier's Magazine*

After weary days of strenuous labour and toil through hope and despair I am at long last a graduate. From dreams let me turn to facts. I am not the son of a rich man and hence I cannot go in for a costly course of training. The medical and engineering lines are thus out of my reach. Post graduate studies are a fine cluster of grapes but of a kind that would set my teeth on edge. How about the Law College with its wide open doors and roomy passages? After three short years I could pass out with flying colours, but the envious eyes of starving colleagues would prove too much for me. The very thought of justifying in my own case the ruthless principle of 'the survival of the fittest' would drive me mad for it is one of the ideals of my life to live and let live. Clearly I am cut out for commerce. But how to begin? I have no almighty *Iurra sahib* among my relations to elbow me into a job, and worse luck, I own no widowed aunt who calls me sonny. Still,

I have not given up hope. Wealth may come from some unexpected source. Aladdin's lamp or an uncle from Australia. While there is life there is hope. If Othello could win the fair Desdemona could I not with my tolerable appearance find favour with some speculative father-in-law who would present me with his only Rebecca and half his kingdom. Never say die is my motto and I live on the glory of being a graduate.

A Remedy for Factionalisation of Holdings

Prof Radhakamal Mukerji observes in *Indian Journal of Economics*

An exchange or consolidation of holdings is impo sible under the existing Tenancy Law of the United Provinces since occupancy tenants cannot be bought out. Where the land system stands in the way of restripment and consolidation we have to depend on the traditions of voluntary social co-operation. Such methods of solution are witnessed in the south where there are villages which are re-divided annually. But the tendency here is more marked because of the established communal tradition. Thus in Tanjore there are larger field and holdings than in other districts. This points to a gradual consolidation of holdings under the supervision of the village *panchayats* which also supervise the equitable distribution of irrigation water, the maintenance of village public works etc. The exchange of plots of land so as to give the different owners contiguous blocks so far as possible is called *parivartanas* (Sanskrit—exchange) in Tanjore. It is difficult to come to an agreement because the advantages of plots as regards fertility, distance, irrigation facilities etc. have to be equalised and sometimes the rich peasant would refuse to exchange in such a way as to convenience a small neighbour and the small owner is often at the mercy of his rich neighbour. Similarly in Travancore consolidation of holdings is taking place, the tendency being for the owner of very small plots of land to sell them or to take more land on lease from others and thus enlarge the unit of cultivation. It may be advisable for the Government to initiate an experiment by acquiring villages under the Land Acquisition Act, realigning the land properly, providing proper drainage and irrigation channels and then reletting to the original tenants. This would furnish a valuable object lesson though such lessons can not serve the purposes of legislation or voluntary adjustment by the villagers themselves.

That is particularly true of the American industries which consume rubber—firms engaged in making tyres, hosiery etc.—which between them absorb four fifths of the world's annual supply. Investigation has shown them that the rubber plant thrives in certain islands comprised in the archipelago and they are intent upon the production of rubber in them under their own control, as that is the only way in which they can outwit the producers of rubber in Ceylon and the Malay Straits Settlement where the application of a scheme of restriction of output has led to a considerable rise in price.

As the industries expand in the United States and the system of mass production tremendously increases the output the need for new markets becomes clamant. Control of the Philippine tariff which the Philippine legislature cannot change without American consent, enables the American manufacturers and exporters largely to monopolize the Philippine market.

The retention of the Islands under American Tutelage serves even a more useful purpose inasmuch as they lie near the trade routes connecting the New World with the Orient, and can be utilized as a jumping off ground for the acquisition of the Chinese and other Eastern markets with almost limitless potentialities for the absorption of American goods, markets for which Americans are hankering.

The domination of the Philippines puffs up the pride of the pre-occupied American. It makes him feel that his people too, are the arbiters of another nation's fate. Contact with Europe during the war and the acquisition of wealth during and after the conflict have resulted in the development of these tendencies to a degree undreamt of by stay at home Indians.

Americans who call themselves Democrats are as much affected by these or at least some of these tendencies as Americans who delight in proclaiming themselves as Republicans. The movement for freeing the Filipinos from American tutelage has therefore received a rude setback.

The struggle in which the Filipino leaders and the Americans are at present interlocked shows for one thing that a legislature composed of members of one race which lacks effective control over the executive composed of men of another race cannot work harmoniously nor can it be the arbiter even in respect of affairs in which it is supposed to possess autonomous powers. It also demonstrates the folly of entertaining the hope that through the establishment of conventions and extra legal organs a subject people can graduate out of their tutelage to another people.

Railways and Air Transport

We read in the *Indian and Eastern Engineer*

Mr St. Nihal Singh thus concludes an article in *The Hindustan Review* on American imperialism in the Philippines

The Big interest in the United States are opposed to giving independence to the Philippines

All parties are cordially in agreement in acknowledging the wonderful feats of the arm of today and their achievements in the past few years but it is well not to let our eyes be so dazzled by the brilliance of their achievements as to blind us to the tremendous accomplishments of railway

Half an Hour's Daily Outdoor Exercise

Dr S L Bhandari advocates deep breathing in the D A V College Union Magazine and gives detailed instructions as to how it is to be done. He says

Average span of human life in India is 25 years only. Nature has guaranteed it up to 100 years. Is it not a good news young reader if I tell you that every one of you can live up to 100 years. If you are too idle to give half an hour daily to an outdoor healthy exercise it is no body else's fault. It is foolish economy to grudge giving half an hour daily but to give 72 years at the end. Remember consumption is a disease of the young. It is very rare after 30 years of age. Don't say there is no time. Surely we get plenty of time when sickness knocks at the door.

Death and disease hear no excuses

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Reminiscences of Vivekananda

Mr A Srinivasa Pai B.A. B.L. gives some reminiscences of Swami Vivekananda in *The Scholar*. There are some of them

Informational talks in the mornings and answering of questions were arranged for in a pandal put up on the Marina, near the old Capper House Hotel somewhere near the site of the present premises of Queen Mary's College. Now the leaders of Hindu Society in Madras big Officials and Vakils and people in hundreds came and we students found it hard to get near to the Swami. One morning a European Lady (a Protestant missionary I believe) came and spoke somewhat disparagingly of the enforced celibacy of a Sanyasin's life and of the harmful results of the starving of a noble instinct (noble when rightly regulated). After a short psychological and philosophical explanation of the necessity of celibacy in a Sanyasin (which perhaps was not quite appreciated or understood by the lady) he turned to her and said half humorously. In your country Madam a bachelor is feared. But here you see they are worshipping me a bachelor.

Once he said to a number of young students in the audience that it was their first duty to cultivate physical strength and health. You may have the Geeta in your left hand but have football in your right. He expressed on one occasion the view that it was the men who were physically weak that yielded to temptations easily and that those with plenty of physical vigour and strength were far better able to resist temptations and exercise self-control than the former.

When the effect of religious beliefs (Hindu and Christian) on the masses came up for discussion Vivekananda said. If like me you had visited the slums of Europe and America and seen how near to brutes the inhabitants of those slums are and then compared them with our masses in India your doubts as to the effect of Hindu religious beliefs on the masses would have vanished.

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School Education and the Stage

Mr S Subramanyam B.A., L.T., writes in the *Educational Review* —

I think I will be raising a storm of protest from the citadel of orthodoxy in our Hindu society if I were to say that the stage also takes a prominent place in the education of children. All the more so an Amateur Saba in educating the ignorant adults of our poorly educated country. Or rather I might be allowed to state at the outset placed as we are under a foreign country which has paid scant attention to education is still talked of and bringing it into force is left to the sweet whims and fancies of the Taluk Board Presidents and Chairmen of Municipal Councils while the all-solicitous Education Ministers would not make it the policy of the Government, it is the only programme for India.

To return to the subject, not to speak of the appeal to sight to children the dead past becomes a living present at the hands of a resourceful teacher who instead of simply visualising an incident, can make the boys act and feel the incident themselves. So then it should become the important programme of every school to train boys to take to the stage even from childhood, lest they should cultivate the abhorrence at a later period of life. Of course I do not mean everybody in a school should be an actor but those that have the aptitude should be properly guided and encouraged. The end of a term the school anniversary day and other important events in the school should not be missed to stage a play either in English or in English or in Tamil or in both.

Then we come to the choice of plays suited to the age. What kind of play suits the children best, the boy best and the adult best? The question can be straightaway answered that staging farces and small plays having short duration would gladden the young minds stir up their imagination and provoke thoughts. Historical incidents even concerning a hero and social dramas would be well suited for the boys. As for the grownups the tragedies and the comedies plays involving great moral truths and plays intended to eradicate pernicious social customs and superstitions might be availed of.

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Relationship of Canal Irrigation and Malaria

In the *Agricultural Journal of India* Lieut. Colonel C A Gill I.M.S. examines the widely current belief that an increased incidence of malaria is an inevitable accompaniment of canal irrigation and comes to the following definite conclusions

(1) Canal irrigation is not a factor of any importance in determining the incidence or severity of epidemics of malaria.

(2) It can be asserted with equal confidence that open field irrigation has not been responsible for any appreciable general increase of endemic malaria.

(3) As a general statement it may safely be

conceded that the salubrity (so far as malaria is concerned) of irrigated tracts compares favourably with irrigated areas.

(1) As a partial exception to the general rule it is certain that wherever canal irrigation gives rise to water-logging a vicious circle is set up in which endemic malaria leads to bad health, bad health to economic stress to further privation and more sickness and finally to the combined result of a high death rate, a low birth rate and emigration to the depopulation of the affected tract.

(2) It is concluded that an appreciable increase in the incidence of malaria is not a necessary concomitant of canal irrigation but that canal irrigation may become gravely prejudicial to health when it is wrongfully applied or improperly carried out.

(3) There is ample justification for the statement that canal irrigation has proved a great blessing (save in a few areas) and that assuming water-logging is not allowed to arise it is calculated to increase the wealth and prosperity of the Punjab and to promote the health and well-being of its inhabitants.

Begging in London

In the course of his chatty article 'An Indian in Western Europe' in *The Carland* Mr A. S. Pinchpape a *Byrr* says —

While going about London sight seeing I had occasion to observe causally some things which threw a flood of light on certain aspects of English life. Begging in the streets is prohibited in London and the police arrest beggars. But the begging instinct is too strong in some men to be eradicated altogether. Hence I found two or three ingenious devices by which the spirit of begging was preserved while discarding the letter. These several men mostly ex-service men were grinding hand organs at peoples doors producing an intolerable noise miscalled music. Generally the house-owners preferred to pay something than allow the dreadful noise to afflict their ears. Another method is by drawing some ridiculous figures or pictures on the pavement and taking whatever charitable passers by give. I told one such man after giving him a three-penny bit. Why this is sheer leggery.

No sir replied he. It is an appeal to your artistic charity and generosity and that is no offence. A third device is by pretending to sell boxes of matches. To one who pestered me to buy a box of matches urging that I would require it for lighting cigars and cigarettes I replied that I didn't smoke and so I didn't want his matches.

It won't hurt you sir to pay a penny for a poor man seeing that you save a lot by not smoking. was the resourceful reply. Needless to say I paid a penny and went my way. Other disguised leggers sell picture cards, seals etc. in a similar fashion.

FOREIGN PERIODICALS

The student Movement in China

Paul Chih Meng a Chinese Christian considers the effects of foreign education received by Chinese students in *Current History* and says —

Whether returned students are still needed in China has been a popular subject for discussion. Some ventured the opinion that the returned students usually import only Western manners and superficiality. Those who studied in France have brought the swimming, hunch, shrugging shoulders and a few pleasant vices. Those from Germany introduced the beer the military bearing and the close-cropped hair. England has given them though not the motorcycle the braid and the aristo-academic air. Returned students from America are most not only with campaign hats, calottes and slouches. Their American speech is more nervous now while their Communist dogs not go beyond bobbed hair, sport skirts and the new dance steps.

But in history the Chinese student migration has influenced China's national life in various ways during various periods. It brought the influence of Western Europe immediately after the opium war until the Sino-Japanese War. From

the rise of Japan to the revolution of 1911 Japan's modernization and reforms influenced China through the returned students. America's expansion of friendship as evidenced in the open-door policy of John Hay and the return of the indemnity credits in 1908 have attracted a large number of Chinese students each year for the last twenty-five years. Since the Republic of China was formed returned students from the United States have become the most influential group in the different fields of China's national life. In 1924 Soviet Russia renounced her special privileges in China and raised with Chinese students the question of a industrial revolution to emancipate the oppressed nations and peoples of the Orient. With the founding of Sun Yat sen University in Moscow the number of Chinese students has tripled since 1911. Whether Russia will displace America in cultural influence in China depends upon whether America will make good the ideal of political self-determination which she imparted to the Chinese students.

The Chinese student migration therefore has stimulated reforms helped in the making of a new China, and above all it has brought to China new cultural elements that made possible creative thinking, social progress, an enlarged outlook and national and racial consciousness.

engineers or the quiet rapidity with which they are extending the iron road all over the world. The airplanes intended for the Cairo-Karachi service are probably capable of carrying about 3000 lbs each dead weight of passengers and luggage whereas the corresponding figure in a railway train might well reach between two or three million pounds. However engrossing a future our imaginative writers may draw of a world in which transit and transport will all take place in the air we feel convinced ourselves that it is only a future and not a very near one at that. There is no need to sell railway shares on this ground as yet or to speculate unduly in airlines. There is yet a tremendous future of expansion for the railways of the world ere circumstances call. Halt! and extensions are no longer the order of the day.

various races and cultures. It is only in the periods of its decay that it seems to forget its universal character and mission and becomes a bundle of negations. Once again it is waking up and calling forth its pristine nature, and its present communal struggle is really the first crush of its resurgent life.

It is our deliberate opinion that the realisation of the Indian national unity and also of international unity is peculiarly and mainly the concern of the Hindus. They of all people are best fitted by history to accomplish it. It is not by the equal co-ordination of the self-contained communities but by the leadership of one and the obedient following of the rest that all great unions become possible. Hinduism has to provide this great leadership.

That is why we do not consider the present communal troubles as absolutely evil. Evil they are but a necessary evil for through these clashes with other communities and through sufferings from their onslaughts Hinduism is learning to divest itself of its credal limitations and discover the greater hidden unity behind its negations. The requirements of the situation are teaching it to discover its historical purpose and its immortal strength.

Hinduism and Indian National Unity

The editor of *Prabudha Bharata* observes

In the realisation of the Indian national unity Hinduism must supply the nucleus and pattern of crystallisation. What is our national ideal? It is as we have pointed out before the spiritualisation of life. No other culture or religion has stood for it so clearly and unflinchingly as Hinduism. This has been her one constant main endeavour through the course of her long history. All other Indian communities also must accept this as their ideal. We know that unless this motive is already existent among the different communities, Hinduism cannot force it into them. But this is already present in all men all over the world in greater or less degree. The tendency to spiritualisation is the fundamental motive of all human life. Hinduism only emphasises it and seeks to make it consciously active in order to a rapid development. Therefore this would be no innovation with the other communities. And there is that in India's atmosphere which slowly induces all to follow the sacred path to spiritual self-realisation. By and by all come under the magic spell of her great ideal. Besides the turn of the world events has made it more imperative than ever that all life individual or national must be conceived spiritually if we are to escape final disaster. No communities in India therefore have any valid reason to deny the ideal that Hinduism holds forth.

But in order that Hinduism may become the basis and the guiding spirit of Indian nationalism it is absolutely necessary that it should conceive itself as super credal as the meeting ground of all the different cultures. So long as Hinduism thinks of itself as of a stereotyped form bound and limited by infinite details of negation it cannot be the foundation of that which is the Indian nationality and which is also consequently the international unity—for India is really the epitome of the world. Hinduism must shed its crude limitations and must become again the grand synthesis of the age. Hinduism in its original character is always super credal. Accepting as it does the truth of all spiritual experience and the validity of all honest methods for its realisation it has always provided infinite scope for the accommodation of

The Buddhist Revival in Ceylon

The Rev C H S Ward writes in *The National Christian Review*

The Buddhist Revival is stirring the hearts of Buddhists in every part of the Island and their enthusiasm for reforms grows in intensity from year to year.

Great interest is being shown in the reform of the *Sangha* the Buddhist Priesthood. It is generally deplored that so many Bhikkhus have burdened themselves with worldly goods. Let the monk throw the goods overboard and save the ship from sinking. We view with concern this alarming increase of the number of Buddhist monks (7000) who ultimately have to live on the charity of the land idling away the livelong hours not fulfilling their duty to their family or their obligations to the Order to which they have dedicated their lives.

There is an increasing desire for the better education of the Bhikkhus. More attention is now being devoted to their studies but it is felt that holy living and high thinking ought to be cultivated along with scholastic studies. It is pleasant to note that English is being taught in some classes but it is too early yet to pass any judgement on the results.

Some Buddhist laymen desire to have their Bhikkhus given a thoroughly up-to-date education and training for their work, such as is given to Christian ministers. This scheme however does not meet with general acceptance. Many Buddhists fear that such a training would be too unsettling and would be much more likely to render the young men unfit for their future work than to prepare them for it.

Regular public services are held in some Buddhist halls at which sermons are preached.

from Pali texts and a big Buddhist Street preaching Campaign was attempted some years ago in Colombo, on the lines of the Colombo City Mission's work. This movement aroused a good deal of enthusiasm at first, and there were many speakers and big crowds. But soon the novelty wore off and it was given up.

Since about the year 1880 when Madame Blavatsky and Colonel Olcott came to Ceylon as the champions of Buddhism against Christianity it has been the settled policy of the Buddhists to establish a vernacular school in every village where a Christian school had been opened. The movement was slow at first, but now there are hundreds of such schools, and they have been so successful that a very large number of Christian schools have had to be closed in consequence.

But notwithstanding all these movements and the energy that is being expended upon them I have been able to find little evidence of genuine revival of Buddhism as a religion and a system of ethics.

The revival of Buddhism does not appear to have penetrated to the innermost lives of the people, and the reason for this is clear. The movement did not originate in a widespread sense of spiritual need. Fear of Christianity and the new spirit of Nationalism are chiefly responsible for the Buddhist activities of the last fifty years.

i. The almost universal prevalence of idolatry and demon worship

ii. The prevalence of crimes of violence in the Buddhist sections of Ceylon.

Importance of small Gains in South Africa

Mr C F Andrews discourses in *The Indian Review* on the real problem in South Africa. He says

At the very beginning of the struggle in South Africa, Dr Norman Leys wrote to me from England and said, that if only a very slight gain could be obtained against the imposition of segregation in South Africa at a time when the tide was running so strongly in its favour all up and down Africa, it would indeed be well worth while fighting on to the end. For a victory however small, gained in South Africa in the struggle against segregation would have its reactions right up as far as Kenya and Uganda.

My hope is that though under this India Agreement, we have not obtained for resident Indians all we asked for or required, nevertheless something has been done to stem the tide of segregation. In the long run therefore we may hope that the good work now begun may be continued and that the effects of it may be felt far beyond the boundaries of South Africa into Central Africa also and all along the East Coast. For if it is possible even for one generation, to prevent the enforcement of segregation then human nature with its kinder instincts, will in the long run, be likely to get the upper hand and among the younger people who are growing

to manhood and womanhood those kinder instincts will prevail that are the saving graces of man kind

So called Transfer of Merit in Buddhism

Maung San Tha writes in *The Bymeah High School Magazine*

Buddhists believe that after performing an act of piety they should share the merit, a craving therefrom with other living beings. This act is termed *pāṇidāna* (sharing) which is made public in an audible tone by the world. Take a share. The hearer on his part accepts the share and exclaims 'Well done I accept it'. This act constitutes *pattanumodana* (acceptance).

Regarding this most Buddhists themselves do not know how they acquire the merit, though Poussin's riddle seems no riddle at all to them.

Poussin alludes to some of the Buddhas' statements when he says that Merit is strictly personal. Probably this means the last words of the Buddha on his death bed.

Appamadena Sampadetha — Exert yourselves diligently

Elsewhere no mention is made to the effect that in life we must work out our own salvation by ourselves. For Buddhas can only point out to being the right path. The exertion lies within the power of the beings who desire merit.

If the above statements are true there can be no question of transfer or share of merit. No one can have a portion of another's merit. It is a double edged puzzle.

To understand thoroughly any intricate point in the religion of the Blessed Master a seeker after knowledge is to bear in mind one main principle: evolution will or action in the mind. The importance of the play of mind cannot be over estimated. Almost all questions in Buddhism can be explained in terms of mind power.

When a devout Buddhist has accomplished an act of merit he calls on the living beings to take share in it in the prescribed formula mentioned above. This is merely a form of intimation. He announces to them that he has done a meritorious act. The hearer on his part is glad to learn what his co-religionist has done in a moment many pious thoughts flash across his mind. He thinks of the good deeds the sharer has done. He begins to remember all the virtues of the Buddha. With a heart full of joy he exclaims 'Well done'. A vibration has occurred, an action is made in the mind. He has wilfully exerted to his heart's content. His acquisition of merit is proportionate to the extent to which he has exerted mentally. The term 'transfer of merit, or share of merit' is a misnomer. No body can in fact share his merit and there is none who is in a position to acquire it as gift. Personal exertion is necessary. The true idea ought to be aspiration after merit.

International Morality

We read in *The Japan Weekly Chronicle*

It was after Bismarck had retired from politics that he decided that each Government takes solely its own interest as the standard of its actions, however it may drap them with deductions of justice or sentiment," and the remark recurs to memory after reading what Mr Inahara has to say in the *Diplomatic Review* (translated elsewhere) on the relations of Japan China and Russia. Mr Inahara says that the isolation of Japan caused by the abrogation of the Anglo-Japanese agreement made it impossible for her to do anything else than seek an agreement with Russia but it may be pointed out that Japan was seeking an agreement with Russia during the war while the Anglo Japanese alliance still existed so it can hardly be considered that it was the abrogation of the Anglo Japanese alliance that forced Japan into the arms of the Soviet. Japan moreover is yielding to the embraces of the Soviet so very reluctantly that at the present rate of progress it will take a long time before complete accord is reached.

The profession of the Powers good will to China including that of Japan must be taken in a diplomatic sense. As Mr Leonard Woolf points out in an interesting little essay on international morality Hobbes' remark that in the relations of independent States right and wrong justice and injustice have no place still holds good and is likely to hold good. The world was conscious of this fact a good many years before the time of Hobbes for Mr Woolf quotes from Thucydides the words put into the mouth of an Athenian Ambassador to the effect that the question of justice only enters into the discussion of human affairs where the pressure or necessity is equal and that the powerful exact what they can and the weak grant what they must. The only reason why the powerful do not exact more than they do is that sometimes it is not to their own interests to take all a fact which seems to have escaped the Alhes at Versailles when they laid such a heavy burden on the defeated that it has plunged the world into trouble ever since. They were showed themselves less acute than Wellington who asked to arbitrate over the questions of reparations at the end of the Napoleonic wars gave the Alhes far less than they were entitled to on the ground that the sacrifice was necessary and we should have got nothing if we had not made it which sounds like hard commonsense. Even a generous gesture like this appeared to have therefore at the back of it a basis of self interest, and it is still far removed from the ideal of a nation doing good to another for the sake of doing good an idea that almost arouses laughter, so quixotic it seems. Yet all Governments according to their own professions are solely bent upon doing good to their neighbours. All the Powers have expressed the most benevolent intentions towards China—within the bounds of course of their own interests—not being destroyed. Even the proviso has a moral air for evidently it is to the interests of China that she should keep her promises and not go back on her word. This is what Bismarck described as draping the actions with deductions

of justice or sentiment" a course which he himself pursued so successfully.

First Woman Judge in Germany

The appointment of a woman to a judgeship in Germany for the first time has led *The Woman Citizen* to write thus—

On May 18 the papers carried a despatch from Berlin saying that Dr Mariellagemeier has become the first woman judge in Germany.

It brought memories. Just about twenty five years ago the first woman to study law in Germany Anita Augspurg finished her course. At that time Germany did not admit women to the practice of law. Women were not admitted to political organizations nor permitted to speak at political meetings nor even allowed to attend political meetings. Anita Augspurg proceeded to organize a suffrage committee in the free city of Homburg with members elsewhere as well and to hold occasional meetings. She had said laughingly that the study of law had taught her to evade the law, and now she cannot call her organization by the innocuous name "Homburg Committee." Even so she had to secure the formal consent of the police before she could hold her meetings. Between that carefully guarded beginning and the granting of suffrage to German women stretched only sixteen years from first women law student to first woman judge only twenty five. The world does move.

Underpaid Teachers in America

Even in rich America teachers are underpaid and students are underpaying as would appear from the following passage in *The Literary Digest*

Colleges are turning students away because there are insufficient funds to provide facilities for teaching them. Why not charge more for tuition? The query is put by the Institute for Public Service in New York and the suggestion may cause some shock to parents and prospective students until the real conditions are examined.

As it stands now with college teachers underpaid and college students underpaying so much that many of them spend on luxuries more than they spend on tuition the largest donor to colleges is the underpaid college teacher still the lowest paid of all white collar workers in proportion to native ability.

English Translation of Buddhist Scriptures

The Young Last reports

In view of the earnest hankering after the knowledge of Buddhism among the Western people, the West Honganji missionaries in America have recently filed a formal request with the West Honganji head quarters in Kyoto for immediate

translation into English of Buddhist scriptures. This was decided at a recent conference of those missionaries. The West Hongkong authorities are now studying the proposal because it is a matter of importance for the propagation of Buddhism among the English speaking nations. They say that the Hongkong authorities are going to attack to the English Buddhist scriptures an explanation of Mahayana Buddhism of creeds and ceremonies for Buddhist believers etc. Meantime the Buddhist world of Japan is considering the compilation of Buddhist scriptures in English German French Russian etc. in commemoration of the 2500th anniversary of the birth of Buddha which falls in 1934. It is said that the West Hongkong authorities will shortly appoint an editorial staff for the translation of Buddhist scriptures.

'Give us Men'

The following poem which the *China Journal* reproduces from *The North China Daily News*, may be read with profit in India also —

God give us men. The time demands strong men
 in Great hearts true faith and willing hands
 Men whom the lust of office does not kill
 Men whom the spoils of office cannot buy
 Men who possess opinions and a will
 Men who have honour men who will not lie
 Men who can stand before a demagogue
 And dawn his treacherous flatteries without
 Tall men sun crowned who live above the fog
 In public duty and in private thinking
 For while the rabble with their thumbworn creeds
 Their large professions and their little deeds
 Mingle in selfish strife let Freedom weep
 Wrong rules the land and waiting Justice sleeps
 J G Holland

Buddhism and Christianity

The *British Buddhist* writes —

Thirteen hundred years ago Roman Catholic Christianity was planted in England. About the same time Mahammad established his religion of Islam and Japan received Buddhism from Korea. Nearly a thousand years ago Central Turkestan Buddhism was destroyed by the Moslems and Indian Buddhism was destroyed by successive invaders belonging to the cult of Islam. Afghanistan was at one time full of Buddhists and so was Kashmir. The Catholic Church borrowed many of its rituals and ceremonials from the Buddhists of Turkestan. Jesus did not establish any of the ceremonial that are current to-day in the Roman Church. The altar the lighting of candles the incense the flowers the flowing robes all are borrowings from the Buddhist Church of Turkestan. From Turkestan Buddhism went to China. The present day dress of the Moslems of Afghanistan and the North Western frontier Provinces, formerly known as Gandhara was copied from the Buddhists of the pre-Moslem period. The fresco paintings rescued

by Central Asian archaeologists are evidence to show the origin of the Catholic rituals. The Catholic Church copied from the Buddhist church the institution of Bhikkhuni nuns.

Many of the alleged sayings of Jesus are really echoes from the sayings of the lord Buddha. As yet no attempt has been made to discover the origins of the sayings of Jesus. A guild of Pali scholars who have made a thorough study of the New Testament should sit in conclave and make an effort to find the origins of the New Testament ethics. A number of them can be traced in the Pali texts. Some of them are interpolations where in the meek and gentle Jesus is made a monarchical despot.

The American Occupation of Haiti

India is, no doubt the only member of the League of Nations which is both in name and reality a subject country. But another member, Haiti is in reality a subject country, though nominally independent. For writes Paul H. Douglas in the *Political Science Quarterly* of America

The relationship between the United States and Haiti is full of interesting paradoxes. Thus the constitution which Franklin D. Roosevelt then Assistant Secretary of the Navy wrote for that country in 1917 declares that the Republic of Haiti is one and indivisible free sovereign and independent. Its territory is inviolable and cannot be alienated by any treaty or by any convention. Haiti is indeed a member of the League of Nations and maintains diplomatic representatives abroad. In fact, however the United States has controlled the country by military force since 1917. A regiment of American marines is quartered behind the President's palace and Brigadier General John H. Russell acting as the American High Commissioner gives the directions as to what shall be done. An American Dr. W. W. Cumberland appointed by the President of the United States is the Receiver of Customs and the Financial Adviser. He not only collects the customs but draws up the budget and controls expenditure. The Haitian gendarmerie which is a combined army and police force is mainly officered by commissioned and non commissioned American marine officers and the gendarmes as a whole is constantly under our direction. Americans appointed by our government are also in charge of the sanitary and the public works services and of agricultural education.

Modern India and the Drink Traffic

We read in *Iblars*

Dr. Rutherford's book is a plea for Self Government for India and while we are not concerned with the political issues with which the book deals his descriptions of the poverty and degradation of the vast majority of the Indian peoples must challenge our attention and careful thought. The stark reality of Dr. Rutherford's book shows us India

in the mass shorn of all amantie glamour In the chapter 'Public Health and War Against Disease' the author includes Drink with disease as being an important factor in the production of disease and second only to syphilis in the list of racial poisons The chapter 'Public Health and Prohibition' shows the immeasurable harm done by the liquor traffic and shows too, that all over India there is a demand for prohibition

India is ripe for prohibition and her great religious being so strongly opposed to Drink should make the difficulties of successful enforcement much simpler and easier than in America The book as a whole emphasises the fact that every effort to forward the cause of prohibition is blocked by the British Government The policy of the Government with regard to the Opium Traffic is also warmly criticised

Prevention of Diseases and Social Insurance

Andreas Griener observes in *International Labour Review* —

There is nothing which is not capable of improvement

In future the campaign against infectious diseases must be carried on by social insurance with even more vigour than in the past. In tuberculosis for instance not only the sick person but also the danger of infection must be considered. Thought must be given to the members of his family to his environment and to his fellow workers who may be injured by him. It is therefore essential to provide curative treatment in good time to lessen the risk of infection and to increase the share of the insurance institutions in the general work of social hygiene

The rational organisation of preventive measures in the undertaking calls for the foundation and the activities of some form of joint organisation to ensure collaboration between the various insurance carriers and especially to regulate the relations between sickness funds, invalidity insurance institutions and doctors. Joint organisations are also necessary to ensure contact between insurance carriers on the one hand and public health authorities and private welfare organisations on the other. The right to membership of these organisations will entail the obligation to accept freely the conditions they impose

'Timboel'

Timboel which is an Indonesian journal conducted in Dutch has given a translation of the Note in our March number in which we showed how great a portion of the earth is under European control and how the preservation of the *status quo* by the League of Nations is practically equivalent to perpetuating the subjection of the majority of mankind

Poetry 'a Drug on the Market'

John Gould Fletcher writes in *The Modern World*

There can be no doubt that just as much poetry is being written in this age as in any other and that in future histories of literature some one will be mentioned as being the representative poet of our time. The problem that concerns us all poets and non poets is how to distribute our work to best advantage. The problem is rapidly becoming the leading problem of our age in poetry as in other fields and the multiplication of publishing houses, newspapers and periodicals does not settle it. Ask any dozen publishers and they will all tell you that poetry does not pay that it has no commercial value despite the fact that they all probably publish it to some extent

If your acquaintanceship extends also to the poets you will find that the shifts and dodges the young poet is put to today to obtain a hearing are endless. I know of at least two young poets both Americans who are trying to get a publisher in England in the pathetic hope that their work will somehow be favorably received there. Poetry which quite a number of people were ready to talk about in this country twelve years ago is now a drug on the market

The writer suggests that there should be an endowment fund for the publication of new books of poetry

The details of administering such a fund could be easily worked out. Suppose the fund provided for the publication of ten far sized books of poetry in a year. An advertisement could be inserted in a few of the leading literary journals asking for manuscripts and stating that no poet was eligible who had already published more than one volume. A jury would be selected of practicing poets to pass on these manuscripts. The manuscripts submitted would be sorted out by a sub jury in the first instance with the object of eliminating the obviously impossible the thin and the trite. The remainder say fifty manuscripts would then pass into the hands of the main jury. Out of this remainder ten manuscripts would be selected which would represent the best of the year's poetry

Love and Wisdom

Message of the East reproduces the following English translation of a poem by Bhai Vir Singh —

(Note: A nightingale imprisoned by a gardener escapes from her cage after long confinement only to find the garden despoiled and in ruins and her heart's love, the rose, gone. In absolute despair she stops a wayfarer with her lament and asks what has become of that all owner of the loveliness of youth, her rose. A dialogue ensues of which we give the concluding portion. The wayfarer asks why the eye of the nightingale failed to discern that one day both the garden and its

blooms gay would die that spring would pass
and the autumn of dead and decaying leaves
take its place. In any of soul the nightingale
cries out for death and in pity the wayfarer strives
to comfort her with the assurance of ever returning
spring. Again the purple leaf buds. Again the
green leaves shall appear in willows. Again the
buds blow and the armies of flowers come and
encamp again. Why weepst thou O bird!
The nightingale sings:

"If beauty lasts not forever
Of what worth then is beauty?
If my garden waves not forever
If all is the sport of time
If time conceals him we love behind its over-
enwrapping sheets and reveals him at will
below its folds

And conceals him again from us.
If love is not our own, but time's
If time is supreme and we only propose for time
To dispose, and our heart
Is merely to run to waste in time's sands
Then all wanderings in search of him ay even
life and goodness, all are as death
To thirst for love to roll through despair and
Separation for the hope of meeting him is all
illusion

If the lightning flash of love shows itself only
to kill us then where where is love
If all is change and there is naught save waiting
and thirsting and waiting and thirsting for
nothing to be

If this is the law eternal as thou sayest
If we are but the passive balls that a mocking
destiny rolls

Then let me tell you that too sad is life

The wayfarer replies

"Fare thee! Fare thee! O lovely bird
There is the rose still perfuming thy tender heart.
If it be thy wish to see the glory that fades not
If it be thy longing to be with thy rose forever
Turn within turn within thine own self thy love-
thirsty glance!"

In vain is thy search for thy rose in this visible
world of change.

The eternal spring is theirs who have entered in
and seen him within their soul

If it be thy wish to dwell in the eternal glances
of thy love, then be at peace with thyself!

Let the flame of the heart burn slow and steady
Let the mind be calm like an unrippled clear
transparent lake

And pass O bird, into the being of the beloved
whence come these forms of beauty.

Thou hast indeed thy rose when thy heart falters
not—sure, unmoved.
O bird!

The worlds are all within thyself

There blossoms thy rose which no hand of might
can rob or destroy

The eye of the soul so fixed on the beloved,
drinks deep at the fountain of life

Good bye O bird. This is the ancient wisdom!

The law of beauty that ye learn and the young
brood in the nest

This is the law of true life, which is the life above
this life

The life of rapture caught from the lips of the
roses

The rose that blossoms within where eternal spring
doth roll

There as thou sayest and only there—only there
It is a subtle subtle feeling
An unbalanced and balanced joy
An unconscious and conscious love's soft delicious
reeling, a little rippling and a slow breeze
The heart is full of glory
And the life full of peace.
Within that *Golden Land* there is neither night
nor wrong
And might is frail and love is strong

Sea Power at Geneva

The New Republic observes

It is essential that the redistribution of sea power which was recognized by the Washington conference of 1911 should be confirmed by and, if possible rendered still more explicit by the Geneva Congress of 1927. As long as an American and an Asiatic and a European sea power all exist side by side and independent of one another European world imperialism, as it existed towards the end of the nineteenth century and as it was encouraged by British maritime supremacy not only cannot recover its momentum but is bound steadily to lose ground. The British imperialists, are chafing under the limitation and with the help of the Singapore base and their preponderance in commerce-destroying cruisers they are trying to regain for the Empire a fraction of its former exceptional position. But the American representatives at Geneva will have every reason to insist on a confirmation of the principles which underlay the agreement of 1911 rather than a modification of it for the benefit of British sea power. The British behaved with admirable wisdom and forbearance in 1921 in recognizing that they had to share with Japan and the United States their former supremacy. They will we hope behave with similar forbearance and statesmanship in 1927

The Late James Bryce

We read in *Unity* of Chicago—

The late James Bryce was an extraordinarily learned man. Mr J. A. Holson in his review of H. A. L. Fisher's recent biography of Bryce in the *Nation* (April 10th) declares that

"He knew more than any other man of his own or any other time. There may be tucked away in the seclusion of some university or other home of learning two or three scholars who have read and remembered as much booklore as Bryce but when one takes into account his first-hand intercourse with men and things in all parts of the habitable globe he assuredly stands out like all competition. In the light of this impressive statement, we are tempted to wonder as to what learning amounts to anyway. What is its use? What does it all come to? To quote the question John Morley used to put to any one who praised a book or other achievement? For the same biography of Bryce shows that this most learned of men went stark mad during the War. He swallowed hook line and sinker the ridiculous myth that Germany had precipitated the conflict in a gigantic endeavor

Some Chinese and Some Foreigners

The following extract from an article by Dr Edward H. Hume M.D. in the *International Review of Missions* goes to show that the minds of all Chinese are not full of hatred of all European foreigners even of the British race —

Word comes from all over China of the sincere and continued friendliness of the people. All classes have vied with one another to prove their friendship during the past six months of stress and confusion. What could have been fiercer than the spirit of the girls at Ginling College in Nanking, on March 24th last, as they took matters into their own hands, hiding their teachers, advising them, escorting them out of danger and in every other way proving their loyalty. Was there ever greater friendliness than that of the people around the grounds of West China Union University in

Chenai, where British, Canadian and American forces co-operate? They brought in food by night when a boycott was in force, suggested means for escape, and aided in countless other ways to preserve the normal status in the work of the institution. There is no single point on which all are so much agreed as on the desire of the people that their western Christian friends should continue among them.

The knowledge that Dr. John Williams had been killed threw all the Chinese Christians in Nanking on to the side of their missionary friend at the very moment when their own homes were being ransacked and, in many instances, burned to the ground while their very lives were threatened. The efforts made to save the foreign missionary community in Nanking by Chinese Christians and non-Christians alike is a story of fine Christian achievement and one which makes worth while sacrifice and service of devoted lives over many years.

GREATER INDIA

(Translated from the Bengali of an Address delivered before a farcicall gathering organised by the Greater India Society by Rabindranath Tagore)

I am heartened by the address that you have presented to me on the eve of my voyage to Java. We discover our inner strength only when we meet the clums of our neighbours. We are able to give what is in our gift, only in consequence of other people's eagerness to take. If the demand is strong the way to give becomes easier.

Where the claim from outside is a reality it kindles the power to give lying within us. Even when we have gifts within us we cannot give them so long as an eager desire for them is not born in society. To-day a longing has taken birth among us—the longing to search for the greater India outside India. This longing has taken the concrete form of the Greater India Society. It is this longing that is voicing its own expectations in the address of welcome offered to me. May your wishes make my efforts attain to success!

It is the mark of a savage that his self-consciousness is confined within very narrow limits. He cannot know himself in a wider region than the present time and his immediate environment. Hence, his weakness in thought and action. The Sanskrit verse has it: As a man thinks so does he achieve. Loftiness of conception—about our indivi-

dual selves or our country,—lies at the root of the creative power of endeavour. A feeble aim and a lowly achievement carry us to failure. It is the historic endeavour of every civilised nation to exalt its own character in its own eyes—to liberate its nature from the narrow bounds of a particular country or age.

In my boyhood seated at the window of our house I could see only a small bit of the natural features of my country. I had no opportunity of beholding the comprehensive expression of our country's self from outside. This city of Calcutta built by foreign traders cannot give us a deep and far extensive revelation of India's soul. I was so eager to see for myself the great self of India because I had been as a boy too often confined within the four walls of a house.

Then at the age of eight or nine I went to live for a time in a garden house on the bank of the Ganges. My heart was filled with a sense of bliss. This river conveys a grand revelation of India. Its streams carry the harmonious blending of many ages, many provinces, many hearts of India. It conveys a message making India known to others.

Again a few years later my father took me with himself to the Himalaya. This was

the first time when I made an intimate acquaintance with my father—and with the Himalaya. There was a harmony of spirit between the two

Then in early boyhood I began to study the history of India. I had to commit daily to my memory a list of names and dates of the unvaried tale of India's defeat and humiliation in political contest, from the days of Alexander the Great to those of Clive. In this historical desert of national shame, there were a few oases formed by the heroic deeds of the Rajputs and these latter alone could satisfy my blazing hunger to learn about the greatness of our nation. You all know, with what desperate eagerness Bengali novelists, poets and dramatists ransacked Todd's *Rajasthan* in that age. This fact is a clear proof of our unsatisfied craving to know our country's true self. Country does not mean the soil, it means a body of human characters.

If we are taught about our country as eternally weak then that sense of lowliness cannot be driven out of us by reading about the heroism of foreign nations.

A star whose light has become extinct is coagulated and contracted within itself. This self confinement is a humiliation. Such an extinct planet has no place of honour in the galaxy of blazing stars. It is unknown, uncelebrated, nameless. The shame of this obscurity is as bitter as that of prison life. Light alone can deliver it from this shame—light in the form of an emanation that will join it to the universe, light in the form of a truth that the world will honour.

It is the burden of our Scriptures that he alone realises truth who perceives the Universe within himself and his own Self in the Universe. In other words, the soul confined within its own individuality is not in its healthy normal condition. This great principle is as true of the historic efforts of a nation as it is of every individual man's life's work. The devoted endeavour of every great nation is to make itself known to the outer world. Otherwise, God would cast it forth as useless in the creation of human civilisation.

The voice of India that we hear was not confined within the verses of the Upanishads. The highest message that India has preached to the world has been conveyed through renunciation, through sorrow, through love, through the spirit—and not by means of soldiers and arms, oppression and plunder.

India has not boastfully recorded in her history in capital letters any tale of her acts of brigandage.

In ancient times our country too must have sent forth heroes who conquered foreign lands. But, unlike other nations, India does not count the names of such conquerors with veneration on her rosary of historic celebrities. Indian *Purans* do not sing of strong robbers (*Dasyus*). India has carefully obliterated from her records the story of their achievements as a thing to be ashamed of.

The man who thinks of Self as the highest and ultimate truth is lost. This selfishness is the root of all sin and all suffering. The light of our soul reveals the truth that universal love kills this self-centredness. This light India did not keep to herself. She revealed herself to the world outside her natural boundaries in the light of this truth. Therefore the true expression of India consists in this.

The India in which we have been born is the India of this spell of liberation, the India of these ascetics. If we can keep this truth steadfastly before ourselves, then all our acts would be pure. We shall be able to call ourselves characteristically Indian and we shall not need to set up a new standard.

In these days the passion for political self-expression is raging among our people with the greatest vehemence. Therefore, we are only dreaming the dreams of gratifying it, and we contemptuously reject all greater matters as irrelevant. But the stream of this political self-expression will only take us to foreign history,—to Mazzini, Garibaldi, and Washington.

Similarly, in economics our imagination is moving about in the puzzling mazes of Bolshevism, Syndicalism or Socialism. But these are mere mirages, they are not rooted in the eternal soil of India, they are all marked "Made in Europe."

Our national self does not reveal itself in the unknown paths where we are madly chasing these unrealities. And yet, as I have already said, our national success is possible only if we build upon the true individuality and character of our nation. If we can realise that we had a sphere of glory outside the political and economic, then only shall we succeed in founding our future greatness on truth.

India has revealed her true self by what she has been able to give to the world. She is known by the exuberance of her spirit.

after world conquest. His prodigious knowledge and wide travels left him as glib as the London costermonger who had never read a book or journeyed beyond his native slum! All his exhaustive historical investigations didn't save him from being fooled as easily as the simplest idiot in a country village. All through the War Bryce was a die-hard. It was on to Berlin! for him with Germany ground prostrate in the dust. His travels the world around his knowledge of men and places and languages everywhere had taught him no lesson of tolerance and understanding. Why he learned and traveled and intimated if this be the result? Why bother with education if it leaves a man undelivered from superstition and barbarism? We never get quite so low in our mind never feel quite so hopeless for the future as when we see a man like James Bryce running amuck under the mad influence of patriotic passion. Here in the person of such a man is already seen the collapse of civilization.

Local Self-Government in Asia

The following passages are taken from an article by Dr. Sudhindra Bose in the same journal —

Every man and every body of men on earth possess the right of self-government. They receive it with the ruling from the hand of nature. Individuals exercise it by their single will. Collections of men by that of their majority for the law of the majority is the natural law of every society of men — Thomas Jefferson.

It is not true that the government which is best administered is best. That is the maximum of tyranny. That government is best which makes the best men. In the triumph of manhood lies the certain pledge of better government in the future. — David Starr Jordan.

Democracy is direct self-government over all the people for all the people, by all the people. — Theodore Parker.

Democracy is not the exclusive monopoly of the West. It is to be found in the East as well. Oriental democracy has its roots in the communal life of the people. The political thinkers of the East — notably of China and India — have seldom recognized absolute and indivisible sovereignty. In the Orient sovereignty has always been shared by local bodies and communal groups. The Asian state may be thus described as a political federation with a very large share of local autonomy in village communities, communal assemblies, guilds and village unions. The local organizations over which the central government exercised but a slight control until recently have from the time of venerable antiquity looked after the internal administration of the community. The people had thus the right of democratic control over their temporal economic and religious life. Nor are these ideals altogether obsolete in today's world of Asia.

Japanese Food

The Japan Magazine for June contains the first part of an informing article on Japanese food from which we learn

Rice, barley, and millet (*hige* (barn yard grass) soyabean, small beans, etc. were used as food by the Japanese in remote antiquity as they are at present. The *Nihon Shoki* and other of the oldest books in Japan state that the Imperial ancestral godless Amaterasu omikami who obtained seed of these cereals from Ukemochi no-kuni spoke of them as vitally important for human beings to live on. Since then these cereals or *goshi* (five cereals) have formed staple articles of food in Japan. Rice was of primary importance among them. Its seed was taken with him by the Sun God less a grandson on his descent to her command. The seed suited the soil very well and the crop was abundant. This was the source of the name of *Yasodano-kuni* (the land blessed with rice) by which the country was called since then.

In old times unhulled rice was commonly eaten by heating or boiling, although the noble families on rare occasions took it after cleaning. Rice was not eaten but by upper class people, as for the middle and low class people it was too costly and they usually took such cheaper cereals as barley and *hige* instead. Then they ate only two meals a day.

As side dishes they had vegetables, meats or fruit. These vegetables were mostly *nauna* (starched purple) *ni jin* (carrot) etc. which were called *sai* radish, garlic etc. which were called *karana* and *icame* *tanbi* and other seaweeds. There were some other kinds of vegetables eaten.

As meats they took beef, horse-flesh, brawn, deer flesh, other animal flesh, chicken, fish and shell fish. They did not dare to slaughter oxen and horses for eating as these animals rendered useful service to them helping them in farming.

They ate mostly wild bear, deer and other wild animal flesh which was called *keno-aramono*, as distinguished from bird-flesh which was called *kenon amono*.

Religious Trends in India

The Rev. A. M. Chirgwin observes in the London Quarterly Review —

The *ecstacy* in India is at present moving primarily in the realm of politics and not of religion. The real deity whom Indians worship to-day is Mother India, for her they are willing to suffer and if need be to die. Most young Indians feel that the gods and goddesses of Hinduism are the most satisfactory expressions of Mother India available. Accordingly the young men are powerfully attracted just now to Hinduism. However it may repel them intellectually it has a certain emotional appeal as the religion of the Motherland. The rising tide of nationalism is leading to reaction against organized Christianity as being Western. It is the more significant that in spite of this the most striking progress that has been made in recent years in the realm of

religion in India is undoubtedly in a Christian direction.

It is not to be inferred from this that great numbers of educated Indians are accepting Christianity as their own personal faith. As a matter of fact, the number doing so is not considerable. The numerical growth of Christianity in India is mainly among the lower castes and the outcaste community. In modern India as in the early years of the Christian era, Christianity makes headway mainly from the bottom up. Fully one hundred thousand people chiefly from the lower strata of Indian society are becoming Christians every year. The Indian Christian Church shows an increase of 22.5 per cent in the last ten years as against an increase of 1.2 per cent in the general population—a far more rapid growth than that of any other faith in the land. But it is not the numerical growth of the Church which has led to the almost complete capture by Christ of the citadel of India's thought.

Educated India does not seem to find much that is attractive in the Christian Church to-day on the contrary it appears to be repelled alike by Christianity as a system and by the Church as its Western organized form.

Successful Marriage

Frederick Harris writes, in part in the *World Tomorrow*—

The ordinary theory is that man and wife form a partnership in which all of life is shared. If this completeness of sharing were taken as the test of successful achievement, there would be little success to record. As a matter of fact, casual observation tends to impress one with the narrow range of the interests which most husbands and wives do share. To whom does the house usually belong? Whose taste is displayed in its furnishings? In the midst of modern city life children may actually command little interest on the part of either parent. Companionship and recreation are essentials of a balanced life. Taking a dozen married couples selected at random, what is the proportion of actual sharing in these activities? Religion has been a puzzle of many children because practices which one parent seems to regard as fundamental are entirely neglected by the other. The sex experience itself may be highly distasteful to one while it is eagerly sought by the other. There is plenty of evidence too of another type of difficulty. A man and woman who share much at the start grow older, new interests emerge and suddenly they awaken to the fact that they are leading separate lives. Again some striking experience may transform one partner and leave the other cold. Even under the best of circumstances, there are ranges of experience which are not shared between husband and wife and some few perhaps which never can be shared.

The facts are plain enough but the matter can not be left at this point. How much sharing is necessary? Where does success leave off and failure begin?

There are no fixed points. We can estimate success in such a personal relationship only

with regard to the persons concerned. One can imagine that in the early days of most marriages romantic affection is the supreme interest and for a while this may be sufficient. Success at the moment makes an intense but very narrow demand. As the days go on, husband and wife begin to face real situations. Homely needs arise, place to live in, food, companionship, recreation, religion, love and then there emerge the new interests. As this experience proceeds from the wedding presumably different people are reasonably well satisfied at different levels. Since we have to consider not only range but also depth of interest, in some cases the sharing of a very few vital concerns may create a stable arrangement. It is extremely precarious to make positive statements where our knowledge is so strictly limited but one may suspect that the marital relationship between a man and a woman becomes more and more successful as the number of shared interests steadily increases. Such a procedure suggests that these two have found partnership such an interesting experience that they are continuing their explorations. Each new interest of one is submitted to the other as a possible basis for further extension of the relationship.

The picture usually drawn of a successful marriage represents a mild peace gradually deepening to deadly monotony. This is not the case with those who are ever expanding the area of their shared interests. Life is adventurous and exciting. The whole attempt to form a real co-operation involves many disagreements, some trivial some really serious—the tragic tension of marriage of which Count Keyserling speaks. It is the personal adjustment over many contacts that is difficult and dangerous holding alike the possibilities of the noblest satisfaction and of the deepest degradation. Let our too confident radicals ever bear in mind that the profound conflicts of life appear not where each goes his own way but where the two are trying to work together.

The Late Dr Estlin Carpenter

The Inquirer of London contains a beautiful and discriminating tribute to the late Dr Estlin Carpenter by Miss Helen Darbishire of Oxford which appeared in the *Times*. We take the following passage from it—

No one who received his teaching would use words lightly and I say only what those who knew him will wholly endorse. He spoke the word of God with the authentic voice of one who knew its meaning, he had the divine sympathy that knows the secrets of the human heart and reaches to the farthest depths of grief. Religious passion is not common, a pure and austere religious passion is the rarest thing we meet. In Estlin Carpenter it was one with a singularly strenuous intellectual life but its roots were in the human experience that is common to us all.

beyond her own territory and people. We can truly give to others only when we admit others as no less than ourselves. Therefore if you would know India's wealth of truth, you must leave India and visit the scenes of India's giving in lands beyond the sea. Today our vision of India is dimmed by the dust of contemporary local events but the clear radiant eternal aspect of India will be revealed to us if we go to Further India.

In China I found a race entirely different from the Hindus—in features, language and manners. But I felt such a deep sense of community with them as I have found impossible towards many people of India itself. This union was established not by political ascendancy, not by the sword, not by paining others, but by embracing sorrow,—on the part of ancient India. The truth that has linked an absolutely alien race like the Chinese to the true self of India—finds no place in the history of European politics and therefore we do not heartily believe in it! But the evidence of its reality is still extant in Further India.

In my travels in Japan whenever I marvelled at the deep patience, self-control, and aesthetic sense of the people even in their daily life they have again and again told me that the inspiration of these virtues came mostly from India through the medium of Buddhism. But that inspiration is today all but extinct at its source in India itself. These lands [outside India] are places of pilgrimage to modern Indians, because the eternal true expression of India's character can be found in these lands only.

In the middle ages of India there were religious conflicts between the Muslim royal power and the Hindus. But in that epoch a succession of saints were born—many of them Muslims by faith—who bridged the gulf of religious discord by the truth of oneness of spirit. They were not politicians; they never mistook a political pact prompted by expediency as a true bond of union. They reached that ultimate point where the union of all men is established on an eternal basis. In other words they embraced that secret principle of India which lays down that they alone can realise the truth who see others as one with their own selves. In that age many warriors fought and earned glory; their names were recorded in histories of India written on foreign models. But they are forgotten to-day, even as their triumphal

monuments have crumbled into dust. But the deathless message of these saints is still flowing like a life-giving stream through the heart of modern India. If we can derive our soul's inspiration from this source, then only shall we succeed in invigorating our politics, economics and action.

When a message of truth deeply stirs our soul, its self-expression attains to success in many directions. The impact of truth on the soul is proved by the activity of that soul's creative power.

Buddhism was a religion of poor monks. And yet it inspired an exuberant display of costly artistic work in caves and *chaityas* and *viharas*. This only proves that Buddhism awakened such a consciousness of truth in man's inmost heart that it gave fruition to all his nature, and saved his character from being crippled in any direction. Wherever India's magic wand of universal love has touched any foreign land, what a marvellous display of art has come to life there! That country has become radiant with the splendour of a new artistic creation.

And yet look at the people of exactly the same ethnic stock living in neighbouring countries which were not visited by ancient Indian missionaries. They are cannibals, utterly devoid of art. India lit up the dark hearts of such a savage race by the sublime message of her religion of mercy, renunciation and love. It is not that Indian influence has resulted in certain changes in dress, speech and manners in Cambodia and Borneo, Java and Sumatra, the latent power of artistic creation among these peoples has been awakened. And what a marvellous creation it is! There are many other islands around the India colonised Java and Bali. But why do we not find any Borobudur, any Angkor Wat there? It is because the rousing call of Truth did not reach these neighbouring islands. There is no glory in stimulating the imitative spirit in men, but there is no nobler work than that of liberating the latent creative energy of others.

If we content ourselves with boasting of our nation's achievements in the far off past and do not apply in our own lives the truths that led to those achievements, then our shame will know no bound. To use a truth as a material for our self-glorification, is to insult it. My earnest desire is that we may search for the eternal truth of ancient India and devote myself to the attainment of it—not for self-advertisement, not for dazzling

the eyes of foreigners—but for inspiring our own innermost spirit and shaping our daily conduct.

When I visit Java may my mind be free from [national] pride may it learn meekness by witnessing the operation of the death conquering spell (*amrita mantra*) of Truth

May we realise within ourselves that great principle of universal love and then only will temples spring up in forests fountains of beauty will bubble up in deserts in our hearts—our life's devotion will attain to success

JADUNATH SARKAR

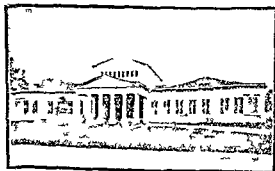
GREATER INDIA REVISITED

By KALIDAS NAG

II

FROM BATAVIA TO SURABAYA

BATAVIA is a modern commercial city with every possible modern comfort and it palled on me from the very beginning. To escape from its aggressive modernism I took refuge in the splendid Museum of the city. It contains the richest collection of the products of Indonesian culture and at the same time some of the most important archaeological links between the art and iconography of India and Java of old. I shall come back to a detailed appreciation of this museum which is a glorious tribute to the Batavian Society of Arts and Sciences



The Museum of Batavia

(Bataviaasch Genootschap van Kunsten en Wetenschappen). Meanwhile let me proceed to describe how the propitious smile of Lord Ganesha who greeted me first at the threshold of the Museum gave an extremely happy turn to my chance driven adventure

ACADEMIC COLLABORATION BETWEEN INDIA AND JAVA

I saw Dr F D K Bosch director of the Archaeological department and he received me very kindly. He had been revising the text of the famous Sanskrit inscription from central

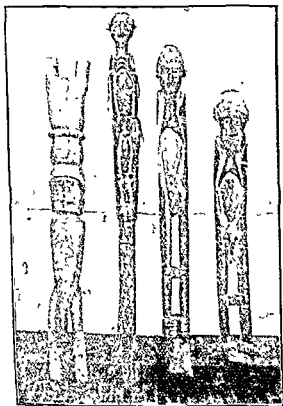


Gallery of Indo Javanese Sculptures

Java (found in the temple of Chandi Kalasan) which had been already edited by Dr R. G. Bhandarkar and Dr Brandes. A new fragment of the inscription had been found and Dr Bosch was getting ready to publish a revised text from fresh facsimiles. We discussed certain technical terms in the Sanskrit slokas and gradually drifted into a general discussion on the possibility of a more intimate collaboration between Indian scholars and Dutch savants. Dr Bosch warmly supported me saying that in two departments help from sound Indian scholars would be specially welcome first for the proper appreciation of the

Indo-Javanese art it is absolutely necessary that a comparative study of the Javanese and the Indian series of monuments should be made with reference to the *Shilpa Shastras* like *Mayamata*, *Manasara*, *Vastuvidya* and such other texts which are being found in increasing numbers. To ascertain as to what extent the art of India influenced the art of her cultural colonies and also what were the independent contributions of the colonial artists and artisans to the

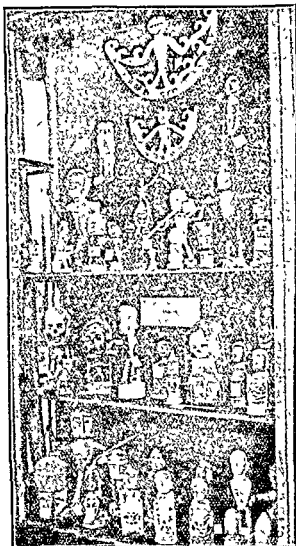
Avalon are too subjective to be utilised for historical purposes. Dr. Bosch strongly urged the systematic study of the Tantras and hoped that Indian scholars would respond to his call promptly.



Primitive totemistic art of Polynesia

borrowed or imported motifs, it is absolutely necessary to make an intensive study along the lines suggested above. But it was a great pity that very few texts of the *Shilpa Shastras* have been scientifically edited and published.

The same difficulty is realised, continued Dr. Bosch, in handling the old manuscripts of Java and Bali. Most of them appertain to the Tantras and the cult of Tantrism. It would be a capital study to compare the Tantric literatures of India and Indonesia. But the critical study of the Tantras has not yet begun. The writings of Arthur



Polynesian Antiquities

PROJECTED TOUR TO THE BALI ISLAND

I consulted Dr. Bosch about my tour programme and he very kindly gave valuable suggestions, letters of introduction and other help for which I was grateful. Incidentally he mentioned that a very important celebration would take place in the island of Bali. A local Raja would celebrate the *shradddha* ceremony of his ancestor, in the right royal and orthodox style.

the like of which was not to be seen for many years ' I had a mind to go to Bali if chance favoured me but I did not dream that the call of the gods and the Brahmanas of that island would be so peremptory. Finding me a little confused Dr Bosch generously offered to write to his colleague Prof Dr B J O Schrieke director of the Ethnographic department, who happened to be then in Bali to study the *shraddha* rituals on the



A village scenery

spot I thanked Dr Bosch profusely for offering me such an ideal guide and I rushed to make enquiries about my passage etc to that romantic island. I came to know that the steamer for Bali would sail soon from Surabaya, the eastern port of Java and I left Batavia for Surabaya to avail myself of the earliest boat. Mr Corporaal the Principal of the School of Goenoeng Sari did a great service to me by wiring to one of his Balinese pupils (for he had pupils from every part of the archipelago) who resided in Singaradja, the capital of Bali. He further advised me to halt at Bandoeng and see the place on my way to Surabaya. Thanking my friends of Batavia I boarded the train to Bandoeng at 2.30 PM buying a ticket for 5-50 guilders.

BANDOENG, THE CAPITAL OF PLANTER'S PARADISE

It took me full five hours to come to Bandoeng from Batavia, the distance being about 100 miles. The trains in Java run only between sunrise and sunset so we must previously arrange to halt in a convenient place during the night. My friends of Batavia kindly made all arrangements for my short stay in Bandoeng and so with a mind free from all cares I began to survey the splendid Indonesian landscape from the train.

The alternation of hills and plains with the traces of the cultivators' hand everywhere gives an impression of charm and plenitude rarely paralleled in any other part of Asia. We were passing through the Preanger Regencies where native landlords euphemistically called Princes still continue to exercise sovereign rights cleverly circumscribed by the Dutch residents. However the country is rich in agricultural products. On the one hand we find modern big tea, coffee and cinchona plantations in the higher regions and on the other the old *Sauas* or rice fields cultivated and irrigated by the terrace system so famous in Javanese economic history. Rice as in India is the universal favourite and is worshipped as a divine grain. Who knows if the Indian grain goddess *Lakshmi* emigrated with other gods of India to Java and brought along with her the Indian science of cultivation together with the tradition of pondrous plenty which is still written on place names like



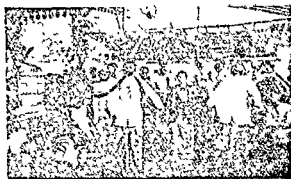
Lord Ganesha the remover of obstacles

Sukabumi (Sukha bhumi) or the land of Prosperity.

Bandoeng is next to Batavia the most important city of Western Java. It is along with Sukabumi one of the headquarters for the planters; it is also the capital of the Preanger Regencies. The native Moslem regent is a pensioner of the Dutch Government, and consequently, as an ornamental figure head, continues the tradition of the bygone age with its puppet plays and gamelan music in the large palace or *dalem* in the centre of the town. But it seems to be out of context when compared with the up-to-date Dutch settlements, the quinine factory and the gigantic wireless installation in the city. The population of over 100,000

souls shows only 10,000 whites, who however are the dominating elements. The relation between the natives and the Eurasian community, as was reported to me, was quite cordial and the cultural discrepancy not so sharp as here in India.

My brief stay in Bandoeng was in the quiet hospitable home of Mr. Fournier and Mr. Van Leenwen who had visited India and Santiniketan and were great admirers of Tagore. In their select family library there were standard works on Java and Bali and I spent most my time glancing through them.



Sundanese Dance

law and I was informed by the teacher that once the influence of Manu's Code was as pronounced as it is to be found in Bali to day; but at present the Islamic and the Dutch Codes are preponderating factors in the legal training of the Javanese officials. The successful candidates, are recruited into service with grades ranging from 25 florins to 400 florins per month according to qualification. Those who aspire after higher posts must go over to the Dutch Universities in Holland and secure Imperial (as opposed to the colonial) service. I shall have occasion to describe the Imperial Service type later on.



Sundanese Bride and Bridegroom



A Museum of Indonesian Musical Instruments

A SCHOOL FOR GOVERNMENT OFFICIALS

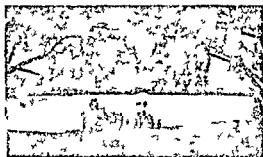
Higher University education is unknown in Java. The secondary schools are pretty numerous and well-organised. The bulk of the aspirants for Government service have to pass through a type of school test represented by the Bandoeng one, where the Javanese youths study the elements of arts and sciences, of drawing and surveying, nay even economics and law! While visiting the school I chanced to come across a manual of

A MUSICAL EVENING

Mr. Van Leenwen kindly took me one evening to a remarkable Dutch scholar who had devoted his life to the study of Javanese music. Mr. Morrouw Kunst received us in his room, which struck me as a miniature museum of musical instruments coming from Sumatra, Java, Bali, Borneo, Celebes and other parts of the archipelago. Mr. Kunst had travelled extensively through the

Dutch Indies and made this valuable collection with a view to write out an exhaustive history of Malay Polynesian music. He discussed his programme of work with me and I came to discover in Mr Kunst a musician who shows in him the rare combination of the musical intuition with a sound historical sense. He showed me the excellent photographs he had taken of those reliefs of Borobudur wherein we find the musical instruments, performances and dances, demonstrating the innate sense of rhythm and harmony displayed by the Javanese people throughout history. I felt how the silent stone sculptures might bear eloquent testimony to the musical genius of a people. The musical instruments depicted in the bas reliefs of Borobudur (8th-9th century A.D.) might supply certain links in the chain of cultural relations between India and Java. Mr Kunst told me how his studies along these lines had brought out an unexpected corroboration of the intimate cultural relations between Indo-China

covered about 400 miles in 14 hours. This is the southern line which passes Gijahat, Tasik Malaya, Bandar Mao, and Djokjakarta reaching the final stoppage Surabaya about 7.30 p.m. The whole route is marvellously rich in tropical scenery whose softness was occasionally broken by the rude and terrific faces of volcanic rocks. On either side of this route lie the Hindu monuments and temples like Borobudur and Prambanam but



A Japanese Landscape



A Sketch Map of the Archipelago

and Indonesia. Some Chinese musical instruments penetrated Laos and passing through Cambodia and Siam came as far as Java and Borneo. Where is the historian to write out an account of this musical matrimony between different races? Mr Kunst struck me as a remarkable personality and I left Bandoeng thanking him for this new vision of human music. He introduced me to Tjokorda Gde R. K. a Balinese expert in Indonesian music living in Sukawati (Sukharati) who is the Punggawa (王) or Chief of Oebood in South Bali.

FROM BANDOENG TO SURABAYA

To reach Surabaya by the evening I had to catch the early morning train which

I had to postpone my archaeological pilgrimage through these sites in order to witness the rare *shradha* celebration in Bali. While devouring the contents of a book on Bali I suddenly discovered that a Japanese youth was looking at me from the opposite seat. After exchange of courtesies I enquired and came to know that Mr Narutomi belonged to the Agricultural College of Tokyo and that he had come to Java to study the systems of cultivation special to that island. The Japan Government grants travelling fellowships for such studies which they consider important. When will our Government Agricultural institutes and our Universities come to realise the value of such direct studies nearer home under Asiatic conditions before sending students to Europe and America?

Arriving in Surabaya I had to buy my tickets etc. for Bali. I add a few precise details on that item for the benefit of future visitors to that island. The railway fare from Batavia to Surabaya comes to about 34 guilders and a ticket to Bali and back cost 33 guilders. Telegraphic charges to Bali came to about 10 guilders. So about 137 guilders were spent to meet the bare charges on the road for this humble Indian pilgrim. But the moment I boarded the steamer I forgot all about exchanges and sea dues and such other unpoetic yet inevitable things. The

souls shows only 10 000 whites, who however are the dominating elements. The relation between the natives and the Eurasian community, as was reported to me, was quite cordial and the cultural discrepancy not so sharp as here in India.

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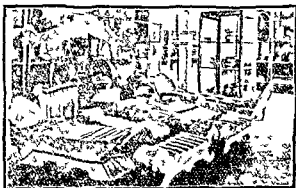
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unknown yet very closely related brethren of Bali began to draw me with an overpowering fascination and I lapsed into a dreamy communication with them on board the ship

S S Both which heaved gently on the placid waves kissing the shores of Java on one side and the coast of the island of Madura on the other

INDIA'S WOMANHOOD

News and Portraits

MISS SYAMKUMARI NEHRU who has this year passed both the M A (Previous) and LL B (Previous) Examinations of the Allahabad University in the first class standing first in both at the outset of her academic career passed the preliminary Cambridge examination in Honours with distinction in Mathematics and Urdu and passed the Senior Cambridge with distinction in Urdu. She then



Miss Syamkumari Nehru

joined the Muir Central College, Allahabad with a view to entering the Medical profession but non co-operated in 1920 appeared for the Intermediate Examination in 1921 and passed first among the girls winning a Government scholarship of Rs. 20 per

ensem passed the B A in 1926 standing first in the first class among all candidates winning the University silver medal and a Government scholarship of Rs. 30 per mensem will now complete her M A and LL B Finals and then take to Law as a profession. She was elected unopposed Secretary and Vice president of the Allahabad University Union and was elected its President after a keenly contested election. She is the first girl to hold office in a university union. She was declared to be the best speaker in the Inter hostel Debate of her university and also in the All India Convocation Debate. She was also awarded three medals for speaking two of them being of gold. In all she is the recipient of seven medals.



Miss Sulabha Panatikar

MISS SULABHA PANATIKAR has this year passed the M A examination of the Bombay University in philosophy obtaining a first

class and winning the Chancellor's medal and several prizes. To get a first class in philosophy in the M A examination is a rare thing in the Bombay University. Miss Sulabha Panandkar has achieved this rare distinction with a learned thesis on the Personality of God. She is the first student to get a first class in philosophy after Prof. R. D. Ranade who took his M A degree 13 years ago. She has now obtained a Fellowship at the Indian Institute of Philosophy, Amalner and is the first woman student to join the Institute as a research scholar. Miss Panandkar's academic career has been brilliant throughout, and we are assured by one of her professors that her studies have been both extensive and profound.

MRS. TARABEN MANEKALAL PREMCHAND J. P. is another Hindu woman to be appointed one of the honorary magistrates for Bombay this year. She is connected with various institutions for the welfare of Bombay's womanhood. She is the president of the Bhagati Samaj.



Mrs. Taraben Maneklal Premchand J. P.

DR. MISS KUMUDA MEHTA, L. M. M. R. C. P. of Bombay went to England after obtaining



Dr. Miss Kumuda Mehta

the L. M. S. diploma of the Bombay University to prosecute higher medical studies and passed her L. M. (Edin.) and M. R. C. P. in Great Britain. She is the first Gujarati Hindu woman to achieve this distinction.

MRS. JULIANA BAYU, daughter of Nawab Zaidi Pearl Bannu and grand daughter of the late Nawab Ahsanullah of Dacca has this year passed the B. A. examination of the Calcutta University with distinction. She is believed to have secured very high marks in Sanskrit.

A woman student Miss Biswas has been

admitted into the first year law class of the Dacca University. She is the first student of her sex to do so at Dacca.

MISS ASI MAJID daughter of Mr Abdul Majid interpreter Akyab Court has passed the I A examination of the Calcutta University in the first class from Chittagong College where she attended lectures with her male fellow students.

MISS MOVELSHA SEN daughter of Mr Sunanda Sen of Calcutta has been awarded a senior scholarship of the Trinity College of Music for playing on the piano.



Miss Moneesha Sen

Several women students have this year joined the Dacca Intermediate College for pursuing scientific studies as there is no provision for scientific education at the Dacca Intermediate Eden College for girls.

Nine Bengali women some of them Hindus have obtained employment at the Howrah railway station as booking clerks. Bengali women ought to receive employment at Telephone Exchange offices also.

Four lady students have this year passed the Matriculation examination of the Aligarh Muslim University. Among them Miss SARWAT BEGUM has topped the list of successful candidates. Miss AMINA BUTI, another lady candidate aged only 13 years, has also passed the Matriculation Examination of the said University in the first division.



Mrs. A. Catherine Sutharayadu

MISS A. CATHERINE SUTHARAYADU has been appointed by the Government of Madras to be a Member of the Taluk and District Board, Kistna.

MISS LALITHAM BALASUNDARAM has recently been nominated a Member of the District Educational Council Coimbatore. She belongs to a very respectable Devanga family and had a brilliant educational career. She is a prominent social service worker in the town and is an active member of the Child Welfare and National Indian Association.



Mrs Lalitham Balasundaram

In Girl Guide Activities Indian ladies are not lagging behind Mrs. INDRANI BALASUBRAMANYAM, (wife of Mr. M. Balasubramanyam) Supdt. Junior Certified



Mrs Indrani Balasubramanyam

School Rajahmundry) has been made the lady Assistant Cubmaster in the Madras Presidency. She is the first lady to attain this honour in the presidency.

* Photos in this section have been kindly supplied by the Indian News Agency Mr. R. Venkoba Rao Mr. Rangidias Kapadia and others

INDIANS ABROAD

MR SASTRI'S ARRIVAL IN PRETORIA

It appears that inspite of doubts Mr. Srinivasa Sastri has received a very hearty welcome from at least some sections of the South African Indians. The *Indian Opinion*, a sympathetic journal, gives the following account of Mr. Sastri's arrival in Pretoria.

The Right Hon. V. S. Srinivasa Sastri, Agent of the Government of India in South Africa, arrived in Pretoria on the morning of June 28 by the Delagoa Bay Mail. Notwithstanding the early hour of 7 there was a large gathering of Indians at the railway station to welcome Mr. Sastri.

Mr. Sastri was accompanied by Mr. Henry Venn, Commissioner for Asiatic Affairs, who met him at Delagoa Bay. Messrs. Kolanda Rao, J. D. Tyson of the Indian Civil Service, and C. S. Ricketts. This party was joined at the station by Mr. Pring, Under Secretary for the Interior, and they subsequently breakfasted together at the station. Mr. Dobson, Acting Registrar, Immigration Office, was also present.

When the train drew in Mr. Sastri stepped on

to the platform and after greeting leading Pretoria Indians was garlanded by Mr. A. C. Tayob on behalf of the local Indian Association, by Mr. A. I. Kayee on behalf of the South African Indian Congress, and by Mr. Sorabjee Rustumjee on behalf of the Natal Indian Congress. Many Indians who had travelled also from Johannesburg to welcome Mr. Sastri also garlanded him.

It was interesting to note that amongst those gathered to welcome Mr. Sastri were also representatives of the Natives, namely Chief Sikukuni (who read the native address to H. R. H. the Prince of Wales), four of the chiefs' councillors, and Messrs. T. P. Thompson and L. Bud M. Belle, members of the Native location advisory board.

In the course of an interview with our representative Mr. Sastri said that he had little expected to be here and was least inclined but Mahatma Gandhi had as it were set the ball rolling and he had no alternative but to accept the office. He had come at the bidding of Mahatma Gandhi and would try to do his bit.

Mr. Sastri's health is, of course, very delicate and he looked therefore as best as could be expected in the circumstances. It is advisable, in



MR. GOPAL KRISHNA DE ADHAR, M.A. (I.E. V. co-President and Senior member of the Servants of India Society) has just been elected President of the Society vice Rt. Hon. Mr. Sastri resigned. Mr. Devadhar is a well known worker in the field of co-operation, women's education and social reform. No better selection could have been made.



MR. D. K. MUKHERJEE of the New College Patna, has successfully obtained the diploma of the College of Handicrafts (England) with Honours. Mr. Mukherjee joined the Shoreditch Training College the special subject of his study being educational handicrafts.

* Photos in this section have been supplied by The Indian News Agency Mr. R. Venkoba Rao and others.

CORRESPONDENCE

CALLINIATORS OF MUHAMMAD

The *Pargila Rasul* case appears to have stirred the Muslim Community deeply. It is natural that it should. No religiously minded people can take an insult to its prophet lying down. In our student days we had to read a book on English Composition—*Studies in English* by a Missionary gentleman which contained illustrations of a very objectionable character. Here is a sentence which I still remember—*Krishna was a debauchee and a thief and Siva was no better yet many Hindus delight in worshipping them as deities.* These may not have been the exact words, but the gist was undoubtedly this. We had to commit sentences like these to memory as specimens of good English. I have not yet come across any

copy of the condemned *Rasula Rasul* pamphlet but I can guess the trend of this objectionable piece of composition from its very name.

I wish to draw the attention of my Muslim brethren to similar vilifications of the Prophet in some recent English publications. One is a study of the *Hadis* literature by Prof. Guillaume professor of Hebrew and Oriental Languages in the University of Durham. Readers of this Review are probably aware that the *Hadis* literature records traditions about the Prophet's doings and sayings and its aim is to provide an authoritative standard of belief and conduct based upon the word and deed of Muhammad which shall be binding upon the whole of the Muhammadan world. Some maintain that the sayings of the Prophet were written down by a few of his

contemporaries while others deny this. At any rate, the bulk of the traditions was preserved in memory and handed down from generation to generation until about 250 years after the death of the Prophet Bukhari made his grand collection which passes under the name of *Shahih Bukhari* and is regarded as authoritative all over the Muslim world. Prof. Guillaume's book professes to be based on a study of Bukhari and other standard works on *Hadis*. Here is a passage from this book—

Probably nothing is more illustrative of the Prophet's greatness both among his contemporaries and with posterity than the fact that his reputation could survive the publication of the following story by his wife Aisha—'I was jealous of the women who gave themselves to the apostle of God and said—Does a woman give herself? Then when God revealed: Thou mayest decline for the present whom thou wilt of them, and thou mayest take to thy bed her whom thou wilt and whomsoever thou shalt long for of those thou shalt have before neglected and this shall not be a crime in thee. (F'n—V 51) I said—'I see your Lord does nothing but hasten to fulfil your desire. (Pp. 153-154)

The compiler says again in a foot note—'It must be counted unto the traditionists for righteousness that this and many other *Hadis* so damaging to the Prophet's reputation were not expunged from the canonical collections. It would seem that the Prophet's character among the Faithful

was above criticism otherwise it is difficult to see how such traditions could have been tolerated in a community which claimed to have received a revelation from God.

I suspect that there must be something wrong in Prof. Guillaume's interpretation of those passages of *Hadis* on which he bases these aspersions on the Prophet's character. A very comprehensive and exhaustive index to the *Hadis* Literature has just been published by a German scholar Prof. Wensinck of the Leiden University (*A Handbook of Early Muhammadan Tradition* by Prof. Wensinck Leiden 1917). Curiously in this book also there are references to *Hadis* which record that women came and gave themselves to the Prophet (*Op Cit* p 159). Here is the passage—

Women that offered or gave themselves to Muhammad—Bu 40 9 66 21 22 67 14 32 35 37 40 44, 50 7 49 8 79

Op cit P 57 Muhammad divorces women who refuse to have connection with him Bu 68 3 but of 74 30

It behoves all serious students of *Hadis* literature all the learned Maulvis and Ulemas of India, to refute these allegations by true interpretations. All Muslims should try their utmost to get the works of Professors Guillaume and Wensinck suppressed and all lovers and followers of Muhammad and his Faith should try their best to bring the offenders to book.

Dacca July 10 1927

A SYMPATHISER.

G B. SHAW ON INDIA'S CIVILIZATION

By RAMAVANDA CHATTERJEE

As a dramatist Mr. George Bernard Shaw has done quite the right thing in contributing a preface of some forty pages in memory of his friend William Archer to a posthumous volume of plays (*Three Plays by William Archer* Constable) which has been recently published. But, while writing the preface, it was not wise on his part to forget the proverb which advises the cobbler to stick to his last. For in this piece of composition Mr. Shaw has chosen to write about India and her civilization of which it is obvious from what he writes, he knows little and understands less. Mr. Shaw's ignorance of India, added to his general character as a writer, should disincite me to take him seriously and undertake a serious refutation of his views. But in India he seems to have been taken by some Britishers and others as an authority even on India. That is my excuse for the observations which follow.

With reference to the opinions expressed by Archer in his book *India and the Future*, Mr. Shaw writes—

Archer went to see for himself and instantly and uncompromisingly denounced the temples as the shambles of a barbarous ritual of blood sacrifice and the people as idolaters with repulsive rings through their noses. He refused to accept the interest of Indian art and the fictions of Indian romance as excuses. He remained invincibly faithful to Western civilization and told the Indians flatly what a civilised western gentleman must think of them and feel about some of their customs.

Archer was not deceived by what "the occidental renegades had written about India. So he came to India "to see for himself" and "instantly" denounced the temples etc. It was a case of 'I came I saw and I opined' or rather 'I denounced'. India is a big country, inhabited by various races in different stages of civilization and with a long history. Archer did not require any time to observe and study—he instantly began to denounce.

view of this for those who visit Mr Sastri to give him the least possible strain Mr Sastri has put up at the Grand Hotel.

Pretoria Indians were busy throughout the day arranging the function to be given that night at the Town Hall in honour of Mr Sastri. The telegraph office of Pretoria also seemed to be exceptionally busy for in the midst of the work telegrams welcoming Mr Sastri were simply pouring in.

THE HINDOO GYMKHANA, ZANZIBAR

We have received the following communication from Zanzibar —

The Rt. Hon V S Shastri, P C performed the opening ceremony of the Hindoo Gymkhana Institute on the Kikwajuni Quarry near the English Cemetery at 10 30 A M on the 19th June. The place was tastefully decorated. After introduction to the President, Mr C M Patel, the Life members and the captains of the various branches the guest was led to the dais where leaders of all communities also took their seats. Dr A H Spurrier, C M G, O B E, was one of the distinguished guests.

Mr B N Anantani, Life member of the Gymkhana, requested Mr Shastri to be good enough to perform the opening ceremony.

In declaring the Gymkhana open, Mr Shastri said that he enjoyed a real pleasure in performing the opening ceremony of the Hindoo Gymkhana at the bidding of Mr Anantani.

It was a matter of congratulation for the community that it possessed such an important institution in such a prosperous state. Cricket was so well known a game in the sporting world that it had been made a synonym for fair play and honesty. The Anglo-Saxon, he said, was proud of his cricket for these qualities. He forgot there were others also who could maintain that great standard in sport as well as in wordly life. He enumerated his own experiences when a student and teacher in sports. He explained to the audience the value of discipline which could be acquired so well from sports.

He was very glad to hear that there was no communal question in Zanzibar. They must understand that besides themselves there was a large section of other people, and that only by merging with them could a great nation be built.

He thanked the members of the Gymkhana

for the honour done to him and wished the Gymkhana every success.

After refreshment had been served on the lawn, Mr Shastri left in the midst of the vociferous three cheers proposed by the Cricket Captain of the Gymkhana.

EUROPEAN STANDARD OF LIVING 2

A continued press campaign has almost convinced the world that the Indians in Africa live such a life of filth and savagery that it has become practically impossible for the "whites" to breathe the same atmosphere with them, much as their Christian virtues urge them to do so. The "whites" have, it has been advertised, tried their level best to lift the Indians (and probably the native Africans also) up to a higher level of culture and habits, but have, alas, failed on account of the Indians' tenacious backwardness! The world was beginning to feel sorry for the African whites when the following news appeared in the Press.

Charged with keeping insanitary native quarters a European, J. C. Van Rensburg, Railway Street, Maritzburg, appeared before Mr W. P. Maxted at the Maritzburg Magistrate's Court last week. Evidence went to show that the native living on the premises was housed in an iron shed with less than 100 square feet of floor area. The floor was not constructed with wood, tiles or other materials and the roof was less than nine feet above the floor. There was no window in the room. In finding Van Rensburg guilty, Mr Maxted said: "I realise that some white people consider that anything will do for a native, but they are made of flesh and blood and suffer from just the same ailments as we do. They are entitled to housing that will not endanger their health. If you cannot supply suitable quarters you should not keep the servant." Van Rensburg was cautioned and discharged.

A very direct example of exploitation of a "native" by a "civilised" man. If we look deep enough, however, the low standard of living of most exploited races would show up as the result of exactly similar exploitation, only on an international scale.

INDIAN EMIGRATION FROM NATAL

The position in regard to Indian emigration from Natal is stated to be as follows —

In the period April-June 631 emigrated, the figures being made up as follows — 312 men, 12 women and 193 children. At present the Department of immigration has 400 applications from Indians wishing to leave the country. Each adult receives a bonus of £20 with an additional £10 for each child.

OUR PORTRAIT GALLERY



DR. T. N. MAZUMDAR, D. T. M., R. F. H., F. C. S. (LONDON), L. R. S. (EDIN) has been appointed Health Officer of the Calcutta Corporation after Dr. Crake deceased. Dr. Mazumdar is the first Indian to hold this office.



MR. HIRANMOY BANERJI another Bengali successful candidate in the I.C.S. examination.



MR. ANVADA SANKAR RAY, a Bengali candidate, has stood first in the I. C. S. examination held this year in India. Mr. Ray has secured 1214 marks in the aggregate, beating previous records.



MR. DWIJENDRALAL MAZUMDAR has also passed the I. C. S. examination held in India.

The method followed by the ancestors of the Hindus in dealing with the backward races of India and Indonesia was somewhat different from the method followed by occidentals in America Oceania and, to some extent in Africa. It may be said in general terms that the occidentals have exterminated many backward tribes, the Hindus have not. It is not my purpose to defend or condemn what the Hindus have done instead of exterminating. What I wish to point out is that if, instead of exterminating the aboriginal population say, of America, the Europeans had allowed them to live and multiply, there would have been at present in America numerous peoples in various stages of evolution, just as there are in India. In that case, some hasty and arrogant oriental Archer or Shaw might, after a brief visit to America or even without one have *instantly* denounced some of the American cults and customs. When races at different stages of evolution live in the same country for centuries, interpenetration and intermingling of cults customs, etc cannot but take place.

Archer denounced the temples of India as the shambles of a barbarous ritual of blood sacrifice. Some but not all temples are really such. Animals are not sacrificed at Jaina temples, and they are among the most beautiful in India. There is no animal sacrifice in Vaishnava temples, and they form a very large proportion of temples in India. Some of the largest and most famous temples, such as the temple of Jagannath at Puri are Vaishnava temples. Far famed places of pilgrimage like Benares Allahabad Hardwar and Brindaban and the principal shrines therein have no rituals of bloody sacrifice. The temples of any importance where animals are sacrificed are a minority. Therefore, to characterise all temples in India as bloody shambles is to be guilty of culpable ignorance or carelessness, born of imperialistic arrogance.

It is an irony of fate that the land where alone the doctrine of *ahimsa* (non killing) has been taught and logically practised by millions of people for ages should come in for sweeping condemnation at the hands of the people of a country of meat-eaters.

The temple at Jerusalem where Jesus among others offered animal sacrifice, was famous for the large number of animals sacrificed there. One is curious to know whether Archer and Shaw have ever denounced the Jews and Jesus as barbarians.

The real question is whether it is right

to kill animals which do no harm to man for food or for sport. If it be wrong, it is wrong whether such animals are sacrificed at temples or killed by butchers or sportsmen. It cannot be said that more animals are sacrificed by the Hindus in India than are killed for supplying meat to the people of Great Britain—a much smaller country than India, or by British sportsmen. Nay, in India itself more animals are killed for supplying meat to the small communities of Europeans and Anglo Indians than are sacrificed by Hindus. If the animals had and could state their own point of view, they would have said that it did not make any difference to them where they were killed—at shambles or at Hindu temples. The barbarousness of the thing lies in the killing, not in the place where the killing is done.

But, it will be said, religion is such a pure sublime and spiritual thing that the killing of animals should not be associated with it.—God cannot require or be pleased with the sacrifice of animals. I perfectly agree. And, therefore, I ask, whether it is barbarous to associate religion with the killing only of lower animals or with the killing of human beings also. Obviously it is not less barbarous to associate the killing of men with religion than the killing of some lower animals with it. But in many Christian countries divine service is performed in some Christian churches when the soldiers go out to fight, and again services of thanksgiving are held when they return victorious from the battle field. And this is done whether the wars are righteous and justifiable or not. (I assume without arguing the point that there may be righteous and justifiable wars.) If the killing of men were not held by some Christians to be pleasing in the eye of God, they would not ask for God's blessings on their arms before setting out to kill and thank Him after success in killing nor would they keep and display battleflags in churches and chapels or inscribe the names of successful killers on marble slabs fixed to the walls of such temples or keep therein the effigies of great killers of men. Churches, chapels, cathedrals and abbeys are not indeed reddened with the blood of the human sacrifices offered at the altar of Mars, mis-called God but if the foemen killed were not in essence considered sacrifices acceptable to him, there would not have been any divine services before and after battle or war.

To many who are not Christians, the doctrine that Christ sacrificed himself for the sins of mankind to propitiate an angry God and the doctrine that the consecrated bread and wine become really or figuratively Christ's body and blood for the communicants, are reminiscent of human sacrifice. I have no desire to give pain to any Christian. I only wish to say that many transfigured or spiritualized ceremonies probably had their origin in savage rites, and, therefore, civilized occidentals should not think that they are really very superior to real or mis-called non-European savages.

Indians have been spoken of "as idolaters with repulsive rings through their noses." I am coming to "idolaters" shortly. As for nose-rings, I am not at all in love with them, though I cannot agree that all nose-rings are repulsive any more than that all ear rings are repulsive. I have in fact seen little girls wearing nose-rings called '*nolok*' looking quite pretty. But that is a digression. Archer and Shaw write as if all Hindus of both sexes and all ages wore nose rings. That is a ridiculously wrong statement. Only some women and girls wear nose rings—and rarely a very few male babies. The vast majority of the people of India do not wear nose-rings. Ancient Indian art and literature show that nose rings were not used by the Indo-Aryans. These either came from abroad or were used by the non Aryan aborigines of India.

Mr. Shaw observes that "the eastern toleration of nose rings is not justified by the western toleration of ear rings." One might in imitation of Shaw observe "The western toleration of ear rings is not consistent with the western condemnation of nose rings."

The extreme condemnation of the worship of or through images or idols is of Semitic origin. Among Hindus there are both relative disparagement and relative toleration of idolatry. According to the highest Hindu scriptures, the worship of or through images is for the less spiritually advanced people—the *anima adhikaris*. The authoritative Upanishads do not countenance image-worship.

It is a common failing of men that they look down upon the cults or customs of others, not considering that similar things exist among themselves. Hindu gods and goddesses are, no doubt, very strange to occidentals—some of them looking like human beings, some not. But it is not their appearance which is the essence of image-worship. The essence is the use of material

things either as objects of worship or as aids to worship. Now, Hindus are not singular in using material things for such purposes. Among Christians, too, the Catholics use images, etc., for such purposes. In Europe 274,760,000 persons profess Christianity. Out of these 181,760,000, that is, two-thirds, are Catholics and use images in worship. In North and South America 139,300,000 persons profess Christianity, of whom 73,900,000, that is to say, more than half, are Catholics and use images in worship. This shows that among occidentals the majority are image-worshippers. No doubt, they do not wear nose-rings. Making due allowance for that fact let Mr. Shaw decide whether they are barbarians.

The worst kind of idolatry is that of which inhumanity or licentiousness forms a part, and even of the higher kinds of idolatry I am neither a follower nor a defender. But neither do I despise or condemn idolaters as such. For men are to be judged by their life and character and many idolaters have led blameless, noble and beneficent lives.

The worship of Kali by the Thugs, both when they set out on their expeditions of murder and plunder and when they returned from such wicked adventures, was one of the worst and most wicked forms of idolatry. But those who are of the same way of thinking with Archer and Shaw should consider whether worshipping, praying to and thanking God in some Christian Churches before and after many empire-building commerce promoting and revenge-taking military expeditions do not in all essential respects bear a family resemblance to the worship of Kali by the Thugs. I think they do bear such resemblance.

I know of the immoralities connected with some cults in India. I abhor them with all my heart. The existence elsewhere of such cults, in the past or at present, is no excuse for them. I have no desire to rake up the scandalous things true or false, told by some Christian sects in connection with the practices or religious houses or religious orders of some other Christian sects. But I may be permitted to draw attention to the fact that among the paraphernalia of Western aggressive imperialism are army chaplains, privates, prostitutes, barracks and brothels. If *detadasis* and priests in some southern India temples are an abominable combination, are not army chaplains and army prostitutes an equally abominable combination?

The interest of Indian art and the fiction of Indian romance" which Mr Shaw mentions slightly, can take care of themselves

In the opinion of Mr Shaw, If Western civilization is not more enlightened than Eastern, we have clearly no right to be in India" This implies that Britishers came to India on a philanthropic mission, namely, to civilize India and that they continue to be in India in pursuit of that object. This is as far removed from the truth as black is from white. Should all the means and methods used for the occupation of India and for the maintenance of British supremacy in India be claimed as civilized, civilization would have to be first very clearly defined. I might then discuss the claim.

In the opinion of Shaw, all Europeans who have had some good things to say of Indian civilization are 'occidental renegades.' This variety of renegades was not in existence a century ago nor can any British empire builder of the first or second decade of the last century be considered such a renegade even by Shaw. Let me, therefore, quote such an empire builder's comparative estimate of British and Indian civilizations. I may be allowed incidentally to observe that western civilization and British civilization are not convertible terms.

Among British empire builders of the last century Sir Thomas Munro holds a high place. As he did not keep aloof from the people but moved among and mixed with them he came to acquire an intimate knowledge of them. He won fame both as a warrior and a civil administrator. Such was the man who said in his evidence before the Parliamentary Committee in 1813 in answer to a question about the civilization of the Hindus —

I do not exactly understand what is meant by the civilization of the Hindus. In the higher branches of science in the knowledge of the theory and practice of good government and in an education which by banishing prejudice and superstition opens the mind to receive instruction of every kind from every quarter they are much inferior to Europeans. But if a good system of agriculture unrivalled manufacturing skill capacity to produce whatever can contribute to either convenience or luxury schools established in every village for teaching reading writing and arithmetic the general practice of hospitality and charity amongst each other and above all a treatment of the female sex full of confidence respect and delicacy, are among the signs which denote a civilized people—then the Hindus are not inferior to the nations of Europe and if civilization is to become an article of trade between the two countries I am

convinced that this country (England) will gain by the import cargo.

Much water has flowed down both the Thames and the Ganges since this evidence was given. It is not my purpose to discuss Munro's opinions. But Mr Shaw may consider whether, if the Hindus have become barbarians since the days of Munro, that is a proof of the civilizing mission of Britishers in India, who have enjoyed supreme power here throughout this period. Mr Shaw holds that if Western civilization is not more enlightened than Eastern we have clearly no right to be in India. Munro expressed the opinion that in some respects the Hindus were more civilized than the British yet he did not feel called upon to leave India. Mr Shaw should be able to explain the reason why.

I am inclined to think that in some respects the Hindus are still superior to the occidentals, and the occidentals, too, are superior to us in some other respects. It would be very difficult to decide who on the whole were more civilized.

Mr Shaw condemns suttee. So do we. Even in those cases where the widows willingly burned themselves with their dead husbands, nay, insisted upon doing so, I think they acted wrongly. But suttee is a bygone custom. It never prevailed throughout India nor in all ages. It was confined for the most part, to Bengal, Oude and Rajputana and some adjoining areas. It was forbidden throughout southern India. The Emperor Akbar prohibited it. And when during the British period it was abolished by law it was the better mind of the Hindu society represented by Rammohun Roy which stimulated and strengthened the resolve of the Government. That shows that if those who thought with Rammohun Roy had the power of the state in their hands instead of the British rulers, they would have found some means to put a stop to the inhuman practice.

Suttee was not peculiar to India as anthropologists and sociologists know. The custom of cremation or burial of wives, slaves, mothers, servants, high officers, etc. with dead ordinary individuals or kings prevailed in all continents including Europe in some age or other of human history. If the Hindus alone are to be branded as savages for a bygone custom which never prevailed throughout India or in all periods of Hindu history, would it not be quite easy to brand occidentals too as savages for the burning of numerous heretics by many Christians, in

the past and for the lynching of Negroes in America in modern times ?

The practice of throwing oneself under the wheels of the car of Jagannath ceased long ago, and never caused even a hundredth part of the loss of human lives caused by the rash driving of automobiles in the West. But it seems, the suicide of a small number of persons in the past from religious superstition is a mark of greater barbarism than the present day killing of persons other than oneself due to the superstitious worship of speed !

Mr Shaw reaches the nadir of the ridiculous when he seeks support for his views from a comparison of the British occupation in India with the Roman conquest of Britain. Every schoolboy knows that at the time of the Roman conquest of Britain the Britons were not a civilised people. They had no literature no philosophy, no science, no advanced architecture, sculpture or other fine arts. To speak in the same breath of the uncivilised Britons and of the Hindus with their striking achievements in all spheres of human culture, betrays an ignorance and want of judgment which will not add to Mr Shaw's reputation, though they may not take away from it either.

Neither British nor Hindu civilisation should be judged by some of the worst things that may be said of Britishers or Hindus. They are to be judged by the highest thoughts, ideals, social systems and achievements of the two civilisations through the ages. So judged, the Hindus will not have cause only to be ashamed. Particularly are the two peoples to be judged by what they have done for other peoples than themselves. Like Britishers and other Europeans, the Hindus were in bygone days a seafaring people, they were great colonisers. But they were not like the European peoples described by George Macaulay Trevelyan in the following paragraph of his *History of England*, pp 74-75

"The Scandinavians had always been traders as well as pirates in their dealings with one another in home waters and so they remained in the larger field of foreign enterprise now open to them. They combined the pride of the merchant with the very different pride of the warrior as few people have done. In a tomb of the Hebrides a pair of scales has been found buried in a Viking chieftain's tomb

alongside his sword and battle-axe. Their first thought when they founded a colony in England or Ireland was to build fortified towns and to open markets. By land or sea they were prepared to trade with the newcomer or to cut his throat according to circumstances or the humour of the hour. Such indeed for centuries to come, was the custom of sailors from every port of mediæval Europe, not excluding Chaucer's Shipman and some of the Elizabethan heroes' (Itales mine R C)

Nor were the Hindus imperialists given to exterminating enslaving and exploiting other peoples. Hindu influence went to evoke the best that there was in the ancient indigenes of Burma, Siam, Cambodia, Anam, Java, Sumatra, Bali, etc. The results can still be traced in the marvellous architectural, sculptural and other cultural remains in many of these lands which are still extant, baffling the ravages of Time and human vandalism. Can Mr Shaw point to a single non-European uncivilized people raised culturally to the level to which the ancient Javanese, Balinese, etc, were raised by the Hindus ? Hindu influence is still manifest in and acknowledged by the people of Tibet, China, Korea and Japan. It is not at all my intention to boast of the achievements of our ancestors. But, ashamed as I am of the many evil customs and shortcomings of the people of the land to which I am nevertheless proud to belong, I cannot allow ignorant critics to throw mud at us with impunity. Were we ourselves satisfied with whatever lowers us in the scale of humanity, we should deserve to be castigated even by ignoramuses. But we have all along been fighting our own battles. No doubt, the number of reformers among Indians as among other peoples, has been small. But there is no evil in our country against which some Indians have not fought or are not fighting.

Mr Shaw tries to throw ridicule on the 'occidental renegades' who according to him, picture India as inhabited by Rabindranath Tagores and Mahatmas, etc. But should he not have stopped to think why and how even in her enslaved and depressed condition India has been able to produce even one Tagore or one Gandhi ? Are men like them plentiful as blackberries in the superior West ? Or are such men ever mere freaks, or sports in any country ?

NOTES

"What Americans Say About Subject India"

Among Americans as among many other peoples there have been panegyrist as well as adverse critics of British rule in India. But as the British people and British rulers are wealthier, more energetic and better organised propagandists than the critics of British rule in India, the world, including India, is perhaps better acquainted with the panegyrics than with the indictments of the British governance of India. But for a balanced and impartial judgment, both sides of the shield should be seen, both the advocates and critics should be heard. Most politically-minded Indians attach greater importance to what the critics say, as most Britishers consider only the praises to be true. But if one does not know both the pros and cons it is best to suspend judgment till one has had an opportunity to calmly hear both sides. When we say this we do not imply that if the British administration of India were admitted to be very good India would have no right to self rule. No India's case for freedom is independent of the goodness or badness of British rule. Self rule is an essential part of the highest political good. The best other rule cannot deprive us of our right to this highest political good.

As all Indians now living were born and have been brought up in subjection and breathe the atmosphere of dependence even the most freedom loving among them have to some extent become accustomed to loss of freedom as if it were quite a natural thing. It is, therefore, necessary for us to know exactly what free people think of our political and economic condition.

Though it is well known that editors do not necessarily endorse every bit of what their contributors write or quote, and therefore it is not usual with us to comment on contributed articles yet as a few sentences quoted in Dr Sunderland's article may be misunderstood we think we should say a few words about them.

Dr Charles Cathbert Hall speaks of 'a fire burning day and night for three months,' at Rubitan (which we have not been able to locate) the fuel of which was dead bodies' etc. Those foreigners who do not know that

the Hindus cremate their dead may make the mistake of thinking that dead bodies were used as fuel for some purpose whereas the truth probably is that during some devastating epidemic of plague so many people died everyday that the funeral pyres continued to burn during three months.

Mr Charles Edward Russell writes that "after 160 years of this sort of benevolence the gratitude of the people is so very great that they are hourly expected to rise and tear their benefactors to pieces." 'Expected' by whom? Perhaps some British sojourner or other in India told Mr Russell that Indians "are hourly expected to rise and tear" the British sojourners to pieces. But we are not aware of any such expectation or well founded apprehension. Again, the same writer refers to the people incessantly plotting and planning how to get rid of 'the British Government. That the people are constantly plotting may be only a CID story, though it is true that there is grave discontent in the land. If there have been plots now and then, only a small number of men took part in them. Again, Mr Russell says that his fellow traveller, an Englishman, told him that the 'volcano', i.e., the alleged pent up rebellious fury of the Indian people, might burst forth any moment. Questions of the practicability, the wisdom, or the need of a rebellious outbreak apart, we do not think there is any probability of any such outbreak—if for no other reason than that the mass of the people are too ignorant, too poverty crushed, too disease ridden and too unorganised for such an adventure.

Sir Ganga Ram

The Punjab in particular and the whole of India besides are poorer by the death of Sir Ganga Ram the eminent man of action and philanthropist of the land of the five rivers. He was a distinguished engineer and agriculturist social reformer and philanthropist. Says *The Tribune* —

A man of rare courage ability and enterprise, Sir Ganga Ram would probably have made his mark in any sphere of life. The sphere that he actually chose was one where his natural talents found the freest play and the fullest scope with

the result that quite early in life he attained a distinction which in most cases is the reward of mature years. He was undoubtedly the most successful man of his time in his own profession in this Province and perhaps one of the two or three most successful men in that profession in all India. In one respect, however—the application of his engineering skill to India's premier industry and the adoption of scientific methods of cultivation—he stood absolutely unique. It was here that he both had the opportunity of exhibiting to the fullest extent the rare gifts with which nature had endowed him and earned that immense wealth the liberal and judicious use of which was the prime source of his power over his fellow men. This is not the place to refer in detail to his many activities in this direction. Nor is it necessary to refer to activities which are a matter of common knowledge. Suffice it to say that whether in the establishment of model farms on plots of land which from time to time were granted to him by Government or in equipping with irrigation channels and up-to-date machinery for cultivation more extensive plots of land which Government leased to him on conditions which in one case at least, were far from favourable to him, he achieved complete and almost phenomenal success.

The same journal observes truly that it is not for these things that Sir Ganga Ram will be best remembered. As *The Hindu Herald* observes —

He will be best remembered in this Province for his practical philanthropy on a truly princely scale. To this most outstanding aspect of his life His Excellency Sir Malcolm Hailey while opening the Hailey College of Commerce on the 4th March last paid the following eloquent and well-deserved tribute — One had to deplore the fact that our University has not attracted that rich stream of private bounty which has created and maintained our great universities of the West. In Sir Ganga Ram's gift of this site and building we have an example which will I hope, attract a long line of benefactions in the future. For him it is no first effort in philanthropy or public spirit a widows home and school a hospital a commercial institute and library an endowed scheme for assisting widows remarry are among the many causes which his liberality has assisted. I know no man in our province to whom charity seems to make a clearer call and who obeys that call with a readier hand or a more cheerful heart. His success in life has been the fruit of rare courage and enterprise, but, as I have said elsewhere, if he has earned like a hero, he has spent like a saint.

He also founded a students career society, an industrial shop and an *Apahay Ashram*. *The Tribune* draws attention to a special feature of his benefactions.

Many men have been known to bequeath large fortunes to the nation at the time of their death. With the single exception of Sardar Dyal Singh the founder of this paper and of the College and Library that bear his name, no one, at least in this Province, has given away such large sums of money for the permanent good of the public during his life-time. The properties placed by Sir Ganga Ram

at the disposal of the Trust created by him for the carrying out of his philanthropic aims are worth no less than Rs 30,00,000 and the annual income yielded by them is more than a lakh and twenty five thousand. And yet these did not exhaust the whole of his philanthropic activities. A large measure of his charity was reserved for individuals. His charity besides was of the kind that while helping the needy and the distressed did not demoralise them. As often as possible he would instead of making a large money grant to such people place them in the way of earning money for themselves. The passing away of such a man even though he died full of years and honours would at all times be a public calamity. In the present case the sense of grief at his death is bound to be the keener because he died away from his home and his country.

To another aspect of his personality and career Prof S S Bhatnagar draws attention in *The Tribune*. Says he —

The passing away of Sir Ganga Ram is a serious set back to the progress of applied chemistry in our province. There are comparatively few who know how deeply Sir Ganga Ram was interested in Chemical Research. I am glad to know that in the public meeting held at Lahore on the 14th of July 1927 Sir Abdul Qadir made a brief reference to Sir Ganga Ram's latest researches. The two schemes on which he was spending a great deal of his time and attention were —

- 1 A new fodder from the peeled off skin of the sugarcane — The scheme aimed at softening the skin by a chemical process and injecting it with molasses and other nutrient material so that it would be palatable and nourishing to the animal. The scheme was in a fairly advanced stage and samples were prepared and shown by Sir Ganga Ram to His Excellency the Governor and approved of by Mr Warth the animal nutrition expert at Bangalore.

- 2 The making of white shakkar — Not satisfied with the taste of crystalline sugar Sir Ganga Ram made us evolve a process by which a greater portion of the shakkar could be retained in the crystal sugar and yet the product would be white. This was successfully accomplished in our Laboratory and Sir Ganga Ram carried with him to England samples of the product.

Jogindranath Basu

Babu Jogindranath Basu who in his long life of 71 years has filled many roles was in the early stages of his career known best as a good teacher who not only filled the minds of his students with knowledge but influenced their characters for good. While headmaster of the high school at Baidyanath he interested himself in a project for the establishment of a leper asylum. He was drawn to this kind of philanthropic work by the presence at Baidyanath of a large number of lepers, who go to that place of pilgrimage

in the hope of being cured and by the then recent death of Father Damien who gave his life for the lepers at Honolulu Mr Basu wrote a life of Father Damien in Bengali in collaboration with his friend and namesake the late Babu Jogindranath Basu son of the venerable sage Rajnarain Basu. The leper asylum was established mainly with the help of the late Dr Mahendra Lal Sircar who endowed it. It was named the Rajkumari Leper Asylum after the famous doctor's wife.

Mr Basu is well known as a poet and a prose writer. His best known poems are *Shrujan* and *Prithuraj* (both epics) and *Manava Gita*. His best known prose work is a biography of the poet Michael Madhusudan Dutt in which he did pioneering work in the fields of critical literary appreciation and critical biographical composition. He also wrote biographies of the saint *Tularam* and of the sainted queen *Ahalya Bai*.

Jyoti Bhushan Sen

Jyoti Bhushan Sen who worked as Librarian of the Servants of India Society in Poona for over four years and who died last month in the same city of typhoid fever was not widely known mainly perhaps owing to his modesty plain living and unobtrusive manners. But fame is not a standard by which the true worth of men can be gauged. We had the privilege of meeting him only once but that sufficed to impress us with the worth of the man. *The Servant of India* writes of him —

Jyoti Babu had a distinguished academic career being an M A of the Calcutta University in History and Economics. He was attracted to the Society by an appeal which the then President of the Society Mr Sastri made in his public addresses to young men to join the Society on listening to which he immediately came over to Poona and offered himself for such use as the Society could make of him. After the customary probation for a year the Society decided to admit him to membership but Jyoti Babu himself desired to be given more time in order that his political views might crystallise still further though in general principles he agreed entirely with the Society. So utterly conscientious was he and so sedulously anxious to set life in the blaze of the truth that although four years had elapsed since his arrival he still wanted more time before he could allow himself to be enrolled in the Society. Just before the Anniversary it was proposed to him that he should reconsider his former decision and again his answer was that the vows administered to members had a terrifying effect on him

and he would prefer to remain if only the Society would allow him a loose and unattached member. The Society of course thoroughly understood and respected his scruples and though they felt that few young men could be more worthily included as members than Jyoti they never pressed him. One of the members of the Society once dared to mention to him as a reason justifying his giving the precarious position of the Society financially, whereupon he felt great injustice was done to him as indeed it was for no one could be more indifferent to considerations of money than Jyoti Babu. Nor would he go out and seek a career for himself though he had many tempting offers. He had decided to live and work in the Society as a non-member so long as the Society would permit, or till he felt sure he would never change his views and thus could join the Society. Still members of the Society felt that he was one of them and that he was to them more than their blood brothers. A more loving and lovable soul never breathed. Of his intellectual powers it would be impertinent to write here. The Library of the Society always a matter of pride to us has undergone many improvements during the last four years all of which are the sole work of Jyoti Babu. His writings in this paper are well known to our readers. His death has caused in the hearts of the Society's members a void which can never be filled.

Detractors of Muhammad

In a letter published elsewhere, a correspondent draws attention to two books which contain passages likely to displease the followers of the prophet Muhammad. The letter contains two suggestions: one is that the books should be suppressed and another that Muslim divines should expose the errors of the two European authors. The second suggestion we can at once unhesitatingly support. As for the first, as we have not seen the books we can only say that if the works are scurrilous indecent or obscene their import to and circulation in India may be stopped — the Government of India has no power to suppress books published in England or Germany. If the books be not scurrilous indecent or obscene the second suggestion is the only one that can be acted upon.

We have not read the *Rangila Rasul* or any other book or pamphlet which calumniate the prophet Muhammad or any other prophet, saint or religious teacher. With regard to such pamphlets we feel that they had best be treated with contempt or be refuted if necessary. As regards the *Rangila Rasul* even if it were

assumed that all that its writer wrote was true it would still have to be explained how a man who was merely *rangila* could be the founder of a great religious movement which has counted among its adherents so many truly saintly men and women. As non Muhammadans it may not be difficult for us to believe that he had his faults. But may it not also be that some Muhammadan compilers of the Traditions have not understood him aright and some may have even invented or easily given credence to unworthy stories relating to him? Muhammadans may not like a non Muhammadan to give detailed illustrative examples. But it may be permissible to refer to what has been done with regard to the life of Sri Krishna. Many immoral actions are ascribed to him. But if he was really the author of the *Bhagavad Gita* these cannot all be true. And therefore authors like Bankim Chandra Chatterjee have felt called upon to examine all scriptural materials relating to Sri Krishna and rejecting interpolations and spurious additions place his personality in a true light. Devout followers and lovers of Christ there are who do not accept everything narrated in the New Testament as actual historical truth. We do not know whether any Islamic scholars have thought it permissible proper or necessary to adopt modern critical methods with regard to the Islamic scriptures. But so far as the Traditions (*Hadis* or *Hadith*) are concerned we find it stated in the preface to the Rev William Goldsack's "Selections from Muhammadan Traditions"

In modern days intelligent Muslims place less reliance on many of the Traditions. It is known that in the first century of Islam Traditions were forged for political and religious reasons. The late Sir Sayyid Ahmad accepted very few as genuine. The Hon'ble Sir Abdur Rahim says "Nothing has been a more fruitful source of conflicting opinions in matters of law among the Sunni jurists than the question whether a particular tradition is to be regarded as genuine or not, though it may be one for whose authority one or more of these writers (Bukhari or Muslim) may have vouchsafed (*sic*)" (*Muhammadan Jurisprudence* p 31)

So if it be permissible even for orthodox Muhammadans to consider some traditions as not genuine they may prove that those which are used to calumniate Muhammad are not genuine and thus reject them.

The Suggested Law Against Religious' Calumny

Various demands have been made by Muslim papers and at Muslim meetings in connection with the *Rangila Rasul* case among which the only one which deserves to be discussed is that the law should be so changed as to make the vilification of the founders of religions and other religious leaders a penal offence. Living men when defamed can sue their libellers dead men cannot. Hence it ought to be part of gentlemanliness not to libel dead persons whether they be religious leaders or not. But the discussion of the opinions ideals character and conduct of important personages is necessary for the writing of such historical and biographical works as would be useful to society. Therefore there ought not to be any legislation which would stand in the way of the proper discharge of their duties by biographers and historians. Religious teachers and leaders are as a class notable but sometimes more important persons than others. Hence to curtail even indirectly the right of criticising such persons would be nothing short of a disaster. And we do not see why a distinction should be made between religious leaders and others. Why should any man or class of men enjoy immunity from criticism? Immunity of this kind has not done any good. If the ancient Hindu law givers were at any time literally obeyed then it must be admitted that a time there was when Brahmins could not be executed for capital offences though others could be. Did such immunity do any good to society? Could it prevent the degradation of the Brahmins as a class? In some if not all Christian countries there was at one time what is known as benefit of clergy. The clergy could not be tried by secular courts. Did such exemption do good to Christian society? Did it do good even to the clergy?

If it were possible to ensure fullness of criticism while providing for the punishment of the vilifiers of dead persons we should vote unhesitatingly for such legislation. But we doubt whether that is possible.

All those who believe in a Supreme Being also believe that He is inconceivably greater than the greatest of human beings. But He has not made Himself exempt from criticism by means of any natural laws. It is not a natural law that as soon as a man blasphemes or denies the existence of God

or falls foul of Him he at once falls down dead or is punished automatically in any other way. Even the man made laws against blasphemy have become inoperative in enlightened countries. Seeing that God has not exempted Himself from criticism it does not seem reasonable to seek to bestow that sort of immunity on any human being, however great. As God stands in His own majesty really proof against any attacks, so should the personality of the man of God be so great as to be incapable of being lowered in human estimation by any kind or amount of vilification. A great character is its own defender, no other armour or bulwark is needed. The insistence on providing artificial means of defence would tend rather to raise doubts regarding the greatness of the character sought to be immunized.

The Christian peoples of the world are at present predominant over the greater portion of the world. But they have not made any even the most rabid and unreasonable attacks on Jesus or the Virgin Mary a penal offence. Has Jesus or His Mother suffered thereby? Not at all.

Adverse criticism or vilification of a religious leader is a sort of difference of opinion. Some people think of a religious leader in one way, some others do not. Differences of opinion in religious matters have often been styled heresy and heretics have been burned at the stake. But has even such extreme punishment succeeded in preventing the rise and spread of various opinions in religious matters? It is vain to chain the human mind by penalties.

We are not at all pleading for the liberty (if it can be called such) to vilify religious leaders. Rather in the interests of human progress and for preserving the real dignity of religious leaders we are pleading that the innate strength of their personalities be allowed to defend them.

But should the Muslim community insist on giving to their prophet any artificial means of defence which he should not require we would urge that the slandering or vilification of a religious leader or a prophet be made a penal offence only in the case of Muhammad. And that for various reasons. One is that no other religious community has demanded such protection for its prophet or prophets, saints or other religious leaders—those who have refrained from making such demands have acted very wisely and quite courageously and therefore the less freedom

of thought and opinion is circumscribed the better. Another reason is that the number of religious communities and sub communities in India and of their founders, prophets, saints, teachers, leaders, etc. would be almost impossible to calculate and fix definitely. A third is that if these persons are to be placed above adverse criticism and vilification it stands to reason that the objects of worship of some of these religious communities such as the Hindu gods and goddesses, the Jaina Tirthankaras, the different Buddhas and Bodhisattvas, etc. should also be given similar protection, but it would be a very difficult if not an impossible task to prepare an exhaustive or tolerably exhaustive list of them.

The Rangula Rasul ' Agitation in England

The Amrita Bazar Patrika has written a reasonable article on the way an offshoot of the *Rangula Rasul* agitation has been engineered in England. It says in part—

The echoes of the *Rangula Rasul* agitation appear to have reached the shores of Great Britain. Reuter informs us that a number of Englishmen amongst whom we find such names as those of Sir Conan Doyle and Sir William Simeson have joined with a large number of Mahomedans and are going to submit a petition to the Secretary of State for India protesting against the attacks by certain Hindus upon the Founder of Islam and acquaint of Rappal the author of *Rangula Rasul*.

We have no mind to question the honesty of these estimable English gentlemen who have taken upon themselves the task of expressing the abhorrence of the British people of the conduct of some Hindus. We ourselves have condemned and would always condemn the actions of all men irrespective of their religious or political creeds who wound the religious susceptibilities of others by falling foul of persons revered by the latter. Nor is the feeling of the rest of the responsible Hindu Press in the country in any way different.

Again—

Let there be no misunderstanding. We have said again and again that we condemn the action of the author of the *Rangula Rasul*. But when our Mahomedan countrymen are making such a mountain out of a mole hill and some Britishers at home have joined them it becomes necessary to say a few plain words.

The signatories to the petition to the Secretary of State have apparently taken it as unusual step because they have been shocked at the attack made on the Prophet in the book *Rangula Rasul*. We may well take it that many of them at least their British friends have neither read nor seen



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JOGINDRANATH BASU

what is written by the author in the book. But probably they have read what Gibbon has said about the Prophet in his Decline and Fall of the Roman Empire and Mr H G Wells in his Outline of History. One cannot have any doubt about the scurrilous nature of the attack which they have made on the character of the Prophet. What steps have the Faithfuls taken so far to get the authors punished and what are these zealous British friends who have taken the cudgels to-day on their behalf going to do? It would be interesting to see how many followers of the Prophet have the courage to demand the British Parliament to eliminate the offending passages from these two world renowned books.

Lecture on Unequal Treatment of the Provinces under the Reforms

In noticing Babu Ramapanda Chatterjee's lecture on unequal treatment of the provinces under the Montagu Chelmsford Reforms *The Bengalee* has casually observed that it is not sure whether the speaker quoted the views of Mill on representation with approval. It is true that nothing was said in the lecture to indicate the speaker's acceptance or non-acceptance of Mill's views. That was because Mill's views were quoted only to refer to the different bases of representation which may be taken into consideration. The speaker's object was not to urge the acceptance of any particular basis but to show that no basis has been consistently followed in fixing the number of representatives assigned to the provinces. He said in the course of the lecture that he had not suggested how the provinces should be represented but might do so if a suitable opportunity presented itself in future but this observation of his was not embodied in the printed summary.

A few other points have not found place in the summary printed elsewhere. For instance the speaker said that raw and manufactured jute was not only produced in Bengal but was exported from a Bengal port for which Bengal had to incur expenditure. But Bengal was not given any the least share of the jute export duty. As regards the educational grant received by Bengal from the Government, he showed that Bengal paid in fees more than any other single province and consequently was punished for its self-reliance with niggardly educational grants.

A Hindu Condemns the League

Under the above heading *The Literary Digest* (of America) for June 25 1927

publishes a brief article which is quoted below —

A League of Robbers' is the phrase applied to the League of Nations by a cultured Hindu who has just returned to India from Geneva, and who has decided that the new institution is merely a device invented by the Imperialist nations to consolidate and extend their ill-gotten gains. Babu Ramapanda Chatterjee M. A. a highly intellectual Brahman of Bengal is the man and he is the editor of *The Modern Review* and *Prabasi* of Calcutta. He went to Geneva at the invitation of the League of Nations itself which offered to bear all his expenses. His inquiry we are told, led him to become so disappointed with the aims and activities of the League that he preferred to pay his expenses out of his own pocket and since his return home he has given frank and vigorous expression to his views. According to a speech delivered by Mr Chatterjee in Calcutta, as reported in the *Amrita Bazar Patrika* of that city—

The League practically means a League of white people. An ex-President of the League (Mr Benes) frankly confessed in a League meeting—'The work accomplished by the League of Nations in the past year constitutes a step forward in the evolution of Europe and the improvement of the world. If the robber nations of Europe gave up robbery the new organization might lead to the improvement of the world but if it aims merely at the evolution of Europe without giving up international robbery it means practically the enslavement of the world.'

The Covenant, according to Mr Chatterjee makes it impossible for the League to help any nation that is struggling to be free. He declares—

In these days of advanced civilization people have imbibed the habit of hiding the true color of everything and at present whenever a big Power annexes a territory and thus becomes its virtual ruler they are apt to call it a mandated territory. Exploitation and enslavement nowadays go by the name of sacred trust of civilization.

Mr Chatterjee adds that there are other man dates than those issued by this league of robbers, including the mandate from God which ordains that all are to be free in every walk of life.

The day after the delivery of the lecture a report appeared in some dailies under the caption 'A League of Robbers'. The speaker at once wrote to say that he had not used the expression league of robbers as that would not be justifiable and the contradiction was published in the papers. It is true no doubt that the League is dominated by some imperialistic predatory nations but all or most of the nations which are members of the League are not predatory.

As for Mr Chatterjee's non-acceptance of expenses from the League it had nothing to do with his being disappointed with the aims and activities of the League. As has been explained in a previous issue of this Review he did not accept any expenses because he wanted to be free from the least conscious

or unconscious pressure of a sense of obligation on his mind. As he did not go to Geneva with any high hopes he had no reason to be disappointed. Nor did he go with any fixed preconceived notions.

Public Health Scheme For Bengal

It is understood that the Government of Bengal has put into operation what is known as the late Mr C. R. Das's scheme of Public Health organisation and actual work in more than 100 centres has begun.

Sir James Donald, Finance member, during the last session of the Bengal Council, virtually accepted the scheme elaborated by the late Mr Das and the Council sanctioned Rs 3 lakhs to begin operations during the current year. It is hoped that by the end of the current year over 200 police stations will be equipped with trained assistant health officers and the necessary staff.

The scheme inter alia provides that each of the 600 thanas in Bengal will have a medical officer with the necessary staff.

The Bengal Government has sanctioned Rs 12 lakhs. It is now learnt that all the districts have been given the option of applying the scheme to 25 per cent of the thanas during the current year, and one district has put it into full operation throughout the whole area during the year.

It is stated that the staff will mainly devote attention to cholera and other epidemic diseases and look to the general sanitary condition of the area and the question of supervision of food supplies. Besides this they will attend to child welfare work and will purify water tanks and wells suspected of being contaminated. They will also carry out disinfection in case of infectious diseases. By the careful inspection of their areas the staff will be able to discover incidence of kala azar, malaria, etc.

It is stated that the actual annual recurring expenditure of the Public Health Department incurred by the 25 districts in 1925 was Rs 5,88,590. It will be seen that this expenditure together with Rs 12 lakhs now proposed to be allotted for public health works makes a total of close upon Rs 18 lakhs, the sum required for the Das scheme.

Lessons in Schools on the League of Nations

The following is a verbatim copy of Circular No 16, dated the 23rd May, 1927, sent by the Inspector of Schools, Presidency Division, Bengal, to the Head-masters of all Government and Aided schools in that Division—

Sr., I have the honour to invite a reference to this office Circular No 10, dated 7th January 1927, forwarding a copy of the publication *The League of Nations*, and to request you to issue definite

instructions to the history teachers of your school that he should give lessons on the back (sic) in the four upper classes.

2. You are also requested to give an address on the subject occasionally.

3. You are further requested to submit to this office a brief report indicating what has been done in your school towards the dissemination of a knowledge among the children in the aims and objects of the League of Nations.

1. Your report should reach this office by the end of July next.

In the first paragraph, 'lessons on the back' is probably a mistake made by the typist for 'lessons on the book,' the book, we are told, being Sen and Hall's booklet on the League of Nations published by Macmillan and Co. and priced Re 1-12. Those who believe in omens or in unconscious humor may apprehend or suspect that the unintentional mistake of putting down 'back' for 'book' is due to the French having dropped bomb lessons on the 'backs' of the people of Syria, a 'mandated' territory of France which is bound to accept French 'advice' whenever France feels it necessary to give such help. It is to be hoped our schoolboys will have a pleasant time of it during these 'lessons on the back'.

It is understood that politics which means politics of the kind which criticises the British Government, is taboo in Government and Aided schools, if not in all schools recognised by the Calcutta University. But as the League of Nations is not an immaculate organisation and as it and the British Government are not identical, would it be permissible to give critical lectures and lessons on the League in these schools? Is it suggested that lessons are to be given only on the book named? Why are not the teachers not told in the alternative at least to obtain copies of the pamphlets issued by the Information Section of the League, priced a few pence each and sold by the Oxford University Press in Calcutta? In this Review and *Prabasi* we have supplied some information and offered some criticism on the League from time to time. No one has yet been able to show that what we have written is inaccurate or unfounded. Teachers may use our articles and notes. And if Mr Oaten agrees, we may undertake to write a booklet on the League from our point of view and supply copies at cost price to teachers and students. We would give full and exact references for whatever we might write in the booklet.

The Labour Organisation of the League of Nations

At the conclusion of a lecture on the League of Nations delivered by the editor of this Review in hang-on a young gentleman connected with the Scindia Navigation Company asked him why he had not referred to the work done by the Labour Organisation of the League. The question was answered.

Some people are or profess to be under the impression that the International Labour Office of the League at Geneva has done and is doing great things for labour in India. Our idea is that if the British Government in India wishes to do any good to our factory hands according to any researches or investigations made or ideals established by the League the cheapest way to do so is to spend a few shillings and buy the publications of the Labour office containing these researches etc. and act according to them, instead of sending delegates to Geneva to increase the British vote and paying from the Indian treasury a contribution of more than seven lakhs a year to the League. We have also asked more than once why, if the great nations who guide and control the deliberations of the League mean to do good to Labour have not the greatest manufacturing nations ratified the Hours of Work Convention though India was made to affix it six years ago?

As to the good done to factory labourers in India, here is something from *The Bengalee* —

A conference of the United Textile Factory Workers Association sent out a delegation to India last year to inspect Indian labour conditions in the textile industry. A delegate, speaking at Blackpool recently, declared that "the home life and on side conditions of the Indian worker are a scandal to the civilised world. The material conditions and surroundings of the work people off the working hours have been condemned by every observer. A representative of *The Times*" of London once told us at Bombay after his inspection of the mill area. The wonder is not that there is discontent in the land but that there has not been a revolution to alter the conditions prevailing in that area.

And yet Sir Atul Chatterjee and other representatives of the Government of India, progressing morally and materially year after year the reputed patron saint and protector of Indian labour, never tire of condemning the Japanese conditions as if the Indian conditions are better or even equal. We published on the 3rd of July an article from Miss A. M. Karlingham, particulars of the conditions of labour of Japanese work girls in the cotton mills there. But who cares for truth? Surely not

the patron saint, who cannot escape a share of the condemnation published at Blackpool.

We do not agree with the Blackpool speaker that the comparative low status of the Indian textile worker was due to his or her living on rice and vegetables. The truth is that they do not get enough of grain or vegetables. And the Indian vegetarian has no objection to taking ghee if he can pay for it. Grain vegetables and butter if taken in proper proportion should produce as much status in the tropics as bullocks. But does the Indian worker eat food enough or proper sanitary environments? Go to the patron saint for an answer.

The Opium Trade at Geneva

Miss Ellen L. La Motte, known for her book on the opium trade, has exposed the real attitude of some governments interested in the opium trade, in *The Nation of America*. She tells the world that

The ninth meeting of the Opium Committee of the League of Nations was held in Geneva from January 17 to February 1. On this occasion the committee threw overboard all pretensions to the contrary and came out boldly as the upholders of the opium trade. For this time the fight centred on drugs rather than opium. Drugs it would seem pay even better than opium and it is evident that the drug interests are able to exert powerful pressure on their various Governments and upon the delegates sent by these Governments to this Opium Committee of the League. But, bad as it was a mighty fighter has been raised up in opposition to these sinister interests. Italy has come into the arena, and Italy—and Mussolini are in earnest. Their spokesman was Signor Cavazzoni and never once was the Italian delegate daunted in his fight against the Opium Bloc. Never once did he fail to address himself directly and earnestly straight to the British delegate, recognizing in him the leader of the opposite camp.

Miss La Motte gives the reasons why Cavazzoni the Italian delegate fought so stoutly against the drug traffic.

Italy he said was a country that neither grows opium nor makes drugs yet it was being flooded with drugs in common with the rest of the world. But Italy did not like it and wanted to protect itself. He reminded the committee therefore that the countries they represented were all tied to the League Convention and that Article 9 of that convention calls upon the contracting Powers to limit drug manufacture to the medicinal needs of the world. He said not one of them had done that that they were all manufacturing vastly in excess of those needs and that an international obligation like the League Convention should be binding upon its signatories.

Such being his views one morning Mr Cavazzoni burst in with the following resolution

The Advisory Committee taking note of the fact that the manufacture of drugs is unquestionably carried on on a scale vastly in excess of the world's medical requirements and that in consequence the contraband traffic continues to increase, as is proved by the quantity of drugs seized.

Considers it advisable that full application should be given to the principles contained in the Hague Convention Article 9 and confirmed in the Second Geneva Convention Article 3 by which the contracting parties undertake to reduce the production of manufactured drugs to the quantities needed for medical and scientific purposes. It is of opinion that it would be advisable to make a study of the measures which should be taken in order that the manufacture of drugs be reduced to agreed quantities. In order to attain these objects the Advisory Committee proposes to the Council that it should hold an extraordinary session at a date to be fixed by the Council.

After some manoeuvring the members of the committee had to vote. The complete vote was as follows:

Great Britain	No
British India	No
Holland	No
France	No
Switzerland	No
Serbia	No
Japan	No
Italy	Yes
Siam	Yes
Germany	Abstained
China	Absent (ill with influenza)
Portugal	Absent (from the room)

We have given the bare outlines of Miss La Motte's article. The amusing and disgraceful byplay at the committee meetings we have omitted—at any rate for the present.

This episode is one more proof of the hypocrisy of powerful governments.

cost of the education directly as well as indirectly through the exploitation of the poor teachers and through violation of the principles of sanitation hygiene physical culture etc

There are still in India many proprietary institutions. In most of these institutions, the teachers are inhumanly under paid and over worked—the boys are huddled into ill ventilated rooms and made to pursue their studies under conditions that often injure them for life. There are other forms of corruption and evils also which need not be discussed. Recently the University of Calcutta disaffiliated two high schools the Morton and the Cotton Institutions on account of the undesirable way in which those institutions were being run. Their fate however did not serve as a warning to another Calcutta school which is at the present moment busy carrying the "principle of proprietary tyranny beyond all limits of justice.

The proprietor of the Athenaeum Institution who is reputed to be a successful school owner some time ago appointed himself to the post of the headmaster and reduced the actual headmaster to a joint headmastership in order to enjoy fully the privileges of a headmaster enjoined by the new school code. The degraded headmaster as well as some of the teachers who had enough moral courage to stand up against such tyranny approached the University for redress. The University ordered the proprietor of the Athenaeum Institution to reinstate the headmaster and also to improve the management of the school in certain other ways. The proprietor did nothing of the kind. Instead he dismissed the headmaster and several other (troublesome) teachers.

The University authorities have since written further letters to the proprietor but he seems to be thriving well in spite of the letters. The teachers, who have been so unjustly deprived of their job are going about looking for justice. Whether they will obtain it or not will largely depend on how the University is going to tackle this defiant school owner who it is rumoured has influential friends and sympathisers in the Syndicate.

A group of the Labour Party in England have drafted a Bill providing complete Swaraj constitution for India. The correspondent adds that the Bill when introduced in the House of Commons will get no further than first reading but it is significant propaganda.

The air of mystery which has been sought to be given to the matter is quite unnecessary. Now that the matter has become public, it is permissible to state that the editor of this Review, among others, received the draft of this Bill with a covering letter about a month ago *not for publication* but for careful consideration discussion with colleagues, expression of opinion and suggestions. This draft constitution for India has been prepared by a number of members of the Independent Labour Party in consultation with their Indian friends. That Party recognise the right of India to self determination. They believe that the representatives of the Indian people have the right to decide what the constitution of India shall be. At the Annual Conference of the Independent Labour Party last year, the view was accepted that the right course for the next Labour Government would be to ask representatives of the Indian Parties in the Legislative Assembly to submit a Constitution for adoption.

The members of the I L P stand by that principle of self determination. They know that a satisfactory settlement of the Indian problem cannot be imposed from Great Britain. It must come from India itself.

At the same time they earnestly want justice to be done to India as soon as possible, and do not want the delay which would be occasioned if no preliminary steps were taken before Labour comes again to office. The appointment of a Royal Commission to prepare a revised constitution for 1929 also makes early action desirable. The Independent Labour Party are therefore, venturing to take the initiative in seeking to bring about an understanding between the Indian Parties and the British Labour Movement, with a view to action acceptable to India being taken when Labour next has the opportunity.

They wish to make it perfectly clear that they are not limited in their commitments to this draft constitution. They would support any democratic scheme which had the endorsement of representative Indian opinion. They would support the transference of responsibility for "defence" to India

at the earliest possible moment, and would urge the withdrawal of British troops from India as soon as Indians considered it possible. They would also desire that relations with the Indian States should be directly a matter for the Indian Legislature and not for the British Government. If Indians thought it well to put forward demands less drastic than these, they would, of course still support them, but, naturally, the more fully Indian demands embody democratic freedom, they declare, the happier they will be in championing them.

There are two points, they think, which require a special word. They have based the Bill on Dominion status, but they recognise the right of the Indian people to full national independence. If that were the considered judgment of a representative gathering of the Indian Parties, they would feel that they should support it, but they realise that such a demand would probably delay the coming of political freedom and lead to antagonisms. If however, India, after a full consideration of the consequences, made such a claim, they would not falter in their championship of it.

The Bill as drafted, also embodies the bicameral system of Government. They have incorporated this system in the draft, because it is the accepted system of government in democratic countries. It should be borne in mind however, that the Double Chamber system of government has not always worked well for democratic purposes and it might be considered whether a single Chamber, with a Committee system for the detailed consideration of Bills, might not be more satisfactory.

The present draft bill is the outcome of the I L P India Advisory Committee, accepted by the Annual Conference of the Independent Labour Party, at Whitley Bay, in the year 1926. It has been drafted with a view to formulating a constitution for India whose terms should, as far as possible, harmonise with the views of all shades of progressive Indian political opinion, while at the same time it embodies those principles of democracy, self government and freedom which the I L P regard as fundamental to such an undertaking.

It is important to bear in mind, however, that the Bill is in no way put forward as being fixed or finally determined as regards its contents, or in connection with the policy to which it seeks to give effect,

but that, on the contrary, it is advanced simply as a tentative basis upon which future work may be done. No part is unalterable, the whole can, if necessary, be changed in any way which is desired.

The task of preparing this Bill has been considerably lightened by the existence of the Commonwealth of India Bill known as the Besant Bill. The drafters of the Labour Swarajya Bill consider the Besant Bill an exceptionally able and carefully prepared piece of work, whose form at any rate, they deem incapable of improvement. And, in addition, a considerable portion of its matter can be regarded as non-controversial. The Besant Bill has therefore been quite frankly taken as a foundation for the L. L. Party's Bill and those alterations and additions introduced which seemed best calculated to bring it into conformity with the ends which the I. L. P. desire.

We do not intend to examine in any detail the draft provisions of this Bill. But the number of members assigned therein to the Provinces for the central legislature shows that no basis of representation has been uniformly and consistently followed, which is a defect. The numbers assigned are given below:

Senate or Upper House.	Legislative Assembly
Aksam 13	Assam 26
Bengal 33	Bengal 66
Bihar and Orissa 33	Bihar and Orissa 66
Bombay 33	Bombay 66
Burma 26	Burma 52
Central Provinces 17	Central Provinces 34
Madras 33	Madras 66
Punjab 26	Punjab 52
United Provinces 33	United Provinces 66

High Schools in Big Centres and Small Centres

In his Report on Public Instruction in Bengal for the year 1925-26 Mr. Oaten, the Director, observes:

"At the risk of being accused of being an opponent of educational expansion one must emphasise the fact that there are too many high schools in Bengal. What is wanted is concentration in the big centres of high school education, and a consequent reduction in status of the others to a middle school standard. Perhaps in the future agricultural and other courses fused with such middle schools will provide a type of education which will meet more nearly the needs of that majority who can never hope to enter the University or carry education beyond the school stage."

"It might then be possible in time to provide for the rest a real high school education by first

class teachers, in good buildings and in good surroundings."

We do not impute any bad motives to Mr. Oaten, but we do not support his opinion. Bengal is mainly an agricultural province with mostly a rural population. Big towns are smaller in number here than in many other provinces. The number of villages being large, and there being a demand for English education, it has been necessary to found and conduct a large number of schools, many of which have a comparatively small number of pupils. Many of these schools have to depend to a great extent on the income from fees. The reduction in status of high schools to a middle school standard would mean loss of income without corresponding decrease in expenditure, and hence such a step would practically amount in many cases to the abolition of the schools and the deprivation of village boys of the advantages of education. Most parents in Bengal who live in villages or small towns and desire to educate their children are too poor to send them away from home to bigger centres of population, paying in cash for all items of expenditure. Agricultural and other courses may be fused with high school courses also in schools situated in villages and small towns. As for good buildings, we appreciate architecture, but think that in a poor country and for poor boys well ventilated and well-lighted school rooms with cemented floors free from damp should quite suffice. As for good surroundings, sanitary condition being the same, we should prefer the surroundings of villages and small towns to those of big towns.

If one can examine in detail the intellectual and moral qualifications and methods of teaching of the teachers one may be able to judge who are "first class teachers" and who not. But in the mass the only means possessed by the public of judging whether the teachers of a school are "first class" or not, is to look at the results of public examinations. Crammers may pass as good teachers. But surely examinations may be so conducted as to baffie crammers to a great extent.

Judged by the standard of examination results, some schools in small centres of education would seem to possess good teachers. For instance this year, on the results of the Matriculation examination,

four students belonging to Bankura, one of the smallest districts in Bengal in which there is not a single big town, have won four places out of the first ten in order of merit. The first place has been occupied by a student of the Mahara school in this district. Mahara is a small village. The other three belong to the Bankura Wesleyan School.

Let us take an example from another district. The school at Illoba Mondlai, a small village in Hughli, was founded in 1806. This year it sent up 7 boys, all of whom have passed, 5 in the first division and 2 in the second. In spite of debts and the small number of students the villagers and teachers have bravely struggled to keep it up for well nigh three-quarters of a century. Surely the proper thing to do with regard to such schools is not to practically abolish them, but to increase their grants from public funds and for members of the public to help them with subscriptions and donations. That would be a fitting recognition of the educational zeal of their conductors.

We may also add that in the conditions which prevail in Bengal it is more practicable to pay attention to the individual needs of the pupils in small schools than in big ones.

Well supported schools in comparatively small centres of population may become big centres of education, e.g. Eton, Harrow, Rugby.

Vidyasagar Anniversary

The celebration of the Vidyasagar anniversary reminds us once again of the character and life work of Pandit Iswar Chandra Vidyasagar. The combination in the same individual of stern resolve, uncompromising independence and self reliance and tenderness of heart surpassing that of mothers such as was met with in this great son of India is rare in all countries. He is best known and will be best remembered for starting the movement for the remarriage of girl widows. He also practically helped forward the cause of the education of girls and women. He was one of the makers of modern Bengali literature. He was the first to establish a private unaided college for high education in Bengal. He was interested in and practically promoted many other social service movements and philanthropic causes. While he deserves all the

praise that is bestowed on him, the best way to do him honour is not to pay him mere lip homage but to do as he did—particularly to help girl widows by getting them remarried and in as many other ways as possible.

Destruction of a Hindu Temple

The destruction of a Hindu temple in Calcutta at dead of night, by the police with desecration of the idol has naturally caused widespread indignation, which is not confined to Hindus. The police commissioner has trotted out the excuse that the temple was built on Government land without permission. But it was built years ago. Why was no objection then raised? And why, again, was not the Hindu community given notice that the Government wanted the few square yards of land on which the temple stood, for very urgent purposes of state and therefore the idol should be removed? Why was the destruction of the temple effected in the darkness of night? This act of cowardice and vandalism should be visited on its authors in an exemplary manner by the Bengal Government and the temple rebuilt and the idol replaced.

Russia and the League of Nations

The Soviet Government of Russia has been accused of refusing to enter the League of Nations, which has been construed as refusal to co-operate with the members of the League in the promotion of world peace. M. Rykov, president of the council of people's commissars, thus refutes the charge—

"Is the League of Nations really struggling for peace? As is known both China and Great Britain are members of the League of Nations. The question arises what changes have occurred in the relations between these two States as a result of this circumstance? The British armed forces are carrying out in China an intervention just as had it not worse than before the organising of the League of Nations, which has not even brought out for discussion the question of the war in China, not to mention the conflict between Yugoslavia and Italy, the treaty between Italy and Albania, the war in Nicaragua and so forth. If a war or an attack by a strong State on a weak State is taking place then the League of Nations is not to be seen. The League of Nations is a tool in the hands of a small group of a few very big Imperialist States for dominating all the other States. We are quite prepared to support any real pacifist

crimes it has been sometimes asserted by some correligionists of theirs that the women said to have been abducted or kidnapped ran away from home of their own accord and conversion to Islam has also been sometimes pleaded as the motive. Taking the first explanation first, if it were true in all or most cases why should force, house trespass, house breaking, removal from place to place, gang rape etc., have been necessary in even a single case? As for the second explanation Christian missionaries also convert Hindu girls and women. But we do not know of a single case where a Christian desiring to convert a non Christian girl or woman has been accused of the kind of outrages under discussion. It may be and has been urged that Hindus bring false cases against Musalmans. But why do they not bring such cases against Christians? Again, there is no need for Musalmans to convert Muslim girls and women. Why then are there so many cases of Musalman men abducting kidnapping or ravishing Musalman women?

There are non Muhammadan organisations for rescuing and otherwise helping women who have been victimised. We shall be really glad to know that there are such Muhammadan organisations also. We shall thank our readers to let us know the address of any such.

—

Sedition and Imputation of Bad Motives

Recently in Bengal there have been several cases of sedition. It appears from the judgments delivered in such cases that the imputation of bad or base motives to Government is one form of sedition for which the offenders must be punished.

As it is some individuals who constitute governments and as they are human beings, they are morally and intellectually as fallible as other human beings. It is not axiomatic, therefore, that such persons are incapable of acting from bad motives. Hence, if in some circumstances some motive of action or inaction appears very probable and reasonable, the imputation of such motive cannot be morally wrong. It may, no doubt, be legally wrong all the same, and therefore punishable.

But the punishment of such imputation of bad motives is not a sufficient remedy. It ought to be proved that the persons accused of such motives were not guilty of them. Otherwise, though a few persons may

be punished for openly imputing bad motives to the Government, the public at large would continue to believe in such bad motives. It may be that the duty of the judges is simply to punish persons who are guilty of any legal offence, it is not their duty to convince the public that the Government was not guilty of wrong motives. In that case, it ought to be the duty of some other officers to prove the innocence of the Government. As that is not done, in spite of punishments inflicted on many persons guilty of sedition that offence continues to be committed. For there will always be persons who will not be deterred by fear of punishment from saying and writing what they consider to be true. A more effective means of preventing them from saying and writing such things is to prove the falsity of their belief.

—

Punishable Words, Unpunishable Actions

The following paragraphs, taken from *The Leader*, show that while in India mere words are punished in Britain and Ireland preparatory for rebellion were not punished.

The *Sunday Times* is publishing extracts from Sir Charles Calwell's biography of Field Marshal Sir Henry Wilson which show that he was actively engaged in the consultations for organizing a rebellion in Ulster while director of military operations at the War Office. Among the important personages involved in this interesting pastime were Lord Stamfordham, Lord Roberts, Lord Milner and Mr Bonar Law. Early in 1913 Sir James Craig came over from Ireland with the complete plans of the proposed Northern Ireland rebellion. This was what Sir Henry Wilson wrote in his diary at the time —

Jammy arrived having come over on deputation to Bonar Law. He told me of the plans for the North of the 25,000 armed men to act as constabulary and 100,000 men to act as constables, of the arrangements for the banks, railways etc., election provisional government and so on. As far as I could judge all very sensible."

Three days earlier he was asked by Lord Roberts if he, the paid servant of the Crown and of the British Army, would take a position of the chief of staff for the insurgents in the event of an Ulster rebellion. Here are his exact words in his diary —

"Dined at Almond's Hotel with the chief, Atleen and Ladyship. He is just back from his speech at Wolverhampton which was a great success. He told me he had been approached to know if he would take command of the army in Ulster and if he could get me to go as his chief of staff and he wanted to know if I would I said that if the alternative was to go and shoot down Ulster or shoot for Ulster I would join him if he took command. Imagine our having come to such a state."

Lord Roberts ultimately decided not to lead the Ulster rebels. Those opposed to Irish home rule achieved their object by threats and intimidation and the occasion for the rebellion did not arise. In 1913 in the words of the *New Leader* the leading Tories were openly engaged in equipping a rebel army suborning the armed forces of the Crown bullying the King and generally organising disloyalty and insurrection. It further remarks: "These are the patriots many of them still living and talking who are now prating of constitutionalism. The Conservatives however much they may talk of law and order loyalty to the Crown discipline of the army and constitutionalism will not hesitate to resort to unconstitutional methods if it suits their purpose. This is the moral to be drawn from the startling facts disclosed in Sir Henry Wilson's diary."

suit the taste and convenience of hip reformers and dilettante destroyers of untouchability? How is it that no mention has been made of the Brahmo Missionary Mr V R Shinde, the founder and for years the chief worker of the Depressed Classes Mission Society? How is it that no mention has been made of the work of Mr K. Ranga Rao of Mangalore? How is it that the work of the Arya Samaj and of many of its energetic and self-sacrificing workers has not been referred to? Nor that of the Abhaya Ashram? The Theosophical Society in the days of Col Olcott and Madame Blavatsky did similar work. But we need not try to prepare an exhaustive list of workers and organisations in this field for we do not know all that has been done.

Pandit Malaviya on untouchability

The Guardian of Calcutta writes —

In early July an untouchability conference was held in Bangalore at which representatives from South India were present a part of the country where the problem is most acute. Among the spectacular events was the visit paid to and the speech delivered by Pandit Madan Mohan Malaviya. It was a courageous speech and one filled with hope. The Pandit declared that a retrospect of the last twenty years would reveal the very changed attitude which had come over the country and the Hindu community regarding the Untouchables. The reasons were threefold. In his opinion our missionary friends deserve all the credit in this connection for having laboured in this cause in many places in the country. In the second place the life and teaching of Mahatma Gandhi had had a remarkable influence on the removal of untouchability. In the third place a revolutionary change had taken place in the mental attitude of the thoughtful classes throughout India. Pandit Madan Mohan is perfectly right in his estimate of the influences at work but in our opinion he overlooked in his speech the influence of the Hindu social reformer himself whose activities though less spectacular than Mahatma Gandhi and inferior in a multitude of Christian Missions achieved a success in the intellectual and moral plane which must never be forgotten. We would refer to the work of Banade and in our own time to Mr K. Natarajan who for over thirty years has carried aloft the banner of freedom of the depressed classes.

Broadcasting in India

The opening by the Viceroy at Bombay of the beam wireless service and the station of the Indian Broadcasting Company supplied Lord Birkenhead with an occasion for making a speech in England, in the course of which he said:

I ask you to visualise the day not, I am confident so distant as the sceptic might suppose when in every village of the countryside there will be men women and children listening through the medium of their own vernacular to the true story of the day to day happenings of the world and to the expression of quickening thoughts and ideas which but for this conquest of the ether world would never reach them. It is a truism that inspite of the great progress during the past century the never-to-be-satisfied need of India is still for education and yet more education not only for her children and youth but for her adults as well. It is because I believe that by inaugurating this service the Indian Broadcasting Company is throwing open the sluiceways of education and enlightenment to flood the areas which have hitherto seemed almost beyond their reach that I so heartily wish the company and its supporters prosperity.

The truth and beneficial character or otherwise of the story of day to day happenings of the world would depend very much on the teller of the story. We do not want to know contemporary history in the way we are taught the past history of India in our schools from British made books. If we could make and use broadcast casting apparatus ourselves, tell the stories ourselves that would be a different matter. No self-respecting people can feel pleasure or pride in occupying the position of mere recipients of benefits from masters and patrons.

It is provoking and absurd to talk of "the great progress [in education] during the past century" in India. And why is India's need for education "never-to-be-satisfied?" It is true, of course, that no country can at any time be said to have received enough education. But in that sense each and every country's need for education is "never-to-be-satisfied," insatiability as regards education is not a peculiar characteristic of India. Or, has Lord Birkenhead in an unguarded moment betrayed his inmost desire that India should ever remain subject to Britain, tantalised with hopes of the life-giving waters of knowledge but never given a sufficient quantity of it?

Unless the highest scientific and technical education is made available to Indians, unless large numbers of Indians themselves can do their own broadcasting, it is bound to remain a luxury for the few. If the millions of India remain steeped in illiteracy and ignorance, how can they understand and benefit by "quickenig thoughts and ideas"?

It would have been tolerable if Lord Birkenhead's speech had merely fallen flat on us. But it is irritating.

Did not the absurdity of making a grandiloquent speech on the occasion of a very belated opening of a single broadcasting station for a vast area strike Lord Birkenhead's mind?

Under British rule in India, the opening of the 'sluice gates of education and enlightenment' cannot very often fail to be the opening of the sluice gates of official propaganda.

Political Prisoners in Russia and India

Describing the lot of socialists in prison in present day Russia, *The Manchester Guardian* writes —

The agents of the G P U (the Cheka) make arrests without a warrant. As a rule there is no trial and no possibility of defence. The arrested man or woman is sent to prison or exile without any kind of legal procedure, simply by an administrative order. The system somewhat resembles that of the *lettres de cachet* which flourished in France under Louis XIV.

How people are blind to their own faults! *The Manchester Guardian* ransacks past history for a parallel and finds it in France under Louis XIV! Why, under its very nose, so to say, there are to-day scores of Bengalis imprisoned or interned without any kind of trial! We suppose such things are very wicked in Russia and smack of barbarism.

But in the British Empire they are proofs of humanity and enlightenment. The British journal states that in Russia the sentences are indefinite. That is the case in India, too. The mental torture of this indefiniteness has unhinged many minds, leading some to commit suicide. Others have fallen a prey to fatal maladies.

Profession, Not Practice

In reply to the Muslims' claim for a share of the appointments in the public services proportionate to their numbers in Bengal, the Governor of Bengal is reported to have said at Khulna —

No government could override the claims of efficiency of the public services in an endeavour to secure a mathematically proportionate representation based merely upon population. It should be the Government's unremitting aim to attain a position where it should no longer be necessary to secure by safeguards the special representation of any particular community.

Sir Stanley Jackson knows that Muslims have been given a fixed proportion of posts in many services, irrespective of the fact of the existence of far better qualified candidates among non-Muhammadans. Even in the Indian Civil Service the system of nomination has been introduced in recognition of what are called communal claims.

Floods in Gujarat and Kathiawar

The floods in Gujarat and Kathiawar have already caused such terrible devastations and had assumed such alarming proportions that it is some relief to learn that the waters are subsiding. Relief workers are already busy in many centres in giving all the help they can. We hope and trust contributions to the relief funds will be sent from all parts of India.

Satindranath Sen Goes to Jail

Satindranath Sen, leader of the Patuakhali Satyagraha movement, has preferred imprisonment to binding himself down to keep the peace and giving securities. He has done what was expected of a man of his high character. To have bound himself down to keep the peace would have been indirectly to admit that he had criminal tendencies.

The trying magistrate paid high tributes to his character and self sacrifice but inconsistently enough did not acquit him. That Indian magistrates should have to write judgments like the one written by Mr J K Biswas is a tragedy and a source of humiliation to Indians

The Registration of Graduates

The Educational Review of Madras gives the following comparative statement of the fees charged by different Indian Universities for the registration of graduates —

Name of the University	Initial fee	Annual fee	Late fee	Compound- ing fee.
Calcutta	Rs 10	10	10	150
Patna	5	5	10	40
Allahabad	5	2	10	20
Punjab	10	2	10	20
Bombay	2	2	2	10
Madras	3	1	10	5

The journal adds —

These figures are not a correct guide however to the relative charges as the facilities in the shape of the supply of publications and other things differ in the various Universities. Apart from the fees charged for registration there is also the question of other restrictions imposed on the graduates. In all Universities there is a restriction with regard to the number of years which should elapse before a graduate can be eligible for registration. The figures with regard to the years standing required by the various Universities are given below

Calcutta	Ten years.
Punjab	Ten years
Madras	Seven years
Patna	Six years
Allahabad	Three years

Progressive and Independent Siam

A recent issue of the London Times gives the following account of the 'new standing of Siam' in the family of nations —

With the exchange on March 20 last of ratifications of the treaties with Belgium and Luxembourg the last of the Consular Courts in Siam were closed and two days later the new

Customs tariff came into force. The attainment of his al and jurisdictional autonomy coincided with the Siamese New Year and at a State banquet in Bangkok the king referred to these developments.

Addressing the leading Princes and officials His Majesty said that Siam had attained a new standing among the nations a position for which she had laboured long. The first three kings of the Chakri dynasty had fought against the enemies on their frontiers as in olden days. The danger that had to be guarded against came from possible foreign invaders. Then came a new danger springing from the country's more intimate connexion with the European nations if unprepared for that eventually. That danger Siam's neighbours were unable to resist and they succumbed and became dependencies of European Powers. Siam alone was able to save her independence thanks to the sagacity and ability of the second three kings of the dynasty. It was to be regretted that King Rama VI who had carried this development to so near its end had not lived to see the completion of his labours.

On an altar in the room were placed the golden caskets containing the relics of the three preceding kings—Mongkut, Chulalongkorn and Rama VI — placed there His Majesty said that they might all make as it were an offering to those august predecessors of the knowledge of what their labours had now accomplished an offering too of love and devotion. Before the altar His Majesty prayed for a blessing on all his people and that they might have the strength and will to work steadily for the further advancement of Siam.

We suggest that the Government of India should appoint a worthy Indian statesman to represent India in the court of Bangkok. There are several tens of thousands of Indians now residing within the kingdom of Siam, and there is a traditional cultural relation between India and Siam. It is necessary that some scholars chosen by the Greater India Society should go to Siam as India's cultural representatives to promote Indo Siamese friendship. Will the Hindu University or the Calcutta University or the Visvabharati invite a Siamese scholar to give a course of lectures on Siamese history and civilization? Will the All India National Congress send a proper message of congratulation to the King and the people of Siam for Siam's assertion of full sovereignty as an independent Asian State?

TARAKNATH DAS

ERRATUM

M R July page 11 Col. 1 / 16 for second Pandava read third Pandava



A BLIND BHUTIA BEGGAR OF KALIMPONG
Artist—Chaitanyadeb Chatterjee

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UNITY

By SAROJINI NAIDU

Love if I knew
How to pluck from the mirrors of the dew
The image of the sunrise rob the tint
Of living blood
From the wild lily and pomegranate bud,
Deftly the halcyon of its purple glint,
The sea wind of its wing,
The sea-wave of its silver murmuring,

If I could teach
My meaning to be severed from my speech,
Breath from my being, vision from my eyes,
And deftly part
The tremor of my heart-beat from my heart,
Perchance for one vague hour I might devise
Some secret miracle
To be delivered from your poignant spell.

You permeate
With such profound, supreme and intimate
Knowledge, possession, power, my Life's domain !
O are you not
The very text and title of my thought,
The very pattern of my joy and pain ? . . .
Shall even Death set free
My soul from such intricate Unity ?

LOSS OF FREEDOM AND THE GENIUS OF A GREAT NATION

By J T SUNDERLAND

THE terrible fact seems to be that India's loss of freedom has for nearly two centuries practically deprived the world of one of its greatest and most important nations—turning this historic and renowned people into (if I may be allowed the figure of speech) a stagnant pool giving forth almost nothing of benefit to mankind instead of allowing it to be what, if free, it would have been a great flowing river pouring the abundant waters of its activities and genius (its industries of many kinds its manufactures commerce material wealth art science rich intellectual and spiritual life) into the great and growing civilization of the modern world. How can any intelligent mind fail to recognize this loss as a calamity to mankind of the first magnitude?

British rule in India has been very significantly compared to a banyan tree. Under a banyan tree little or nothing can grow. The tree overshadows and kills essentially everything beneath it. The only growths that can live and thrive are the stems or slender branches sent down to the ground from the tree itself; these take root and develop, nothing else can.

So in India everything that has any chance of life is what comes down from the all powerful, all overshadowing 'Banyan tree government'.

Here we have the strongest of all reasons why the Indian people desire to escape from foreign domination. They feel that their very life depends upon their gaining freedom to stand on their own feet, to be men and not slaves or nonentities, to think their own thoughts, to follow their own ideals, to cultivate their own national and racial genius to develop their own important civilization, to shape their own destiny, as they can never do under the chilling discouraging dwarfing character-weakening initiative killing ambition destroying, hope blighting shadow of the banyan tree of a haughty, unsympathetic and despotic foreign government.

Professor Paul S. Reinsch says in his work on "Colonial Government —"

The essential thought in dealing with native societies should be that they must at no account be deprived of their morale and of the feeling of responsibility for their own destiny."

Here England has failed absolutely and disastrously in her treatment of the Indian people. She has taken their destiny out of their hands into her own. Politically she rules them wholly. Financially and industrially they feel that they are constantly at her mercy. The influence tends to break their spirits. There is no incentive for ambition. Young men, no matter what their talents or education, have little or nothing to look forward to. A situation more depressing it is hard to conceive. England tries to justify herself by the claim that she can rule the Indian people better than they can rule themselves. This is the claim of autocracy the world over.

What tends most surely to destroy the physical strength of a man is the absence of the possibility of physical exercise. The most brilliant minds may be reduced to dullness, and the most powerful to weakness, owing to lack of opportunities for activity. Just so nothing else so effectually weakens and degrades a people as the loss of liberty and the power of self direction. The highest end of government is not law, it is not even order and peace. These may be present under the most monstrous tyranny. The highest purpose of government is the creation of the capacity for self government. The sufficient condemnation of all vassalage and of all government of weaker peoples by stronger is, that thus the weaker peoples are deprived of their right to plan for themselves, and to work out their own self development.

This is something which the better minds of India feel very deeply. Especially is it felt by ambitious, earnest, educated young men who want to make the most of their lives who desire to do something for their communities and their country, and to become leaders in movements for social, industrial, educational, political and other reforms.

On every hand such young men are met

by the fact that neither they nor the people are free. They are for ever under foreign masters. If they make plans for public improvements, their plans can come to nothing without the assent and co-operation of the Government, because it has all power. The very fact that the plans are initiated and carried on by Indians—by "natives," is most often likely to be regarded as a sufficient reason why the Government should ignore or oppose them. The Government wants it understood that it never follows "native" lead, it never welcomes, or if it can help it, even tolerates, native initiative, unless for the sake of policy it has to do so in comparatively small matters. That would lower its "dignity." That would destroy its "prestige." The government stands on the lofty height not only of supreme power, but of supreme wisdom, and it cannot stoop to be instructed or directed even to have suggestions made to it, by the "inferior" people of the land, who, of course, do not know what is good for them or what the country requires.

Thus initiative on the part of the people is chilled and killed. They soon learn to say, "What is the use?" Educated young men who in free lands where the people have a voice, would look forward to influential public life, to careers of public usefulness and service to doing something of value for their country, have in India little or no such possibility before them. They have no country. The English rule it, monopolize it, treat the Indians as strangers and foreigners in it. King George calls it, "My Indian Empire." And when Indians presume to interest themselves wholeheartedly and earnestly in public matters and make suggestions as to reforms and improvements which in any quite vital way touch politics, they may find themselves in danger of being arrested and sent to prison as pestilent "agitators" and "seditionists" or if they escape that, then they are likely either to be ignored, receiving no co-operation and no encouragement from the superior powers, or else they get the virtual reply "Mind your own business. Who are you, that you presume to teach us how to manage this country?"

Sir Henry Cotton tells us that the British policy in India has always been to discourage and so far as possible to suppress native ability and native initiative. He tells us of hearing Sir William Harcourt say in a speech in the House of Commons

"The officials at the head of the Government of India have never encouraged men of ability and force of character. They have always hated and discouraged independent and original talent, and have always loved and promoted docile and unpretending mediocrity. This policy they have inherited from the Roman *Tarquinius Superbus*. Although they have not actually 'cut off the heads' of the tall poppies, they have taken other and more merciful means of removing any persons of dangerous political eminence."

I shall never forget an experience I once had in Poona. I was there attending the session of the Indian National Congress. One afternoon I went out for a stroll with a company of young men who were students in the Fergusson College. After walking an hour or so we all sat down under a great tree for a long talk. They were keen-minded, earnest fellows, all of them desirous of making something worthwhile of their lives, and all ambitious to serve their country. But in a land where everything was in the hands of foreign masters, how could they do either? If, ignoring their country's needs and forgetting her sorrows, they would consent to be docile servants of their alien rulers, shaping their education so as to fit themselves for employment as clerks, accountants and subordinate helpers of one kind or another in the offices of the Government or of British merchants, then places would be opened for them where they could gain at least a meagre living with the hope of some slight advancement later, and thus their paths for the future would probably be fairly smooth.

But if, standing on their own feet as men, they determined to shape for themselves independent careers, and to make their lives of real service to the land they loved,—what was there for them? This was the pathetic, the tragic question, asked by all those young men, again and again and again. The Government had many low positions—too low to be accepted by Englishmen—to offer them, and a very few fairly high ones. But all persons permitted to occupy these positions must give up their patriotism and their manhood, keep out of politics, be loyal to the alien Government, that is, must not criticise it or advocate any vital reforms, and be dumb and docile servants and satellites of their British lords. Could these earnest, patriotic, splendid young sons of India, of the holy "Mother" whom they loved and worshipped, stoop to this humiliation and this shame?

Alas! that afternoon I realized as I never had done before how bitter, bitter a thing it is for educated young men, in whose breasts burn the fires of a patriotism as true and as holy as was ever felt by any Englishman or American, to know that they have no country, to realize that their country, as dear to them as their lives, has been taken by force and is held in subjection by the sword of the foreigner!

This Poona experience illustrates and emphasizes the undeniable fact that one of the very grave evils of British rule in India is its influence in crushing out the native genius of the Indian people—thus robbing not only India but also mankind of something very precious. There is nothing in the world that is of higher value, and therefore that should be more sedulously guarded than genius—the peculiar genius of nations and of races, and there is nothing which when destroyed is a more serious or a more irreparable loss.

Writes James Russell Lowell

All nations have their message from on high
Each the Messiah of some vital thought
For the fulfilment and delight of men
One has to teach that labor is divine
Another freedom and another mind.
And all that God is open eyed and just.
Aye each a message has from God's great heart.
And each is needed for the world's great life

Who can estimate how great would have been the disaster to humanity if, by foreign domination or otherwise, the genius of Greece had been cut off before it reached its splendid flowering in art and literature?

I will not compare the genius of India with that of Greece, although some eminent scholars both in Europe and America have done so. But I will say, what no one will deny, that no other nation in Asia has shown in the past so rich and splendid an intellectual and spiritual genius as India has manifested in many forms and throughout a long series of centuries. That genius should be preserved, fostered, and developed, not only for the sake of the Indian people, but for mankind's sake, for civilization's sake, as a precious contribution to the world's higher life.

How can this be done? What is the indispensable condition of the efflorescence, nay, of the very existence of genius anywhere? It is freedom. But India is not free. This is her calamity, it is also the world's calamity. So long as she continues to be humiliated, crippled, emasculated by being held in bondage to a foreign power, by being robbed of her proper place among the nations, by being deprived of the right to direct herself and shape her own career, it will be impossible, in the very nature of things, for her genius to rise to its best, or anything like its best, and thus for her to make that important intellectual and spiritual contribution to the world's civilization that her past history gives the world the right to expect and demand. Thus we see that India's freedom is a matter of concern not to herself alone, but to mankind. Her bondage is a world disaster—an offence against the world's higher life.

ISHWARCHANDRA VIDYASAGAR AS AN EDUCATIONIST

(Based on unpublished State Records)

By BRAJENDRANATH BANERJI

IF the 18th century saw a revolution in the political history of Bengal, the 19th century saw another and equally far reaching revolution in our life and thought. This second change has been rightly called the Renaissance of India. At the time of the English conquest, not only were our indigenous kingdoms in utter dissolution, but

our society also was decayed and our mediæval civilization was dead. The old order was dead but the new order did not come into being till seventy five years after the battle of Plassey, i.e. in the age of Lord William Bentinck.

This beneficent revolution in intellect and morals received its start from Rajah

Rammohun Roy It went on gathering force and volume till it created a new literature a new faith a new social organization and a new political life—in short, a new civilization in India.

In the intellectual sphere it took two forms first the acquisition of the new learning and scientific method of the West, and secondly the recovery of the literature thought and spirit of our ancient forefathers in their true and pure original form. In both of these fields Ishwarchandra Vidyasagar took a leading part. He was not only the first great critical Sanskrit scholar among the modern Bengalis he was also the founder of vernacular education on sound modern lines and the creator of the first English college conducted entirely by Indians. Great as Vidyasagar admittedly was as a social reformer and philanthropist he was not less great as an educational pioneer in two very important and untried fields. A study of this aspect of his career from original records is therefore a source of instruction to us who are carefully reaping where he sowed with so much toil and anxiety.

Ishwarchandra was born on 26th September 1820 at the village of Birsingha in the district of Midnapur. He gave promise of future greatness at a very early age. Following the tradition of his family his father Thakurdas Banerji considered it his duty to educate the boy in the Sanskrit lore. Ishwarchandra, when 9 years of age was admitted (1 June 1829) into the Government Sanskrit College in Calcutta, where he studied 12 years and 5 months and made himself thoroughly proficient in grammar literature rhetoric, arithmetic, logic theology and law. His college career was all along brilliant and when at the age of 21 he left the Sanskrit College (early in December 1841) his Professors marked their high appreciation of his uncommon merits and attainments by bestowing on him the title of *Vidyasagar* or Ocean of Learning.

Soon after leaving college Vidyasagar secured employment in the literary and educational line in which he was afterwards to become so pre-eminent. On the death of Madhusudan Tarkalankar on 9th November 1841 the office of the Sherishtadar of the Bengali Department in the College of Fort William became vacant and Ishwarchandra stood as a candidate for the post. Capt Marshall the Secretary of this college who very much identified himself with the

activities of the Government Sanskrit College also was aware of Ishwarchandra's brilliant career as a student and recommended him to the Government in the following terms:

2 I beg to recommend, for the situation of Bengal Sherishtadar Ishwarchandra Vidyasagar whose acquirements are similar to those of the late Sherishtadar as appears by the undiminished certificates which he holds. —

1st A certificate from the Government Sanskrit College of very good proficiency in every branch of literature taught at that institution [Dated 4th December 1841]

2nd One from the Hindu Law Committee of eminent knowledge of Hindu law and qualification to hold the situation of Law Pandit in any of the Court of Judicature and

3rd One from the Examiners of the College of Fort William of qualification to instruct students in the Sanskrit and Bengali

Ishwarchandra possesses also a moderate knowledge of English of which he acquired the rudiments in the English class of the Sanskrit College but he was unable conveniently to improve his knowledge after the abolition of that class. He bears a high character for respectability of conduct and for industrious habits.

Government approved of the selection and Vidyasagar was appointed to the post on 29th December 1841 on a monthly salary of Rs 50. This was the starting point in the active career of the greatest educationist of modern Bengal.

Capt. Marshall was highly pleased with the work of his Sherishtadar indeed he found in him a very useful hand. The more he came in contact with the Pandit, the more he was charmed with his keen intellect, profound knowledge, bold and persistent spirit, untiring energy and above all his excellent character. While in the College of Fort William Vidyasagar came into close touch not only with the best Englishmen in Calcutta, but also with many respectable Indians. It was through Capt Marshall that Dr Mouat, the Secretary to the Council of Education first came to know Vidyasagar and he afterwards became his benefactor through life.

Vidyasagar's appointment in the Fort William College was really a turning point in his career as it induced him to undertake a thorough study of English in which language he soon became remarkably proficient.

In 1846 the Government Sanskrit College lost two of its worthies Rammankya Vidyalankar Assistant Secretary and Pandit Jai

* Letter from G. T. Marshall Secretary of the College of Fort William dated 24th December 1841 to G. A. Bulby Secretary to the Government of Bengal General Dept. *Ms. in Miscellaneo is No 574 Vol No 17 pp 23* also p 124

is with Arab, the Council would have preferred his appointment as Head of the Sanskrit College but as this is out of the question the Council are counselled to adopt such means as are available.

They therefore suggest that the Sanskrit College be placed on exactly the same footing as the Madrasa by the creation of the office of Principal and the abolition of the offices of Secretary and Assistant Secretary.

For the office of Principal by far the fittest person known to the Council or to those well acquainted with the subject whom they have consulted is Pandit Ishwarchandra Sharma who has been recently appointed to the Professorship of Sahitya. He is not only a first rate Sanskrit scholar but is well acquainted with English and is considered the most elegant Bengali scholar in the Presidency.

His translation of *Chambers's Biography* and the *Betal Panchabingshats* are used in all the Government colleges and schools in Bengal as text books and he has, for several years past, conducted the Sanskrit College Scholarship Examinations to the entire satisfaction of the Council.

He is in addition a man of an amount of decision and energy of character rarely met with in a native of Bengal—qualities essential to the proper discharge of the functions of a Principal.

His appointment would vacate the chair of Sahitya, to which the Council recommended the present Assistant Secretary (Shrishchandra Vidya-ratna) who was the second candidate on the 1st when Ishwarchandra succeeded Madanmohan Tarkalankar.

These changes will involve no increase of expense as the salaries of the Secretary and Assistant Secretary amounting to Company's Rs. 100 per mensem will suffice for the remuneration of the Principal and the new Professor of Sahitya would draw the existing salary of that office.

Pending the sanction of Government to these changes the Council have relieved Babu Rassomoy Dutt from the duties of Secretary and placed the control of the college in the hands of Pandit Ishwarchandra Sharma.*

Government sanctioned the Council's proposal (22 January 1851)† The offices of the Secretary and Assistant Secretary were abolished and Ishwarchandra Vidyasagar was made Principal of the college on a monthly salary of Rs. 150 from 22nd January 1851‡ The suggestions contained in the report submitted by the Pandit were approved by the Council and ordered to be adopted in the next session October 1851—September 1852

In fact, the Council of education seem to have given him full powers at this stage to remodel, reform and simplify Sanskrit education.

The history of the Sanskrit College for the years 1851 to 1853 is virtually the history of the re-organization effected in it by Vidyasagar, who had to work hard in order to raise this seat of Hindu learning in the public estimation and to place it on the more efficient footing required by the general advance of education in the country*.

The laxity of discipline in the college attracted his notice first of all. Strict and steady attention was now paid "to ensure regularity of attendance, to put a stop to students constantly leaving their classes on trivial pretences and to prevent needless noise talking and general confusion." He abolished the practice of closing the institution on the lunar days—Ashtami and Pratipad—twice every fortnight and fixed Sunday for closing the college once a week, as in other Government institutions.

The privilege of reading in the Sanskrit College had been confined to Brahman and Vaidya students only† but in July 1851 Vidyasagar, desirous of promoting education among all his countrymen extended it to the Kayastha caste, and finally, in December 1851 threw its doors open to respectable Hindus of all castes without restriction.

In January 1852 Vidyasagar brought the claims of his institution prominently before the Council of Education in the hope that they would use their influence to induce the Government to afford that encouragement to the qualified passed students of the Sanskrit College which had already been extended to those of the Hindu College and the Calcutta Madrasa. He wrote—

It is well known that several distinguished pupils of the Hindu College, and some of the

* I have not succeeded in tracing the proceedings of the Council of Education (156 folio vrs) either in the Bengal Government's Record Room or in the office of the Director of Public Instruction which succeeded that body in January 1855. These records when unearthed will bring to light much interesting correspondence and many reports of Vidyasagar relating to the re-modelling of the Sanskrit College during the years 1851-54. I have, of course, read the letters addressed by the Council to the Bengal Government on matters which necessitated a reference to it.

† Vidyasagar dealt fully with the injustice of this restriction in his report to the Council of Education dated 20 March 1851 (S. C. Mitra's *Vidyasagar* p. 91).

* Letter from F. J. Mouat, Secretary to the Council of Education to J. P. Grant, Secretary to the Government of Bengal dated Fort William 4th January 1851—*Education Consultation* 29 January 1851 No. 3.

† *Education Con.* 29 January 1851 No. 4.

‡ Letter from the Under-Secretary to the Government of Bengal to Pandit Ishwarchandra Sharma, dated 22nd January 1851—*Education Con.* 29 January 1851 No. 4.

Madrasa have been honoured by Government with appointments as Deputy Magistrates. But such favour has in no instance been extended towards the pupils of the Sanskrit College. Though the majority of these pupils it must be admitted are not in affluent circumstances, still it must be borne in mind that they are all drafted from the most intelligent and respected classes of the Hindu community and that not a few among them enjoy an indisputably high and respectable position in native society. There is, however, no doubt that the education received at the Hindu College is superior and it is to be expected that the students of that institution should receive greater consideration. But I would beg leave to submit, that the qualifications of the students of the Sanskrit College are at least equal to those of the students of the Madrasa. In both cases the study of a classical Oriental language forms the basis of the educational course and a fair proficiency in English is encouraged as an adjunct which is attained by a few in each of these institutions. The Sanskrit College has however one important advantage over every other collegiate establishment. The course of study here adopted enables its students to acquire a thorough knowledge and a complete mastery of the Bengali language in which the business of the mofussil is transacted.

Under the circumstances I trust I may be excused for bringing thus prominently the claims of the institution under my charge to the notice of the Council of Education whose powerful influence I hope may be used to induce the Government of Bengal to show that consideration and to afford that encouragement to the Sanskrit College which have already been extended to other educational institutions. The principles of equal and impartial but discriminating encouragement to the several Government colleges being once admitted it would not be difficult to select a few well educated past students of the Sanskrit College who would be found in every way qualified to enter the service as Deputy Magistrates.

Although the subject was necessarily beyond the jurisdiction of the Council, yet "in deference to the ability and zeal of the Principal in advancing the interests of the institution over which he presided, they did not deem it right to withhold his communication from the Government."

The Government gave a favourable reply and the Council was informed that the claims of qualified students from the Sanskrit College would be considered equally with those of the scholars of other institutions.

* Letter from Ishwarchandra Sharma, Principal of the Sanskrit College, to F J Mount, Secretary to the Council of Education dated For William 13 Jan 1852—*Education Con* 15 April 1852 No.3

† Letter from the Secretary to the Council of Education to the Secretary to the Government of Bengal dated 3 March, 1852—*Education Con*. 15 April 1852, No. 2

§ Letter from the Secretary to the Government of Bengal to the Secretary to the Council of Education dated 15th April, 1852—*Education Con*. 15 April 1852, No. 4

The Sanskrit College from its foundation in 1814 was a free institution and as such, was subject to many 'inconveniences and abuses. Vidyasagar now sought to remedy these evils.

It was the practice with some pupils to procure admission into the Sanskrit College and to run away in the course of a few months. Their guardians, finding the Sanskrit College a free institution used to get them admitted into it and to withdraw them as soon as they found opportunities of procuring for them an entrance to an English school. There were others again who frequently absented themselves without leave and thereby had their names struck off the roll. Thus was no sooner done, than they, or their guardians, importuned so much for re-admission that in many cases it became irksome to refuse the favour.

To guard against these practices, to effect a marked improvement in the regularity of attendance and to exclude the insincere pupils from the benefits of reading free, Vidyasagar introduced a fee of Rs 2 for admission or re-admission in August 1852. This measure was intended to gradually pave the way for the introduction of the school fee system, which came into force after 16th June 1854 when every pupil admitted was required to pay a fee of Re 1 per mensem, only a limited number of free studentships being reserved for poor boys. The introduction of the fee system had a beneficial effect on students of a vacillating nature, and gave the much needed impetus to improvement of educational institutions specially by enforcing regular attendance.

An improved system of study was set afoot in the Sanskrit College in November 1851. The Grammar Department was remodelled. Previous to November 1851, Bopadev's *Mugdhabodh* had been used in the Sanskrit College as a text book. Young pupils, who had to begin their study of Sanskrit with this very difficult grammar written in Sanskrit, had to spend four or five years over it and, unable to comprehend its contents, they merely learnt by rote what their instructors said. Thus, when they proceeded to study the Sanskrit classics in the Literature Class they had not been so well grounded in the language as expected. Vidyasagar fully realized the difficulty of the students, and adopted the students' mother tongue as the medium of teaching Sanskrit grammar. He discontinued the study of *Mugdhabodh* and introduced in its place *Vyakarana Kaumudi*, or Outlines of Sanskrit Grammar written in Bengali, and three Sanskrit Readers (*Rijupathi*),

gopal Tarkalankar, Professor of Sahitya (Literature) died in March and April respectively. They were pandits of great eminence, and their loss was severely felt, because orthodox pandits of such high repute could not be prevailed upon under the then uncertain conditions of service, to offer themselves as candidates for such appointments. Dr Mouat, Secretary to the Council of Education, consulted Marshall, Secretary to the College of Fort William, on the subject of appointing an Assistant Secretary for the Government Sanskrit College who must combine a knowledge of Sanskrit with that of English and be capable of effecting improvements in the existing condition of the college. Marshall at once recommended Vidyasagar for the post, thereupon the Council of Education appointed him Assistant Secretary of the Sanskrit College in April 1846 on Rs 50 a month. Vidyasagar was succeeded in the College of Fort William by his second brother Dina bandhu Nyayaratra a distinguished ex student of the Government Sanskrit College, who took up his duties on 4th April 1846*.

After Vidyasagar had joined the Sanskrit College, its Secretary, Rassomoy Dutt was willing to appoint him to the vacant chair of Sanskrit Literature (Sahitya). Although the acceptance of the post would have meant an addition of Rs 40 to his monthly income he declined it in favour of his old class-friend, Madanmohan Tarkalankar (Head Pandit Krisbnuagar College) who was accordingly selected.

Vidyasagar began his work in the Sanskrit College with great zeal. He soon drew up an improved plan of studies mostly from data furnished by the Secretary Rassomoy Dutt. Major Marshall, who had conducted the Scholarship Examination at the Sanskrit College in September 1846 remarked in his report on the performances of the competitors:

The Assistant Secretary consulted me some time ago on a plan of study which he had prepared at a great sacrifice of time and labour. The suggestions therein contained appeared to me highly judicious and the scheme altogether seemed well adapted to produce order to save time and to secure to each subject of study the degree of attention which it deserves, as such I would beg strongly to recommend the Council to give it a trial. If I am not much mistaken the result would prove highly satisfactory.

The Secretary of the Sanskrit College submitted the chief recommendations contained

in Vidyasagar's report to the Council of Education, who approved of them. According to these recommendations, the period of study in the Sanskrit College was extended from 12 to 15 years, and some modifications were made in the routine and subjects of instruction*.

Unfortunately Vidyasagar could not continue long in the Sanskrit College. His drastic reforms made the Secretary nervous and when some of his suggestions were disapproved, Vidyasagar resented it. He had been honestly working for the well-being of the college and the moment he received a check in his reforming career, he lost all interest in his work. This was a trait of his character. A conscientious worker Vidyasagar thought it his duty to resign the office of Assistant Secretary, and repeated attempts failed to dissuade him from taking this step. He was a man of independent spirit and strong determination. He seems to have severed his connection with the Sanskrit College in the second week of July 1847 as we find from the records that Taranath Bachaspati, Professor of Grammar 1st Class, officiated as Assistant Secretary from 17th July to 30th November 1847 in addition to his usual duties, for which he was allowed to draw half the salary of the Assistant Secretary, viz Rs 25, out of the savings effected†.

But Vidyasagar had really been an acquisition to the College of Fort William, and Major Marshall soon found an opportunity for reinstating him. The vacancy which Vidyasagar was asked to fill rouses our interest even at this distant date. Durgacharan Banerji of Taltola (the father of Sir Surendranath Banerji) was the head writer and cashier in the College of Fort William, but he had, in addition to his college duties attended the Medical College lectures as a casual student for some time and now resolved to set up as an independent medical practitioner. So he sent in his letter of resignation to Major Marshall on 10th January 1849. Vidyasagar succeeded Durgacharan on 1st March 1849, after depositing the necessary security of Rs. 5000, on a monthly salary of Rs.80 §.

* General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for 1846-47 (May 1846—April 1847) pp 39-41.

† Education Consultation 12th January 1848 No 16.

§ College of Fort William, Procdgs.—Home Miscellaneous No 375 pp 593-600.

* General Dept Proceedings 10th April 1846 Nos 37-39.

In November 1850 the Sanskrit College lost another of its luminaries when Pandit Madamohan Tarkilankar resigned the chair of Sahitya, on being appointed Provincial Pandit of the Murshidabad Circle. Ishwar Chandra Vidyasagar was appointed in his place. Vidyasagar was at first unwilling to accept this post, but Dr. Mouat induced him to consent on the understanding that the Council of Education would ere long vest him with the executive powers of the Principal.* This would find an excellent outlet for the energies of a man of his stamp, and it was a happy day for Bengal when he resigned the office of head writer and cashier of the College of Fort William on 4th December 1850,† and was appointed the Professor of Literature.

Immediately after assuming the chair of Sahitya Vidyasagar was directed (3 Dec 1850) by the Council of Education to draw up a report on the existing state of the Sanskrit College and to suggest measures for making the institution more efficient and useful. He accordingly framed (he tells us) as the results of a long and anxious consideration of the subject, a detailed report which advocated many changes in the system of the institution, and on 16th December 1850 submitted it to the Council with the hope that the happy and speedy result, under an efficient and steady supervision would be, that the college would become a seat of pure and profound Sanskrit learning and at the same time a nursery of improved vernacular literature and of teachers thoroughly qualified to disseminate that literature amongst the masses of their fellow countrymen.‡

Vidyasagar was just the kind of man of whom the Council stood in need at the time. His able report was of great help to them. They were seriously considering the question of re-organizing the Sanskrit College. And now the only obstacle to the accomplishment of this desire was removed by the resignation in December 1850 of Rassomoy Dutt, the Secretary of the college as will

be seen from the following letter of Dr. Mouat to the Bengal Government.

The Government is already aware, from my communication No 574 dated 27th March 1850 regarding the re-organization of the Calcutta Madrasa, of the principles which the Council of Education deem essential for the efficient control and management of the colleges entrusted to their charge. They are of opinion that the official heads of those institutions should be present within their walls during the working hours of the day that they should be capable of taking part in the instructive duties of the college, and be able to exercise a strict personal supervision over every department.

In regard to the Oriental colleges it is considered absolutely necessary that the controlling officers should be well acquainted with the language and literature of the respective institutions viz Arabic, Persian and Urdu for the Madrasa Sanskrit and Bengali for the Sanskrit College.

The application of these principles has already received the sanction of the Government in the case of the Madrasa of which Dr. Sprenger the most eminent Arabic scholar in the country has been appointed the Principal.

It was the wish of the Council at the same time to have re-organized the Sanskrit College and to have placed it on exactly the same footing as the Madrasa, but a difficulty arose from the tenure of the office of Secretary by Babu Rassomoy Dutt, who could not consistently with the discharge of his other public occupations undertake the duties of Principal nor would he probably have been disposed to accept the office even if the Council had considered him eligible for it.

The office of Secretary has been held for the last ten years by Babu Rassomoy Dutt, who has discharged its duties as efficiently as could be expected from an officer unacquainted with or at all events possessing only a limited knowledge of Sanskrit whose whole day was occupied in the performance of arduous and responsible duties in another office, and who could seldom or never have been present in the institution during its working hours or been able to rectify the abuses likely in such circumstances to occur.

The consequence of this has been that the discipline of the college has become relaxed, little or no reliance can be placed in its registers of attendance, there is some reason to believe that a fictitious system of admitting pupils to swell the apparent number on the rolls has obtained and the institution generally is not in the sound, healthy, efficient state which the Council desire.

It is already one of the most costly colleges in Bengal, as the students contribute no schooling fees toward its expenses.

Under a more vigorous and efficient rule it might be rendered of much service in the great movement now taking place to create a vernacular literature for Bengal, and to enrich the language of the Presidency.

The only obstacle to the re-organization of the college having been removed by the resignation of Babu Rassomoy Dutt, the Council beg to recommend the following changes for the sanction of Government.

Had there been an European officer available as well acquainted with Sanskrit, as Dr. Sprenger

* Authors' Note to the 11th edn of *Batal Panchangshaka*.

† College of Fort William Proceedings.—*Home Miscellaneous No 576* p. 310.

‡ This report is printed in extenso on pp 76 & 77 of Subal Chandra Mitra's *Isvar Chandra Vidyasagar* (2nd edn) see also *General Report on Public Instruction* etc. (1st Oct. 1850—30th Sept. 1851), pp. 31-43.

containing graduated selections in prose and verse. The remodelled system* proved a

* This was noticed in the Council of Education's Annual Report on the Sanskrit College for the Session 18-253.

It is unfortunate that the detailed reports which the Council issued annually on the Sanskrit College, are not forthcoming. Copies of these reports used to be submitted by the Council for transmission to the Secretary India House, but they are not available here, although they can be

great success, and a student of ordinary ability did not require more than three years to complete the course.

Thus Vidyasagar solved the difficulties in the way of studying Sanskrit, but he had yet to reorganize the English Department.

(To be concluded)

read in an abstract form in the *General Report on Public Instruction in the Lower Provinces of the Bengal Presidency*

POPULATION AND SUBSISTENCE IN INDIA

By C N ZUTSHI M R A S (London)

IT is now more than a century since Malthus published his famous Essay on the Principle of Population in which he established the theory that in every country population tended to outrun the means of subsistence. He stated that population increased in geometrical progression while the means of subsistence increased in arithmetic progression and that such checks as wars, epidemics, famines and immorality only held in abeyance the danger of overpopulation. Malthus further argued that humanity would do well to restrict the growth of its numbers by having recourse to such social legislations as would be calculated to postpone the age of marriage and discourage improvident marriages. In other words he wanted people to voluntarily restrict the growth of population by Birth Control. It is needless to discuss whether Malthus was right, for, since he promulgated his theory much water has flowed under the bridge and time and experience have amply proved that although the exact mathematical data on which Malthus based his law may be misleading his main contention is true. The industrial nations of Europe had long ago reached their maximum limit of population and if they are able to support yet larger numbers it is because of their industrial advance that they have made and the political power that they have acquired which have given them an exclusive command over the surplus food products of other countries. Ultimately therefore, the population which a country can support must be determined by its food producing capacity.

Applying these tests to India we find that the state of things in this country is quite different. India is mainly an agricultural country. She has to meet her requirements by agricultural produce. She must produce

food stuffs sufficient to feed her teeming millions. Her industrial development is practically nil by the side of Europe, and before she reaches that level of development in her industrial products whereby she may be able to command the food stuffs of other countries, she must face the problem of having to feed her own population exclusively by her own produce. Let us now examine whether the total production of food grains is or is not sufficient to meet the total requirements of her population. Working out the actual numbers from the Census Report for 1921 there are in India—

99,832,096 men over 15 years of age	
94,657,077 women	
and 124,433,307 children under	
Hence at 2 lbs. per day of cereals	
per man we want	33,277,365 tons
1½ lbs per day of cereals per	
woman we want	27,044,879
1 lb per day of cereals per	
child we want	20,742,218

or grand total of cereal requirements 81,064,462 tons

Now the average (1900-1922) total grain resources of India are—

	(in million tons)	
Rice	32.3	less 2% exported
Wheat	8.7	13
Barley	3.3	
Jowar	7.2	
Bajra	3.5	
Ragi	3.2	10
Maize	2.6	
Gram	4.8	
Others	10.5	
Total	76.0	4.5

or a net available food grain supply in the country 71.5 million tons per annum

But out of the total production we must deduct 10 p c.

by way of waste	1 e 76 million tons
requirements for cattle	1 e 133 million tons
for seeds	20
and exports	45

263

This gives us a total net available cereal supply in India on an average of 760-263 or 487 million tons against the total cereal requirements of 81 million tons odd. This means a deficit in food supply only of 40 p c.

From the above figure we are driven to the obvious and unavoidable conclusion that the Indian people are underfed. Or to give a mathematical turn to this statement we may say that either one in every three individual must go hungry or every one must eat one out of every three meals necessary to him. This is the condition of the Indian people which accounts for their progressive deterioration in physique and energy. The circle of their misery is complete. The Indian people cannot produce sufficient for keeping their soul and body together—what to say of providing other comforts of life—because they are lacking in strength and energy bordering as they do on the verge of starvation.

And yet the champions of British rule in India have maintained invariably that it has been of untold blessings to India that India is prosperous and contented and that Pax Britannica is largely responsible for better sanitation, peace, increased efficiency of hospitals in saving lives and better provision against famines. It is indeed an irony of fate that in this land of starvation and destitution these people should see signs of amazing wealth. It is not conceivable why these people should fight shy of the fact that it is Pax Britannica which has heaped upon a country—that cannot even feed its own people at the lowest standard—an enormous burden of taxes, Home Charges, heavy charge of costly administration—and what not—that only go to make the life of the people progressively miserable, driving them to the pitiless edge of destitution and suck the very life blood of the country. Let me quote here a few persons of authority who have studied the real conditions in India so as to unfold the real India to which the champions of Pax Britannica point with pride. Dr. Sunderland of New York, with whom India has been a subject of constant attention and study all his manhood years

in his recent book—'India, America And World Brotherhood' says,

As a matter of fact famines are really perpetual in India. Even when the rains are plentiful and crops are good, there is always famine somewhere in the land. When epidemics appear such as plague and influenza, depletion from life long starvation is the main cause of terrible mortality.

Sir Charles Elliot, long the Chief Commissioner of Assam says,

Half the agricultural population do not know from half year's end to another what it is to have a full meal.

Said the late Hon. Gokhale

"From 60,000,000 to 100,000,000 of the people in India do not know what it is to have their hunger satisfied even once in the year."

However the champions of British rule may try to deceive the people in India and outside India by guilting the pill the one solitary fact remains true in the words of John Bright who said

If a country be found possessing a most fertile soil and capable of bearing every variety of production, yet notwithstanding the people are in a state of extreme destitution and suffering the chances are there is some fundamental error in the government of that country.

The champions of Pax Britannica further maintain that there are still large tracts of fertile land in India which, when brought under the plough, will add to the volume of foodstuffs and India will then be able to support a larger population. The following figures from the Agricultural Statistics of India 1921-1922 may be quoted which tell their tale and may well form a basis for discussion on the contention of these eulogists of British rule.

Area by Professional Survey	in 1921 22 606,619,000 acres
Area according to village papers	1921 22 663,508,000 acres.
Area under forest	1921 22 80,419,000 acres.
Area under culturable waste other than fallow	151,173,000 acres.
Area not available for cultivation	153,178,000 acres.
Area fallow land	50,504,000 acres.
Area sown (net)	223,184,000 acres.
Area irrigated	47,900,000 acres.
Area under food crops	215,508,000 acres.
Area under commercial crops	40,731,000 acres.

From these figures it is clear that one-third of the total area of the country is cultivated at all. Allowing for land not available for cultivation either because it is covered with forest or by roads, railways, canals, etc., there is still a possibility of an equal area being available for cultivation. Taking the classic assumption underlying the

Ricardian theory of rent to be true let us suppose that this additional area will yield $\frac{2}{3}$ of the produce yielded by an equal area already under cultivation. Thus $\frac{2}{3}$ of 760 million tons total produce quoted above will be equal to 506 million tons and deducting 17.8 million tons i.e. $\frac{1}{3}$ of the total deduction 563 million tons quoted above and even assuming that the export of 10 million tons will remain the same we will get the total increase in production by 328 million tons i.e. 487 million tons plus 328 million tons equal to 811 million tons net cereal supply in India against an equal number of tons of her cereal requirements. It is thus clear that India will then be able to just balance her produce and requirements with the present population. But what will happen when after the maximum limit of production has been reached and the population has increased which is bound to? And then we must take into account the operation of the Law of Diminishing Returns the effect of which would be to tend to decrease the volume of production. Thus even if we bring the whole of the area available under cultivation the problem of keeping the numbers within the means of subsistence will ever remain unsolved. Sir James Caird in his Report on the condition of India (dated October 31 1879) said

An exhausting agriculture and an increasing population must come to a dead lock. No reduction of the assessment can be more than a postponement of the inevitable catastrophe.

To this state of dead lock India is slowly but surely drifting.

What then is the solution of the population and subsistence problem of India which is a very perplexing one? To my mind three things occur. Firstly that the Indian people should adopt such practices as may give them command over birth control. This means changing certain social customs and I think India can ill afford to

do that as social custom and religious sanction have still a binding force in this country unparalleled elsewhere. Secondly Home Rule which will be the panacea of all economic ills with which India is for long sorely afflicted. A Free India will be better able to cope with such problems by enacting laws to check the export of her foodstuffs which go to feed other nations abroad at the cost of bringing starvation upon her own people and by making rapid strides towards industrial advance. Thirdly emigration on a large scale in countries which are not populated by anything like the number we have in India will prove effectively useful in keeping numbers within the means of subsistence. But the champions of the White African and the White Australian policy who glory in reaping the benefit from the penalty which is paid by India stand in the way. They fail to understand in their own small way that humanity is one and that there ought to be an equitable distribution of material well being among men of all races and creeds. This ought to be the aim of all human activity in the domain of economics. The business of the race is even more important than that of the government, for on that depends the ultimate salvation of humanity and the Government that does not care to alleviate the misery and obviate the poverty of the masses toiling under its rule has no claim to be called civilized. Considering India's position in the world politics the problem becomes a world problem—a world menace too. Unhappily the attention of our Indian leaders has been so much engrossed by political problems that they have relegated to social and economic matters almost a secondary position. Let the Indian leaders awake and bestir to solve this all important problem of population and subsistence in India upon which alone hangs the question of life and death to India.

WAR WITH NICARAGUA

By SCOTT NEARING

SINCE the Hawaiian revolution of 1893 and the Panama revolution of 1903 the United States economic interests and its diplomats have been specializing in the art

of fomenting revolutions in weak countries where they desire to make political changes. One very significant illustration of this policy comes from Nicaragua

United States bankers hold many Nicaraguan bonds. United States timber interests are equally interested in Nicaraguan mahogany. The U S Navy wanted a base on the Pacific coast of Nicaragua. The U S Government wanted a canal across Nicaragua. This combination of economic and strategic interests led to the establishment of a U S protectorate over this little country of slightly more than one half million inhabitants.

In 1909 Zelaya was president of Nicaragua. A revolution broke out against him in that year financed by Adolpho Diaz, who was employed by an American mining corporation at a salary of \$1000 per year. Diaz advanced \$600,000 in support of his revolutionary cause.

Zelaya was driven out of Nicaragua and a successor elected. Still the United States continued to support the revolutionists. The Nicaraguan Government protested officially to the United States, but Washington compelled Nicaragua to allow American ships carrying arms and munitions for the rebels to pass the blockade which the Nicaraguan Government had set up.

Nicaragua's troops, in August 1910 surrounded the rebels and attempted to destroy them in Bluefields. The U S fleet landed marines and checked the government campaign.

In October, 1910, the United States State Department sent an agent to Nicaragua who arranged for loan for American bankers to be secured through a customs lien. During the same month the leader of the revolution, aboard an American warship, agreed to negotiate the loan as soon as they came into power. With the assistance of the United States the revolutionists were successful. Estrada was elected president and Diaz vice-president. Within three weeks this government was recognized by the United States State department. The terms of agreement between the Estrada and U S officials were subsequently made public and turned the Nicaraguan masses against the conservative Estrada government.

During 1911 the National Assembly of Nicaragua adopted a constitution aimed to prevent foreign loans. This constitution was opposed by the U S State department. After its adoption President Estrada dissolved the Assembly, but the country was against him and he was compelled to resign, leaving Diaz as acting president.

The Diaz government was not more

popular than the Estrada had been. The United States minister wired to Washington "The Assembly will confirm Diaz in the presidency according to any one of the plans which the State department may indicate. A war vessel is necessary for moral effect." On May 23, 1911, he wired that a war-vessel should be provided "at least until the loan has been put through."

Meanwhile representatives of the Diaz government in Washington signed a series of agreements under which certain New York bankers made a loan to Nicaragua and the State department appointing a customs collector who had the confidence of the New York bankers. These measures made Diaz so unpopular that in July, 1912, the country rose in revolt against him. The State department sent in 412 U S marines and notified the U S Minister that 'the American bankers who have made investments in relation to railroads and steamships in Nicaragua have asked for protection'. This 'protection' included eight war vessels and 2725 sailors and marines. Managua was bombarded, and the U S forces took part in several land engagements against the revolutionists. The leader of the revolutionists finally surrendered and was exiled to Panama on board a U S warship.

The expenses of this revolution led Diaz to apply for another loan which was made in 1913, with railroad and bank property pledged as collateral. In 1913, also, a treaty was drawn up with Nicaragua providing for the construction of a canal, for the U S control of the Corn Islands and for a U S naval base on the Gulf of Fonseca.

After 1913 the conservatives remained in power for more than a decade. U S marines were kept in Nicaragua from 1912 until 1925. In 1924, a Liberal candidate was elected to office and the next year U S Marines withdrawn, the conservatives under Chamorro, defeated candidate in the presidential election, engineered a revolt which restored them to power. In May, 1926, the Liberals captured Bluefields and set up an opposition government. Immediately, U S marines were landed at the port of Bluefields, it was declared a "neutral zone," and ultimately this policy was followed by the U S officials to the point where each important center of liberal influence was 'neutralized' under the control of American marines.

Nevertheless, in spite of all discouragements the Liberals continued to win—perhaps, as Diaz claims, because of the support which they were receiving from Mexico—perhaps, as the Liberals claim, because of the support which they received from the masses of Nicaraguan citizens. Be that as it may, the U S State department, in pursunt of American economic and diplomatic interests, recognized Diaz, provided marines for his protection, appointed a collector of customs for him, denounced his opponent as a Bolshevik, instructed the American mahogany companies to pay taxes to Diaz rather than to the Liberals and finally, on January 6 1926 ordered to Nicaraguan waters new naval units which provided the American admiral in charge with 15 war vessels and 2000 landing troops.

Replying to attacks from opposition Senators, the State department announced that this was not intervention but merely the protection of American interests. However, on January 10 in a special message to Congress, President Coolidge made very clear the policy that the United States

Government would follow 'If the revolution continues American investments and business interests will be very seriously affected, if not destroyed. The currency, which is now at par, will be inflated the proprietary rights of the United States in the Nicaraguan Canal route places us in a position of peculiar responsibility. I am sure it is not the desire of the United States to intervene in the internal affairs of Nicaragua. Nevertheless it must be said, we have a very definite and special interest in the maintenance of order and good Government in Nicaragua at the present time. It has always been and remains the policy of the United States in such circumstances to take the steps that may be necessary for the preservation and protection of the lives, the property and the interests of its citizens and of this Government itself."

This is, in effect a declaration of war on the Sacasa Liberals who will be fought by the military units of the United States just as the Liberal revolutionaries of 1912 were fought, until the Conservatives are again thoroughly established in power.

THE BAKULE-INSTITUTE AT PRAGUE

By PROFESSOR M WINTERITZ

DIRECTOR Bakule of Prague (Czechoslovakia) is the most remarkable educationalist I have ever come across. He is indeed an educational genius. In 1897 he began his career as a village schoolmaster. As he had his own ideas about education he could not help coming into constant conflict with the school authorities. Like his great contemporary in India, Rabindranath Tagore he claimed freedom for the child and was convinced that the children had to learn more from life itself and from the book of nature, than from school books. His leading idea was that children must learn by experience, not by being talked to. As he says:

Until Mica has hurt his nose by running down the hill you will never convince him that it is foolish to rush down a hill in a hurry. And Joseph will never believe Francis to be stronger than him, till as long as he had not been thoroughly thrashed by him.

Love and devotion on the one hand, and art on the other, are the chief instruments of education for Director Bakule. He is the greatest master in the art of *developing all the creative powers in the child*. He has made his boys drawers, painters, wood cutters, carpenters, builders, musicians, and writers and taught them these and other arts, of which he himself had only a faint idea—simply by finding out the faculties which are hidden in the individual child, and developing them to the highest possible degree. That is to say, he inspires his children with such enthusiasm and energy, and makes them enjoy their work so much, that they themselves develop every faculty that may be in them.

In 1913 a prominent professor of surgery at the Czech University of Prague conceived the idea of founding an institution for the

education of crippled children, and he appointed Bakule as teacher. This was Bakule's great opportunity. He searched and searched, and gradually found, the ways to make these poorest of the poor, boys without arms, without feet, or with maimed limbs, happy and useful members of society. He began by showing them what life is, real life. Human life means social life, means co-operation, living and working together. Thus the first thing he did was, to form these poor little creatures into a *society*, a society of little ones, but a real society. And they soon found out by themselves that being a member of a society involves duties to be fulfilled. They had to learn to work. And he taught them to work—those who had no hands, to work with their feet, and those who had neither, to work with their brains and with what remnants of limbs a cruel fate had left them. He did not care about their learning to write or to read (at which of course, the school authorities were greatly annoyed) but he waited until life itself would make them wish to learn these things. And the boys did learn writing as soon as they began to feel a desire to write to their mothers, or sisters, and soon enough they learned reading when once a desire arose in them of making themselves acquainted with the contents of books.

Bakule's experiences during and immediately after the war read like the most thrilling novel. One of the first results of the war was an ever increasing number of invalids. There was new work for Bakule in a school for war cripples. He worked hard, but as he always cared more for the poor children than for the bureaucracy and its rules, difficulties arose. And after six years of most useful work he had to leave his place of activity. Now a strange thing happened. The little band of crippled pupils declared their solidarity with their master. They decided not to leave him but to go with him and help him to build a new institution in which he could carry on his educational work, free from all shackles of bureaucratic narrow mindedness. There were eleven boys and one girl who without a penny in their pockets and without any resources other than their courage and energy were resolved to follow their master and earn their livelihood by their own efforts in order to prove that their teacher's method was good. For some time they declined to accept any financial help offered to them

even by the President of the Republic and by a rich countryman of theirs living in America. They wanted to prove to the public that their teacher, the "rebel", as he was called, was right, that they the poor cripples, had learned to work and were able to keep themselves by their own labour. This proof was given under the most difficult circumstances. It is true, they had no home and wandered about like vagabonds from village to village, but in the evening, Bakule himself gave lectures and the boys earned what they needed by wood cutting, painting and other work of their hands or feet as far as they had any.

At last help came from an unexpected quarter. Children of the American Red Cross had collected a sum of money for a children's camp in the Tatra mountains in Slovakia. There the Bakule children were invited in the summer of 1919. Miss Harrison, the leader of the camp, was struck with the achievements of these crippled children and promised to tell the American children about them and to send them help—help not for themselves but for *social work among the children of the poor*. For this was the idea and the aim of the 'Bakule Community,' as it was called, to found an institution in which poor children from the streets should find a home and be educated according to the principles of freedom and good will in the spirit of master Bakule.

A hard winter came after the beautiful summer in the Tatra the little band had to work hard enough to make both ends meet, they suffered from hunger and cold, and had no home. Yet they never lost their good humour, their courage and their self-confidence. But Miss Harrison was true to her promise. A gift of 2000 dollars came from The American Red Cross children, and soon also a price of 25,000 dollars. Now after they had actually *proved* that they had been able to keep themselves, they no longer refused to accept gifts the less so as they wanted to use these gifts not for themselves but for work of social service for the "*Bakule-Institute*" that was to be founded.

This Bakule Institute is now one of the most remarkable educational institutions in Prague and, indeed, in the world. In one of the suburbs of Prague there stands a house, not very large, with a garden. Here Director Bakule lives and works with his children like a happy family. Any boys and girls from the streets come, as they like

and join the little band of workers, to work and to learn with them. Now there are not only crippled children, but also healthy boys and girls, and they come of their own sweet will, to learn to work and to find pleasure in work. But no, it is not only work that awaits them in Bakule's home. After the day's work the boys and girls gather in the kitchen, which has to serve as a hall and learn to sing. And this is one of the greatest marvels of Bakule's educational art. Here are boys and girls from the street, street-urchins, proletarian children, no selection of good voices or of specially gifted young folk, and here is Bakule himself who tells us that he knows no more of music than any village school master would and yet he has formed and trained a band of singers, a chorus, whose songs not only have won the hearts of the people in many countries, but are also admired by some of the first musical authorities for their wonderful harmonical and rhythmical exactness and their expression of feeling. Even without knowing the Czech language, one is moved to tears, whenever one hears the "Bakule-Chorus" sing such folk songs as that of the orphan child on the grave of its mother. The "Bakule concerts" are now well-known and highly appreciated not only in Czechoslovakia, but also in America, where Bakule with his children had been invited in 1923 and had a most enthusiastic reception. In 1925 he and his chorus attended the third International Conference of the New Education Fellowship at Heidelberg (Germany), where both Bakule's lecture on his work and the songs of the "Bakule-Chorus" aroused the greatest enthusiasm. When Director Bakule returned from Heidelberg, I asked him to repeat his lecture in our German Ethical Society at Prague. He kindly did so. His lecture had been translated from his mother tongue Czech into German, and he himself read it, without knowing the German language, as well as he could. Yet it was astonishing what a deep impression this lecture, in which he told us

of his educational work and ideas, made upon all his hearers. Nobody thought of the language, but everybody listened only to *what* he said without caring *how* he said it.

When Rabindranath Tagore came to Prague in October last year (1926) I suggested to him, on the very first day of our happy punardarsana, a visit to the "Bakule-Institute", as I knew it would interest him more than anything else in this town. For there is a wonderful agreement between the educational ideals of the Poet and those of Bakule. There was only one afternoon on which this visit could take place, as Director Bakule had to leave Prague for a visit to Denmark the day after. The Poet was greatly impressed with what he saw at the Bakule Institute, and both the director and his children were extremely happy and proud of having the great Indian Poet in their midst. And they were immensely delighted, when the Poet said a few kind words, which were translated to the children, inviting them to come to Santiniketan. Director Bakule said that it was not at all impossible that they would some day avail themselves of this kind invitation. For the "Bakule Chorus" actually plans a journey round the world. Last year they gave numerous concerts in Copenhagen and in the whole of Denmark. This year they will come to Switzerland to be present at the fourth Conference of the New Education Fellowship at Locarno. All this travelling about to different countries of the world has a definite and noble purpose. By their songs these little children of Czechoslovakia wish to win the hearts, and have already won the hearts, of the children and of the people of foreign countries. They wish to demonstrate that we are all brothers and sisters, whatever our country, nationality, language, or religion may be. Thus Director Bakule is not only a pioneer of a great educational movement, but also a worker for peace and good-will among the nations of the world.



THE POET RABINDRANATH TAGOREAT THE BAKULE INSTITUTE

Sitting Left, Professor Dr M Winte n tz cent e the Poet r ight the editor of the Mode n Review
 Standing From r ight to left P of Lesny M s Lesny M s Bakule M s P C Mahalanab s and P of P C
 Mahalanab s The boys and gl s belong to the Inst tute

THE SILVER JUBILEE OF THE MAHARAJAH OF MYSORE

By PROFESSOR P SESHADRI M A

Today is the Silver Jubilee of His Highness The Maharajah Sr Krishnaraja Wadiyar Bahadur G C S I of Mysore an event which is being celebrated with great enthusiasm not merely by his subjects, but also by his numerous admirers outside the state. His Excellency the Viceroy paid a well deserved tribute to the peaceful and progressive administration of His Highness on the occasion of his recent visit to the state and testified to its appreciation by the British Government by the graceful announcement of the perpetual remission of the large sum of ten and a half lakhs of rupees from the annual subsidy of the state.

It is pleasant to see an Indian state keeping itself abreast of the developments of modern government and achieving results worthy in many respects of comparison with British India.

Born on the 4th June 1884 His Highness had the misfortune to lose his father Maharajah Sir Chamarajendra Wadiyar Bahadur as a mere boy of ten when the state came under a Council of Regency with Her Highness the Dowager Maharani at its head an arrangement which continued for a period of seven years from February 1895 to August 1902. His Highness was invested with full powers by His Excellency Lord Curzon in August 1902 and it will be conceded by all that His Highness has amply fulfilled the high expectations entertained of him and has given an account of himself as an administrator of which any ruler in India to day may be proud.

It is true that His Highness started with many advantages with some of the best traditions of good administration which any state may possess. For the long period of fifty years, from 1831 to 1881 the state was administered by the British Commission which has left numerous memorials of good government all over the state to-day. It must however be recognised at the same time that the good traditions have been maintained unimpaired and even improved upon in many respects by Sr Krishnaraja Wadiyar. With an enlightened

appreciation of the responsibilities of a ruler intense devotion to work and a respect for



Maharaja Sr Krishnaraja Wadiyar
Bahadur G C S I of Mysore

constitutional forms of government rather unusual with Indian states he has guided

the administration with great ability and success. His work as ruler has always been the primary concern of His Highness and he has never swerved from the path in pursuit of pleasure a compliment which cannot be paid to many Indian rulers to day. To those familiar with the conditions of the administration of the average Indian state it is a relief to enter into Mysore and realise the enormous extent to which it represents an improvement on the type.

Among the numerous features of good administration in the state during the last twenty five years special reference must be made to the steady development of its industrial resources and the provision of great engineering facilities for progress. The *Sivasamudram Electric Works* represent one of the large Engineering concerns in Asia for the harnessing of a waterfall to produce power. The *Kannambady Reservoir*—called appropriately the *Krishnaraja Sagara* after His Highness—is again another gigantic scheme of water storage of great economic value to the state. The *Bhadravati Iron Works* are only second in magnitude to the *Tata Works* at Jamshedpur and promise to serve the state in an effective manner in the coming years. By means of special Economic Conferences and surveys and directions by the authorities several new industries have sprung up and progressed in the state. The silk and sandal wood industries of the state have already acquired a reputation for themselves and have helped the economic progress of the state.

The admirable progress of the state is not less evident in other departments. Special attention has been paid to Education and beside a University of its own it can now boast of a well ordered and ever

progressive system of educational development. Its judicial administration has maintained the highest ideals of integrity and not a whisper has been heard against its civil or criminal courts of justice. The people have shared gradually in the work of government by the introduction of representative institutions corresponding to those in British India. Besides the popular institutions in charge of local government, it has a large representative assembly where the people come forward with their grievances before the state and a legislative council whose share in the government is growing more and more real. Above all the state has built up a regular civil service independent of the personal caprices of the ruler (as is unfortunately not the case in many Indian states) guided by ministers enjoying considerable freedom. It is no wonder in these circumstances that Mysore has enjoyed the services of some of the ablest Indian officers of these decades. Sir K. Seshadri, Sir M. Vishwesharaya and Sir Albion Bannerjee to mention some of the most prominent of them.

While felicitating His Highness on the occasion of his Silver Jubilee one cannot help drawing attention to his excellent example for the emulation of his compatriots in the Indian states. If every one of them rendered as good an account of himself as a ruler as His Highness, Sir Krishnaraja Wodeyar of Mysore, they would not only be conferring lasting benefits on their subjects but also solving automatically the problem of the states which is agitating the mind of all interested in the future well being and progress of India.

8th August 1927

BEGINNINGS OF OLD HINDI

By K. P. JAYASWAL

RAI Hira Lal Banadur the premier scholar of the Central Provinces who has had to his credit elucidation of the history, geography and ethnology of his Province has thrown light on a new field of research. By his *Catalogue of Sanskrit and Prakrit Manuscripts in the Central Provinces*

(Government Press Nagpur 1926) wherein 8185 hand written books have been noticed the learned scholar has given us authentic information from Jain manuscripts which may be described as the real history of old Hindi now available for the first time.

Mr Hira Lal has dealt with the Prakrit

MSS in notices Nos. 6922 to 8185 pp 620 to 710, with extract covering pp 717 to 768. The oldest MS. is dated Vikrama Samvat 1415, the exact date corresponding to the 6th June, 1359 A C. The actual dates of authors cover centuries from the 1st to the 17th of the Christian era.

In the Prakrit Volumes composed in the tenth century A C we see Hindi emerging in its earliest form. New verses unknown to Prakrit literature but known to Hindi and to Hindi exclusively are employed and verses are rhymed—a feature again unknown to Prakrit. A feature more important than these is the adoption of grammatical forms which is a clean breaking away from Prakrit. The vocabularies are still mainly Prakrit or Prakritic with an introduction of new *de* words but the grammar is essentially the grammar of Hindi or old Hindi. This I shall illustrate below.

Darsana (Nos 6990-7013, 7287-84 7371-73, 7478-7935) who has composed all his works except one in Prakrit lived about Vikrama Samvat 990-933 A C according to the date given in his *Darsana-sara*. Mr Hira Lal with his usual accuracy familiar to Indian epigraphists discusses the date of the author in the *Introduction* to the *Catalogue* at pp XIV-XV. His *Sratyakachara* (notice No 7935) of which the manuscript is the library of the Sena-gana Jaina Temple at Karanja in the District of Kolaba. Berar is a work in 200 *doha* couplets. He was the first Jain author to produce a religious work in *dohas*. Mr Hira Lal has quoted from another work of the same author two stanzas which say that this other work (*Nayachakra*), was first composed by Deva Sena in *dohas* but when he read it to Subhankara the critic laughed and said that the *dohas* did not suit the subject matter and advised *gahabandhana tam blancha* say it, (*gahabandhana* is through gatha like well known Prakrit) metro. Mailla Dharala the pupil turned that book into gatha stanzas. But Deva Sena who evidently wrote for the Jain public at a time when Prakrit had become a dead language preferred the *dohas* and stuck to them in his *Sratyakachara*. This reminds us of the objection raised in the time of the Buddha to his preachings being in the vernacular of the time and the suggestion that they should be put in the language of the *chhandas* that is Vedic or Upanishadic Sanskrit. The proposal was of course rejected by the great teacher as it would have defeated the very

object of the Master who wanted to speak to the populace. The objection is such as would be raised again and again with the march of language. It was raised in our time when Pandit Sridhara Pathak and Babu Maithili Saran Gupta started writing Hindi poetry in spoken Hindi instead of the archaic Vraja Bhasha. Those who care that their composition should reach and become popular, with the populace and be not confined to the learned few, will give up the shackles of classics cast off the artificiality of learnedness, and appear in homely intimate language of the public. Deva Sena did it.

Mr Hira Lal has put us under obligation by giving extracts from the *Dravakachara* (pp 701-2). I give here a few lines from them.

दुख दुखिदुख होत अति
सुख दयादि उज्ज्वल ।
यदिद-उदिसु बाहर जमद
जिय मरगत करे ॥

Here the only Prakrit *abkhat* is in the last word which is metric *causa*.

स अमरीष उदयत
जस सुदिह दुख भाद ।
दादुख कसपाय धनु
उत्तम कषु दाद ॥
मागद गद-उददुखिद
अर-विष ददु बिजति ।
ज विष-दादुष भादियत
सा मरु कहियत भाद ।
दुय दादुषाव धम-धम
दुय स न उददिठत ।

The next specimen of the proto type of old Hindi we get from the famous Pushtadanta the voluminous Digambara author. His date is fixed by the Rai Bahadur with reference to inscriptions and historical events to be about Vikrama Samvat 1025-1065 A C. In about 30 years we find the vernacular conquering. His epic works on subjects which every Jain must know and hear recitations on—his *Adi Purana* and *Uttara-Purana* his *Charitas* or biographies are all written in vernacular. Pushtadanta employs *Chau-pai* so well known to us from Jayasi and Tulsī Dasa. Samples of his language are

स अमरु कसप विवि गोपद ।
दुख अदुखदुख दुखि अदुख ॥
उदुय न उदुषा दुय पके
अरु अदिमाष बैर बायक

SRICHANDA who flourished about 936 A C adopts vernacular not only in various vernacular metres (some of which have now become extinct) but also in Sanskrit metres like Vamsastha

तदा सुवि कायकसेल सोद्विष ।

मरोर क्त तवसोर वाह्वि ॥

प्रविष्ट पूया कुमुमोद सोद्विष ।

गुणोद स भूय प्रलोह राह्वि ॥

An example of an extinct metre is

सुहृदाह वाह्वि ॥ चारहवाह्वि ॥

कारण, लह्वि ॥ म च हो कह्वि ॥

[दुहृदाह नाम क्व]

Dubadaum metre

The Vamsastha verses of this author remind us of the present day leading poet of Nepal who has given a modern literature to his country using Sanskrit metres

DHANAPALA lived in the eleventh century Mr Hiralal points out that Dr Jacobi has edited his *Bharishya datta Charita* recently Unfortunately this is not yet available to me Dhanapala uses the Hindi metre *soratha* and begins his work with a *soratha*. From his *Srutapanchami latha* extracts have been given pp 752 6) We find him using Chhapai as his main metre

अह्विष्य जय, सोद्विष्य कोद ।

अथ स दय विषु उपविष्य कोद ॥

YOGACHANDRA MUJI (12th century) has *doha* as the prevailing metre in his *Yoga saita*, and occasionally *sorathas* and *Chau pairs*

जीवा जीवद मउ

जी जावद त जाविषउ

मोकषद कारण यउ

मषद जाद जीवद भाविउ

कासु समविह करउ की अ वउ ।

इउ अइउ करि वि का व वउ ॥

We are thankful to Mr Hira Lal for putting before us the connecting link between the Chand Bardai Jayasi epoch, and Raja Sekhara We also congratulate the C P Government on this production which tells us that even their territory which was believed to be devoid of literary treasures has so much new knowledge in store for us.

I would here sound out note of disagreement with the learned historian He says that *doha* may be regarded as 'to have come into use about 9, 7 A D.' (p xviii) I respectfully differ Doha must have been well established

before 933 A C Then Devaseva thought it advisable to adopt it But evidently its field had been secular, or at any rate non Jaina. It was introduced for the first time in Jaina religious literature by Devaseva (933 A C), but it must have already existed for some centuries and would have been widely popular

The question arises when did this language which had cast off inflexion and declension come into existence? The Prakrit grammarians ignore this new variety of language They take notice up to *Apabhamsa*—a technical term employed by them to denote an intermediary or transitional Prakrit But the examples given by Rai Bahadur Hira Lal do not answer the *Apabhamsa* characteristics so much as they display old Hindi features. We know from the later language, that is Old Hindi, that the language brought to light is clearly to be identified as the mother of Old Hindi What then is the term for it? The answer is given by Narada the law-giver

नारद आह ।

स कृतैः प्राकृतैवाकैः शिषामनु कृतैः

देशभाषाद् प्रायेच बोध्यते स गुरुः कृतैः

Narada cited in the *Viramitrodaya* p 72 (Calcutta, 1875), see also Jolly, *Sacred Books of the East* Narada and Brihaspati' p 266

The Preceptor (or Teacher) was to give instruction to his pupils through Sanskrit, Prakrit, and *Desa bhasha* The last one means 'the spoken language of the country' There was thus *desa bhasha* distinct from Prakrit. *Apabhamsa* was included in Prakrit *Desa-bhasha* was something besides Prakrit cum-*Apabhamsa* and not identical with them *Desa bhasha* was thus the term for vernacular It is probably this language which is implied by Prakrit Grammarians in their term *desa* for certain class of words which are not Sanskrit and Prakrit. Our examples having metres which are not Sanskrit or Prakritic and having a grammar quite distinct from them is the *desa bhasha* of Narada. It is a justifiable inference from the verse of Narada that when that direction was laid Prakrit had ceased to be a spoken language The vernaculars would thus have arisen in or about the Gupta period

The known faithfulness of the religious scribes of the Janas ensures the preservation of the original texts. *Prima facie* the texts as we find them have to be taken to represent the ascertained periods of their authors.

CANADA CELEBRATES DIAMOND JUBILEE

By SUDHINDRA BOSE, Ph.D

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CANADA celebrated sixty years of its national existence on the first three days of July. Just as the people of the United States celebrated this week the 151st anniversary of the Declaration of Independence, so the Canadians held the diamond jubilee of the confederation of united provinces. The Canadian celebration was on a scale never before attempted in that country.

The two notable achievements in the brief Canadian life have been the winning of responsible government and the establishment of a federal system side by side with this political development has been a steady growth of agriculture, manufacturing commerce, mining and lumbering. Technically it may yet lack some parts of an independent national outfit but Canada to all intents and purposes is a free country under its own steam rather than an English colony under the hoof of the London government. Canada from 1867 to 1927 has made a record of marvellous progress.

Canada did not always have a national consciousness. It is a modern phenomenon. The Canadian population is a mongrel breed of many races in which the English and the French predominate. Although the idea of a Canadian nation had spread amongst the peoples of Canada even before 1867 when the confederation took place, some of the leading provincial politicians were unrelenting antagonists of a federation.

The opposition to the union was specially strong in the maritime provinces. The anti confederation sentiment is well indicated by the expressed opinions of the majority of the newspapers in that section of the country. Perhaps the following from the *Halifax Citizen* of June 21st, 1867, will give some idea of the strength of this sentiment.

"The Canadian government has already before the Confederation Act comes into force assumed the government of Nova Scotia and New Brunswick and has issued an order-in-council appointing the first day of July a national holiday throughout the Dominion and also ordering the volunteer

forces of the four provinces to turn out in their respective districts and celebrate the day by a review firing of salutes and other mores of rejoicing. The order also provides that all volunteers who turn out shall receive one day's pay."

We doubt if even this magnificent reward thus generously offered will induce all volunteers in Nova Scotia to observe the day in the manner prescribed or prevent those who do obey the command of the officers from feeling a hrob of shame as they fire a *feu de joie* over the grave of their country's freedom.

One of the religious weeklies suggests that divine service should be held in all the churches and that the day should be observed as one of thanksgiving. By all means open the churches not however for thanksgiving and rejoicing but for the more appropriate services of humiliation and prayer let every flag in the country float at half mast, and let the day be observed as an occasion of lamentation and mourning over the lost liberties of unhappy Nova Scotia.

These extracts show how bitterly the opposition viewed the outcome. There was much weeping and gnashing of teeth. There were among the irreconcilables days of fasting and lamentation.

It was such a hot fight the anti confederate group waged that it is now difficult to visualize it. Among the confederations bitterest enemy none was more vehement than Mr Joseph Howe a native of Nova Scotia and reputed to be Canada's foremost orator of the time. Voicing his preference to be known as a British subject rather than a Canadian citizen, the loyalist Joe Howe burst forth

"We belong to a great Confederacy now—the British Empire. I am a British subject, and for me that term includes free trade and common interest with fifty provinces two hundred and fifty millions of people forming an empire too grand and too extensive for ordinary imagination."

Canada, we are told has invented a new flag is ehy, I suppose with the inevitable beaver upon it, gnawing himself off a maple tree. Verily we should be inferior animals, and our fur not worth much if we were to gnaw ourselves off the great tree whose tap roots are in the British Islands—whose limbs stretch far and wide over the universe—beneath whose majestic shades are at once dignity and repose. Born 'or the universe as every British subject is, I cannot narrow my mind to accept the great privileges prepared for us.

Nobody can accuse me of blasphemy for certainly the constitution we are asked to accept is unlike anything in heaven or earth or under the earth. The Confederacy is neither an empire, a monarchy nor a republic. It is to be a nation without an army or navy—without a king or President or foreign office—with no capital but debts clubbed together and a frontier of four thousand miles.

That was what Joe Howe said in Canada some six years ago. An Indian in reading Joe's logobrius oration might think that it was delivered by some super loyalist of India of today. The minds of the ultra loyalists both in India and in Canada strangely enough run on the same track.

The majority of the Canadian people however soon perceived that those who are opposed to the union were moved by petty jealousies and rivalries and were seeking their own local selfish aims. To the altar of the united nation must be sacrificed the local and provincial interests. The fathers of confederation sought therefore to establish national institutions capable of handling national affairs common to all the colonies.

"Many of them believed that federation would be the main factor in building up a Canadian national sentiment," writes H. Duncan Hall in his book *The British Commonwealth of Nations*, "a consciousness of unity springing from the fact of high purposes pursued in common and a wider loyalty binding together each to each. Nova Scotian, French Canadian and United Empire Loyalist. They saw too that only by creating a Canadian state exercising all the powers of a state could the inhabitants of the Colonies in Canada be given a sufficiently wide field of action and of responsibility to enable them to raise themselves above dependence and to the level of human dignity reached by say the citizens of the United States or of the United Kingdom. Nationalism thus meant the end of colonialism. But it did not necessarily mean the formal severance of the connection with the Mother Country. That connection as all parties agreed should be strengthened rather than weakened but the more far-sighted leaders realized that it could not safely be strengthened unless it were rebuilt upon a new basis—that of free co-operation between virtually independent states.

Finally delegates from various provinces met at Quebec in 1864 and adopted 72 resolutions presenting a plan for federation. Then in 1867 the British Imperial Parliament

passed the British North American Act, providing federation of all British North American provinces ratifying it made Canada the first of the British possessions to attain autonomy. The Act created central government of a royally appointed Governor General, a Senate of 78 appointed life members, a House of Commons of elected members *apportioned to population* and a Cabinet responsible to the House of Commons. Each province was to have a Lieutenant Governor, a legislature and a responsible ministry.

Specified local powers were assigned to provincial governments while the general and residuary powers were entrusted to Dominion Parliament at Ottawa. In short, Canada became a full self-governing entity within the British empire.

One of the strangest members of the British empire in the New World is Newfoundland. It is an island separated from Canada by a narrow strait. This island is smaller than England but larger than Ireland. Newfoundland the oldest settled territory on the Canadian side is independent of the Dominion. Newfoundland has a government and a written constitution of its own.

At the time of the confederation Newfoundland held aloof. Since then there has been considerable discussion of uniting with Canada, but the union has never taken place.

Professor Robinson in his *Development of the British Empire* tells us that in 1894 when Newfoundland was confronted with a crushing financial disaster it sought to join the Dominion. Canada however was unwilling to assume Newfoundland's debt of forty-eight million rupees. It is probable that Newfoundland whose chief feature of life is the industry of fishing would continue to live alone—outside the Dominion. With the exception of Newfoundland the Dominion of Canada is inclusive of all the varied life of the nation from one sea coast to another.

Unlike India Canada is not a subordinate member of his majesty's government. There is still the British appointed governor general but he is no longer the representative of the British cabinet. He is more of a social ornament than a political power. If he should forget this at any time God help him! Since the new imperial shake-up it has been decided that henceforth communications are not to be through the Governor General but directly from Cabinet to Cabinet. A self-governing member of the empire, Canada is master of its own destiny. It is subject to

great severity—and even with ruthlessness hundreds and hundreds of hated Loyalists and Tories across the border to Halifax. The city of Halifax came to be known as the infamous head quarters of traitors and enemies of liberty. Today the past seems to have been wiped out, and a complete understanding exists between Americans and Canadians.

Everything points to a coming time of trial for the nation and the empire remarked Dean Inge of London the other day in one of his jeremiads. Like every Tory Englishman of his class, the gloomy Dean believes that the large populations of the British empire should remain in subjection forever. There is but the duty to bow down in humility and contribute

financial and—in war times—military support. The Reverend Doctor William Ralph Inge is a specialist in imperialism, celestial and temporal. Independence is barbarism. If it is then some three million Americans turned crude barbarians 151 years ago and their descendants are now enjoying the splendid savage state. The fact is that it is as hard for a Tory to judge Americans justly as it is to get out of his hide. Happily Canadians and most sensible Englishmen understand the American state of mind which prefers an independent barbarian to a vassal of the English nation.

Iowa City, U S A

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PROBLEMS OF INDIAN STATES AND THEIR POSITION IN FEDERATED INDIA

By CHIMANLAL M DOCTOR M A. LL B

“AUTOCRATIC rule will in future be an exception and an anomaly and in the vast majority of the countries of the world the realisation of the danger that attends autocratic rule without proper regard to the interests of the people has led to the substitution of Government by the people for the uncontrolled authority of an individual sovereign (Lord Chelmsford at Bharatpur 1919).

The time for appointing the statutory commission on the Montford Reforms is drawing near and the Chamber of Princes has already appointed a Committee to report on the future of the Indian States and their relations to the future Government of India as constituted by a further instalment of Reforms. The Committee is expected to report on the ways and means for the maintenance of the present dignities, privileges and rights of Indian Princes. The Princes have become very jealous of their rights and are trying to advance their claims to particular territories or suzerainty over particular smaller States under the old treaties. The Nizam asked for the Rendition of the Berars and the Gaekwar claimed his paramountcy over his tributaries in Kathiawar but the late Viceroy Lord Reading gave a stunning blow to the growing ambitions of such Princes by

his memorable reply to the Nizam on the 27th March 1906 finally rejecting his claim to the Berars with the concurrence of His Majesty's Government. In the course of that reply he said —

“The sovereignty of the British Crown is supreme in India, and therefore no ruler of an Indian State can justifiably claim to negotiate with the British Government on an equal footing. Its supremacy is not based only upon treaties and engagements but exists independently of them and quite apart from its prerogative in matters relating to foreign powers and policies. It is the right and duty of the British Government, while scrupulously respecting all treaties and engagements with Indian States to preserve peace and good order throughout India.

The right of the British Government to intervene in the internal affairs of Indian States is another instance of the consequences necessarily involved in the supremacy of the British Crown. The British Government had indeed shown again and again that they have no desire to exercise this right without grave reason but the internal no less than external security which the ruling Princes enjoy is due ultimately to the protecting power of the British Government and where imperial interests are concerned or the general welfare of the people of a State is seriously and grievously affected by the action of its Government, it is with the Paramount Power that the ultimate responsibility of taking remedial action if necessary

must lie" *** The varying degrees of sovereignty which the Rulers enjoy are all subject to due exercise by the Paramount Power of this responsibility"

Lord Reading has thus proclaimed a new orientation of policy towards the Indian States in an authoritative manner, and it is our duty to examine its implications. The British Government has, by its concurrence in the principles enunciated by the late Viceroy, converted its former Allies and Friends into vassals, emphasised the Paramountcy of the British Crown over them, and reaffirmed its right of intervention in the internal affairs of Indian States, if the imperial interests or the general welfare of State subjects require it. The Government has declared in unequivocal terms its duty to preserve peace and good order throughout India, and to take remedial action in the interests of State subjects if their general welfare is seriously or grievously affected by the action of a State Government.

The reply also reminds the Princes that the internal security that they enjoy is due ultimately to the protecting arm of Britain and that without that support they may find their position quite insecure owing to the revolt of their subjects. Lord Reading assures the State subjects that as they have lost the right of revolt, the Paramount Power is bound to protect them against the tyranny and misrule of their Princes.

The Montford report contemplates a revision of treaties with the Indian States and the time is ripe for such revision in view of the pronouncement of Lord Reading.

The future of Indian States involves the future of their subjects. State subjects are showing signs of dissatisfaction against their present condition and a number of State subjects conferences are being held, pre-eminent among them being the All India Indian State subjects conference, the Deccan States subjects conference, the Kathiawar Political Conference, the Baroda State Praja Mandal, Cutchhi Prajakiya Parishad and some others. The demand for responsible Self-Government in Indian States is growing apace, and it is being supported by a section of the Indian Press like the "Kesari" and "Maharatta" of Poona, the "Dnyan Prakash" and "Servant of India" the "The Tarun Rajasthan", "The Nava Gujarat", "The Saurashtra" and the great Dailies of Bombay like the "Bombay Chronicle", the "Hindustan", the "Bombay Samachar", the "Sanj Vartman",

and some others. Mr G R Abhyankar the President of the last sessions of the Deccan States Conference held on the 22nd May, 1926 in Poona is a great student of problems of Indian States, and relying on the latest pronouncement of Lord Reading and the previous history of the development of the Paramountcy of the British Power over its former allies, he emphatically asked the British Government to *advise, encourage and even dictate* the introduction of representative institutions and development on democratic lines leading to the realisation of full responsible Self Government in Indian States.

As the Royal Proclamation of 1917 has declared full responsible Self-Government for India as the goal of British policy it involves the federation of Indian States with the different Self Governing provinces of British India.

The Montford Report expected enlightened Indian Princes to follow in the wake of British India and introduce parallel constitutional reforms, but that expectation has not been fulfilled and as there cannot be a real federation between potential democracies with actual autocracies without jeopardising the very existence of the Commonwealth of India, the time has come for the British Government to intervene and make the Princes introduce constitutional reforms parallel to those in British India in their States and put constitutional checks on their autocracy. Mr Abhyankar, therefore, pleaded for a Royal proclamation expressing the will of the British Government to extend the Royal pronouncement of 1917 to Indian States. The King Emperor may call upon the Indian Princes to carry out the Royal behest, and the Princes will have no alternative but to obey the Royal will backed by the full prestige of the British nation.

In his speech at Bharatpur Lord Chelmsford reminded the Princes that the days of autocracy were gone and that the time had come for substituting Government by the people for the uncontrolled authority of an individual sovereign. But our Princes, just like the Bourbons, learn nothing and sit on a fence depending upon antediluvian methods of administration.

Lord Curzon once remarked that *Indian Princes should remember that they exist for the people, and that the subjects do not exist for them*. He, therefore, required the Princes to take the permission of the Governor-General and Viceroy for their foreign travels.

and absentee rule. Some frequent sojourners to Europe like H. H. the Gaekwar felt the humiliation but judging at this distance I think the rule was salutary and the present practical abrogation of that rule has only led numerous Princes to make annual pilgrimages to European watering places, pleasure resorts and sporting centres under one excuse or other resulting in many scandals like that of Mr. A. in the Mrs. Robinson case.

The situation has become so unbearable the grievances of States subjects are so great, the extravagance of most of our Princes has become so scandalous that the conversion of our States into constitutional monarchies or their absorption into British India are the only alternatives left to us.

Mr. Abhyankar wants a Royal Commission and the Conference supported him in that demand in order to go exhaustively into the question of treaty rights, status of Princes, their obligations and duties as constitutional monarchs, the method of introducing responsible Government in Indian States, the machinery by which matters of common interests can be adjusted and the part which Indian Princes and States subjects have to play in reaching the goal of Federated India. The Rt. Hon. Mr. V. S. Shrinivasa Shastri emphatically supports the demand and says that personal rule must go however benevolent it may be in particular cases. The demand for a Royal Commission is quite opportune and if the Governor General accepts it, the work of the Statutory Commission will become somewhat easy.

The doctrine of self-determination was one of the fourteen points of the late President Wilson and it was partially applied to the territories and peoples of the vanquished countries in Europe and Asia. Here also it may not be in the interests of Britain to make an unlimited application of the principle and allow India the choice of complete independence or Dominion Status as against the present bureaucratic autocracy. But the principle may well be allowed to have operation in determining the future of Indian States. A plebiscite may be taken in each individual State by secret ballot under guarantee of British protection against harassment by the Princes or their administrations to the States subjects under direct British supervision and control requiring all adult males and females to vote whether they prefer to continue as States subjects or want to be British Indian subjects and

desire absorption of their States in British India.

If the Royal Commission goes through the grievances of the subjects of each individual State and gets a plebiscite I am sure the vast majority of the Ryots of Indian States would vote for absorption in British India, and the British Crown will be bound to respect the wishes of the majority and annex most of these States as rotten States, pension off the Royal families and extend the comparative blessings of bureaucratic autocracy with a veneer of democratic institutions of British India.

Even the elementary rights of man viz., liberty of speech, Press or Association, security of life and property and the right of *habeas corpus* are almost non-existent in most of these states. Religious toleration and the protection of the honour of women are not to be found in some of these states and rapes and abductions in broad daylight by the Princes or their underlings are frequently reported.

It is no fault of the states subjects if their minds are alienated from indigenous rulers and turned towards the Paramount Power for protection and benevolent intervention. The incidence of taxation in most of these States per head of population is very much higher than in British India, while the sources of income are lesser owing to want of development of industries, commerce and agriculture. The states subjects envy the lot of their British Indian brethren just as they in their turn are dissatisfied with their present condition and want Dominion Status and full responsible Self Government under the British Crown.

As Mahatma Gandhi once said states subjects are slaves of slaves and as such their lot is only to be pitied and they cannot be asked to plunge into the vortex of non-cooperation. The lot of direct slaves is much better than that of slaves of slaves and hence any measures that tend to remove the middle slaves and convert the states subjects into British Indian subjects are welcome. I therefore urge upon the British Government the need of Royal Commission and the application of the doctrine of self-determination in a limited sense to Indian states and their subjects.

The Commission ought to have representatives of states subjects, Princes, British Indians and the British Government with power to co-opt local members while

hearing the grievances of particular states and their subjects. As Sir Robert Holland said in London recently before the East India Association the British Government cannot tolerate for a moment any tyranny in an Indian state under its protection, and the people want a sincere attempt to apply the principle. The ways of the foreign and Political Department of the Government of India are indeed inscrutable, but in view of the recent pronouncement of Lord Reading, it must encourage the people to come forward with their grievances and the political officers should try to remedy them and help the Royal Commission in their work with their official confidential reports against particular Princes.

The late Maharaja of Gwalior has laid down the golden rule of two percent of the gross revenues of the state for the Privy Purse, to be followed by all our Indian Princes. The Dewan of Baroda compared the Khanga grant of the Gaekwar with that of the Nizam, Holkar etc., and showed that the Gaekwar's grant was much less than that of these states and stood at between nine and ten percent of the Revenues. When even an enlightened Prince like the Gaekwar wants rupees twenty lacs for himself, two hundred seventeen thousand for the Heir-apparent and some more lacs for providing other members of the Royal Family as announced by the Dewan in his budget speech, what must be the state of affairs in other states can better be imagined than described. The economic strain on the resources of the States is terrible and in view of the fact that there are nearly 700 states, big and small with a population of nearly seven crores, the problem becomes very important. The gross revenues of these states must be nearly seventy crores taking Rs. 10 as the incidence of taxation per head of population at a moderate computation. Taking the Gaekwar as an example of an enlightened Prince with a percentage of ten percent for himself and some more for the Heir-apparent and the Royal Family at one end and some of the Rajput Princes spending more than half their revenues on their personal expenses, at the other end, we may strike the golden mean and be quite certain that our Princes are spending from twenty to twenty-five percent of the State Revenues on themselves and their Royal Families on the average. This means that an amount ranging from 14 crores to 17½ crores of

rupees is spent to maintain these Princes. Much of this amount is spent in dissipation, wine and women, intrigue and moral degradation, long sojourns in Europe, and purchase of foreign furniture, and foreign materials for their palaces. The atmosphere of most of these Darbars is full of petty intrigues, chicanery and low morals, in which the resources of the State drawn from the lifeblood of the subjects are frittered away. If these states were annexed the expense of maintaining the Princes and the Royal Families will be saved and the administration can be run at a very low cost. As an "Ex minister" says in the "Hindustan Review" of April 1926, the cost of maintaining the head of an Indian Province is not more than one percent, so that Indian States subjects will be benefitted by an immense amount in case of annexation. Till that consummation is achieved it is the duty of the British Government to see that no Prince exceeds the two percent standard of the late Maharaja Scindia for his Privy Purse, so that more money may be available for progressive departments like education, commerce, industries and agriculture, medical relief and sanitation, local self government and village reconstruction etc.

The partition of Bengal was a blow aimed at the solidarity of the Bengalis by Lord Curzon and it is a matter of history what efforts were needed to get it unsettled. In the Gujarati speaking territories of the Bombay Presidency there are a large number of Indian States in the Mahi Kantha, Banas Kantha, Rewa Kantha and Kathiawar Agencies ranging from the Gaekwar of Baroda and the Rao of Cutch to the pettiest Chief of three or four villages in Kathiawar totalling nearly 300. There are British Gujarat Districts also like Sureat, Broach, Ahmedabad, Kaira and Panch Mahals. The number of such States is legion and the Gujarati speaking population has been partitioned into as many jurisdictions owing to historical causes. The solidarity of the linguistic province of Gujarat has been thus destroyed, and in any future scheme of linguistic provinces, the problem how to restore the full solidarity of the population and remove the evils of mutually exclusive jurisdictions—will have to be faced. Such a condition exists in some other parts of India also. I would suggest that the Royal Commission should be asked to recommend the ways and means of

achieving such solidarity and unity in any given linguistic province in any future Federated commonwealth of India. In my opinion we should follow the German method of mediatizing the smaller states and create a sub federation of Gujarat Kathiawar and Cutch states with British Gujarat constituting a new linguistic province with a uniformity of law and administration converting the states into so many Districts or Talukas or circles as the case may be. The Princes may either be pensioned off or, if that is impracticable, they may be treated as hereditary officers of the Government, holding their offices during good behaviour. This will unify the whole province and the population, may well be trusted to develop a sort of provincial patriotism.

The same solution will apply to other parts of India where the same difficulty arises. The proposed Royal Commission may examine this question very thoroughly as it vitally affects the future constitution of the federated states of India.

In any scheme of federation there can be only two Houses, viz the Congress or House of Commons representing the population of the whole of India including the Indian States, and the senate or the upper House representative of the various Provincial Legislatures and Governments. There is no

place for a Chamber of Princes or a house of Representatives of States subjects, but till India becomes a full fledged federation of United States of India, it is necessary to have a separate House of Representatives of Indian States subjects to balance the Chamber of Princes. The functions of the suggested House which is proposed by the Deccan States subjects Conference should be that of the House of Commons for Indian States subjects while the Chamber of Princes may remain as the House of Lords with no greater Powers than that of a similar Body in England. Where there are questions of common concern to the whole of India there may be joint sessions of the Legislative Assembly and the House of Representatives of Indian States subjects and there may be a similar joint sessions of the Council of States and Chamber of Princes. The Royal Commission should be empowered to recommend to the statutory commission of 1929 what should be done for the representation of Indian States subjects in order to safeguard their interests and the redress of their grievances by the Central Government.

The problems of Indian States and their subjects are so many that it is not possible to do justice to them in a single article, but I shall be glad if my article stimulates interest in others and leads to a greater study of the Indian States problems in future by our leaders and politicians.

evinced great personal interest in the welfare of the people and in the problems connected with the administration. Lord Curzon who was present at the installation ceremony of the Maharaja rightly remarked

'We have seen the natural good sense of the Maharaja develop by steady degrees until we feel satisfied of his capacity to assume the full and final responsibility of the government of men. He has made frequent tours among his people. He has studied their wants and needs at first-hand. He has thereby acquired the knowledge which will enable him to understand the problems with which he will be confronted.'

The Viceroy hoped that 'fortified by this knowledge, his (the Maharaja's) natural business-like habits and instinctive self-reliance should enable him to steer a straight course.' And the Viceroy's hopes have never been belied. From the day he became the ruler, His Highness the Maharaja, assisted by a succession of brilliant dewans has been taking Mysore right on the path of progress and today Mysore is acclaimed as the most well governed and progressive Indian state.

The Maharaja of Mysore has always been amidst his people working for and with them for the common good of all but at the same time keeping in perfect touch with and some times being abreast of all current movements and thought in the outside world. This intelligent and sympathetic administration of the Maharaja has resulted in a general advance towards prosperity of both the people and the state.

Since 1902 people are being gradually associated more and more with the administration of the state. The revenues of the state have practically doubled. Numerous large industries have been either started or fostered by the government. Thousands of acres of arable land have been brought under cultivation and great agricultural facilities given to the peasants. Large irrigation works have been undertaken. New roads have been constructed and fresh railways laid. Education is spread on a large scale. Public health and sanitation have very much improved. Great facilities for medical relief are allowed. In fact in every way Mysore has been well on the onward march of progress.

All these improvements would not have been possible without the aid of able assistance. And His Highness the Maharaja has been particularly happy in his choice of ministers and other principle officers of state. These ministers, well known for their

most unselfish devotion and genuine loyalty to the state and its ruler have all been brilliant administrators who have in succession contributed considerably to the present progressive state of Mysore.

It was, however, an act of the highest political sagacity on the part of the Maharaja when he took courage with both his hands and appointed Sir M. Visvesvaraya, an engineer all through his life to the Dewanship of Mysore in the teeth of strong opposition from all sides. And today the people of Mysore are reaping the lasting benefits and advantages of what was at the time considered a rash and autocratic action of His Highness the Maharaja. It was during Sir M. Visvesvaraya's tenure of office that Mysore has made the greatest progress and the large schemes of reconstruction formulated by this great patriot, statesman and administrator are yet being carried into action by the succeeding Dewans.

It is easily conceded on all hands that in spite of short waves of communal and sectarian animosities that threatened for a time to unsettle the steady progress of the state these twenty-five years of His Highness's rule could well be the proudest period of administration for any prince in India.

The present Dewan Amin ul Mulk Mirza Md. Ismail, C I E M B E, a Mysorean by birth is an idealist to the core. At the very first public utterance after his taking charge of this high office he declared

'I regard the office of Dewan less as an appointment than as a great mission of patriotic service. He is ably assisted by the three members of the Executive Council. Mr. K. Chandy an experienced and well tried civilian of the state. Dewan Bahadur M. N. Krishnarao, who had not a little share in steering the state finances successfully through the recent crisis and Mr. C. S. Balasundaram Iyer one of the most able and distinguished members of the Mysore Civil Service, whose ability was perceived and appreciated very early in his career by the Darbar and by outsiders like Lord Kitchner. With such combination of brilliance and capacity to assist His Highness, it would be well within bounds of reason to expect that Mysore would continue to fill its proud place among the foremost progressive states.'

Mysore is one of the most picturesque beauty spots in India. The long ranges of hills of the Western Ghats covered with

thickly wooded forests, the gardens and plantations, the undulating stretches of park and of fertile fields of corn, the absorbing panorama of the country through which numerous rivers run their course enhanced here and there by the awe inspiring and magnificent waterfalls and beautiful lakes, the healthy hill stations and the marvellous hill forts scattered all over the state, the many relics of ancient architecture renowned for their exquisite beauty all these and others that nature and man have bestowed on this land make Mysore the veritable Eden of South India.

Stretching from the eastern slopes of the Western Ghats the state spreads over the Deccan plateau covering an area of 29,000 square miles and has a population of about 60 lakhs. There are more than $5\frac{1}{2}$ thousand miles of good roads and about 700 miles of railway connecting all important places in the state. The state maintains travellers' bungalows in every district and taluk headquarters and on some of the important hill stations for the benefit of travellers.

The revenues of the state have nearly doubled within these twenty five years, increasing from about 2 crores to 3½ crores per year. This result is not due to mere fresh taxation in any form. It is the effect of the natural growth under the stimulus afforded by the opening out of the country through better means of communication, by the execution of important irrigation works of unsurpassed magnitude by the general expansion of industries and commerce and in some measure by the better administration of public funds.

Within this period the political institutions in the state have undergone considerable changes. The Representative Assembly which was started by Dewan C. Rangachari of revered memory in 1881 and which was merely a body of men brought together from all over the state on a very limited franchise, to make representations regarding local wants and grievances, if any, was the only political institution at the time the Maharaja ascended the throne.

On accession the Maharaja expressed the hope that "it could prove a valuable adjunct to the administration and in course of time will take its proper place among the chief political institutions of the land remarkable for its spirit of independence and its sobriety." And accordingly the Representative

Assembly has since been growing both in prestige, popularity and usefulness.

In 1908, another house of legislature smaller in size but with larger powers and functions, was created. Both these institutions have now been thoroughly overhauled under the Reforms granted by His Highness the Maharaja in 1923. By this the Representative Assembly has been placed on a statutory basis and has been given a definite place in the constitution of the State. The franchise has been very much extended. Sex disqualification has been removed. The privilege of moving resolutions on the general principles and policies underlying the budget has been granted. Resolutions can be moved on matters of public administration, representations about public wants and grievances can be made and interpellations put. The Assembly is also consulted before the levy of any new taxes and on the general principles of any measure of legislation before the same is introduced in the Legislative Council. The Assembly has, of course, an overwhelming non official majority.

The Legislative Council also consists of a clear non official majority having twenty official and 30 non official members. It used to exercise the privilege of interpellation, the discussion of the budget and of moving resolutions on all matters of public administration. Now it has been granted the power of voting on the demands for grants and of introducing private bills. The Council elects a Public Accounts Committee which examines all audit and appropriation reports and brings to the notice of the Council all deviations from the wishes of the Council as expressed in its budget grant.

They have also got three standing committees composed of members of both the Houses—the Representative Assembly and the Legislative Council—to allow greater opportunities to the non official representatives of the people to influence the everyday administration of the State. One of these committees deals with matters connected with the railways, the electrical and public works departments, the other with the Local Self government, Medical, Sanitary, and Public Health departments, and the third committee concerns itself with finance and taxation.

Local Self government institutions have also made a good headway. There are the village Panchayats, the taluk boards, the district boards, the Unions and the municipi-

palities The powers and functions of these institutions have been considerably enhanced Many of these bodies are presided over by non official presidents

The Village Panchyat Act recently passed by the Mysore Legislative Council has made the villages the real basic units of Self-government in which the villages enjoy a large measure of freedom in the civil, criminal and civic administration of their own Village

Apart from these, there is the Economic Conference with its committees to look to the economic interests and development of the country

It might be mentioned here that while some of the other Indian States are making frantic efforts to cover their sins of omission and commission, of autocracy and mal administration by passing stringent laws against the Press and thus gag and stifle all healthy growth of public opinion the Mysore State has recently made substantial modifications in the existing Press Act.

Education, as everything else has made rapid strides in the state during this quarter of a century Free and compulsory primary education has been enforced in all the cities and towns and is now spreading to the villages Lower secondary education has been made free Large numbers of scholarships and freestudentships have been instituted in the high schools and colleges A net work of schools is spread all over the country, giving a school for every $3\frac{1}{2}$ sq miles and for 726 persons of the total population

While in 1902 they had about 2232 schools for the whole state and were spending about 12 lakhs of rupees on education, today the Mysore government have established over 8000 educational institutions and spend on them more than 60 lakhs of rupees per year The percentage of the expenditure on education to the total revenue of the state works upto about 15 How favourably this compared with the figures for the neighbouring provinces administered by the benign British bureaucracy could be seen from the following The percentage of expenditure on education to the total revenue in Bihar and Orissa is 14, in the United Provinces it is 13.5, in Bombay and the Punjab 13, in Bengal it is a little over 12 in Assam it is 10, in Central Provinces 9.5, and Burma 9, Nearly 36 per cent of boys and girls of

school-going age in the State are receiving instruction

The education of girls has also made good progress There are in the state about 788 girls schools of all kinds and grades in which about 39,000 girls are reading

Increased facilities are being afforded for the education of the children of the depressed classes known in Mysore as Adikarnataks About 16600 of these children are reading in the 605 schools that are specially maintained by the state for them Of these about 2500 are girls. The children of this community are also allowed entrance into all other state maintained general educational institutions without any social barrier The Government maintains four free boarding homes with tutorial classes attached to them, for the depressed class children at Mysore, Bangalore Tumkur and Chickamagalur Besides general education these boys are also trained in certain handicrafts, such as weaving carpetry, mat making, shoe-making smithy etc

Mahomedan education is also receiving its due share of recognition and encouragement There are all over the State a number of Anglo-Hindustani schools maintained for the benefit of the children of the Moslem subjects of His Highness the Maharaja Special pardah schools are provided for the education of Moslem girls Moslem students are given half free studentships in all the general government schools and colleges as a sort of encouragement for their prosecuting higher studies. In fact, owing to the various facilities created for the education of this community, the percentage of literacy among the Moslems in Mysore has been gradually on the increase

On this broad based and firm foundation of primary and secondary education, has been built the edifice of the seat of culture The Mysore University, which was started in 1916, really symbolizes the culmination of a liberal and progressive educational policy that the Mysore Darbar has been consistently following The University has Arts, Science, Engineering including civil, mechanical and electrical—Medical and Teaching Faculties The Arts and Teaching colleges together with a ladies college are situated in Mysore, while the science, engineering and medical colleges are in Bangalore The University was modelled after the Australian universities, but recently it is being remodelled in the light of the recommendations of the Sadler

Commission At present there are post graduate courses in Arts History and mathematics and the starting of post graduate courses in Science is in contemplation

The progress of agriculture in the State has been greatly accelerated by the establishment of a separate department The Mysore Agriculture Department is perhaps one of the most well equipped and efficiently managed of its kind in India. It has a big agricultural laboratory at Bangalore under the direct supervision of a distinguished agricultural chemist It has established experimental farms at five different places in the State at which experiments are conducted in regard to the unit production of paddy ragi potatoes areca nuts sugarcane and other produce and the combating of certain insect pests that infest the crops and ruin them A Coffee Experimental Farm has been recently started at Balehonnur in the midst of coffee growing area to conduct experiments in regard to coffee pests Agricultural education is being imparted by the Hebbal Agricultural School where diplomas are awarded to the students after finishing three years practical and theoretical instruction Shorter courses of instruction have also been arranged for the benefit of the agriculturists at three other experimental farms The department also maintains Live Stock Civil Veterinary and Sericulture sections each under a separate expert, who is also the head of the department and with a large staff of assistants scattered all over the State

These and other facilities afforded by the agricultural department for the introduction of improved and scientific methods of cultivation and farming coupled with the numerous schemes of irrigation some of which are of exceptional magnitude carried out during this period and the large sums of money spent every year in giving liberal assistance to the peasant classes by issuing agricultural loans on easy terms to them irrespective of their being small or large holders all have contributed to a general increase in the area under cultivation and the consequent increase in the prosperity of the agricultural classes in the State While in 1902 there were 35 lakhs of acres of land under cultivation today there are 63 lakhs of acres of cultivated land thus showing an increase of more than 9 lakhs of acres of land which have been brought under cultivation during this period

Of the irrigation works undertaken in recent years, two are worthy of mention The Krishnaraja Sagara near Mysore is a reservoir created by the construction of a high dam 130 feet high across the Cauver river and is the biggest of its kind as yet constructed in India It is considered to be second in size only to the famous Assuan Dam in Egypt When completed it is estimated to supply sufficient water to irrigate 1,20,000 acres of land Apart from the benefits it is able to confer on agriculture, it has contributed to a tremendous increase in the output of electricity both at Sivasamudrum and at the Dam itself The work is nearing completion and already 20,000 acres of land are being irrigated by its canals The Krishnaraja Sagara is estimated to cost over 4 crores of rupees to the Darbar

The other the Vani Vilas Sagara is also a similar dam constructed across a river in Chitaldrug district, which was completed more than a decade and a half ago It is a beautiful lake extending over an area of about 40 square miles and has been constructed at an enormous cost It has at once facilitated the bringing under cultivation of tens of thousands of acres of arable land

Besides these, there are numerous other minor irrigation works that have been undertaken during this period and which have all added substantially to the solution of the problem of water supply for agricultural purposes

With the increase of the general prosperity of the people through agriculture, industries and commerce in the State have also made much progress The Industries and Commerce department have not been sparing in their efforts to stimulate fresh trade and industry A large number of industries had been either started or aided by the Government during these twenty five years The general policy of the Government in this respect has been to afford facilities to people who have reasonable schemes for the starting of any particular industries. They would give them loans for the purchase of machinery and other requisites on very easy terms They would give them the benefit of expert advice when possible, and do everything that they possibly could to help the industry This has resulted in the establishment of a number of weaving factories, oil mills, rice mills the manufacturing of chemicals varnishes and paints slate pencil tile factories saw mills, spinning factories, the mining of manganese and other

minerals and various other industries, too numerous to mention

In cases, however, where the public are shy or have not the necessary facility by way of expert knowledge or otherwise to take the initiative, the Government have undertaken to start such industries themselves to demonstrate to the people the value of the industry and to create the necessary confidence in them. With this object in view, the State started a few industries the chief among which are a metal factory, a button factory, a soap factory, a weaving factory, the industrial and arts and crafts workshop. Of these the first two have already gone into the hands of private companies and are working very satisfactorily. The Mysore Soap Factory produces the best soap available in India and is working well. The government is anxious to hand it over to a private body provided a suitable company with sufficient resources is coming forward. The others are maintained for purposes of demonstration and have been doing beautifully well in this direction.

Nor has Government neglected cottage industries. Sericulture, hand spinning and weaving, rattan work (cane work), toy making, lacquer work, knitting, tailoring, sandalwood carving and such others are very much encouraged. Industrial schools are started at various centres in the State for the teaching of these crafts and facilities are created for taking to any one of them either as part-time work or as a profession. Special conveniences are afforded for ladies to learn these crafts and where necessary to earn an independent and respectable living by such work.

Of course, the introduction of hand spinning as a cottage industry is of recent origin, but yet the state has been making very sincere efforts to make it popular among the masses and particularly among the agriculturists. The Mysore Administration Report states:

The department (of Industries and Commerce) has taken steps to organise hand spinning as a subsidiary occupation on a large scale. A suitable improved type of Charka was designed and arrangements made to manufacture these Charkas in the Art Workshop and industrial schools in the State. Over three hundred charkas are now in use and orders for an equal number have been obtained. Private enterprise has also interested itself in its manufacture. Considerable enthusiasm was evoked in hand spinning and a spinners' Association was formed and spinning demonstrations and competitions with suitable prizes were organised. All classes of the population took interest in the demonstrations and two big spinning competitions held in the cities of Bangalore and Mysore attract-

ed great public attention. Two centres viz one at Mysore and the other at Bangalore, were constituted for the supply of carded cotton. Experiments in the utilisation of hand spun yarn were undertaken in the Government Weaving factory and printed fabrics, which have a large demand, have also been made out of these cloths."

It is now to be hoped that, especially after the stimulus given to it by the presence of Mahatma Gandhi in the State, hand spinning would become more and more popular until it becomes a part and parcel of the economy of village life in Mysore. The initiative taken by the State in this matter should also serve as an object lesson to the British Indian administrators and to the many Indian princes who have not yet bestowed a moment's thought to hand spinning as a useful part-time occupation for the peasants and farmers among their subjects.

Chief among the industrial enterprises undertaken by the Government are the Hydro Electric works at Sivasamudrum and at Krishnaraja Sagara Dam, the Sandalwood Oil Factory at Bangalore and the working of the Iron Mines at Bhadravati.

The Hydro electric works at Sivasamudrum were started in the nineties of the last century by the late Sir K. Seshadri Iyer, the then Dewan and has since been gradually developed. It has been supplying current for lighting the cities of Bangalore and Mysore and for the working of Gold Mines near Kolar, but is not in a position to supply electric current to other industrial enterprises. The construction of Krishnaraja Sagara Dam across the Cauvery has ensured a steady flow of water down the Sivasamudra falls and has thus facilitated the production of a greater quantity of power at the place. At the same time current is also being generated at the Krishnaraja Sagara where water is made to fall through a height of about 60 feet for this purpose. Both these have contributed to a large increase in the production of power with the result that all the industrial concerns, big and small, in Bangalore and Mysore or in their vicinity are supplied with electric power at cheap rates. Arrangements are being made for the supply of power for lighting the towns which lie along the main transmission system. "The question of making electric power available at cheap rates to rayats willing to instal pumping plant on the banks of the Arkavati for irrigation purposes" is receiving the attention of the Government. There is a

separate electric department, which is most efficiently worked

Sandalwood is a state monopoly and the Darbar started two factories, one at Mysore and the other at Bangalore during Sir M. Visvesvaraya's regime for the extraction of oil from this wood. But the factory at Mysore has since been closed down, as it was found unnecessary and expensive. The oil distilled is very fine and has the greatest demand in England, France and other continental countries. The factory brings in a net revenue of two lakhs of rupees per month to the State coffers.

The Bhadravati Iron Works also started during Visvesvaraya's time, is the biggest industrial concern as yet undertaken by Mysore and is now in its infancy. It was for some time managed by the Tatas, but is now being worked by a board of Management appointed by the Mysore Darbar. Sir M. Visvesvaraya is the chairman of this Board and is in sole charge of the works.

The blast furnace here has been built at a cost of about 2 crores of rupees. Due to abnormal conditions that prevailed during and after the Great War and the heavy odds under which the concern is being worked, the capital expenses on the Iron Works have been rather a little heavy and it has been worked for some time at a great loss. Now after Sir Visvesvaraya took direct charge of the works the losses have been considerably minimised by the proper utilisation of the by products and effecting drastic economies in the working expenses. At the same time, special efforts are being made to increase the output of pig-iron. The furnace now produces about 60 tons of pig-iron every day. The plant is practically in a position now to maintain itself without the incurring of any losses.

The Iron Works are completely manned by Indians, mostly Mysoreans, some of whom have received special training abroad. The patriotic fervour and the spirit of self-sacrifice with which these people are working at the Iron works is well illustrated by the generous way they voluntarily agreed to forego a share of their emoluments ranging from 6 1/4 to 10 per cent during the six months from November 1925 to April 1926. But it is, however, unfortunate that there are certain malcontents in the State who are carrying on propaganda against its author, Sir M. Visvesvaraya and the Government for starting and working the Iron Works. These

people do not seem to appreciate the immense possibilities that the Bhadravati Iron Works holds forth for the Industrial development and the general prosperity of the State.

Of the other activities of the State that have contributed to the economic prosperity of the people, the work that is being done by the department of co-operation deserves mention. Innumerable co-operative credit societies and stores have been established in all the cities and towns of the state, which are a source of the greatest help and relief to the middle class people.

A net work of rural co-operative societies to help the agricultural classes with money, seed, etc., and thus save them from the clutches of the usurers, are working in the villages in all parts of the country. There are also professional co-operative societies in some places, such as, weavers' Societies, tailors' Societies and so on. Then there are, of course the district and provincial co-operative banks. The co-operative movement has helped to considerably bring down the indebtedness of the rural population.

General health and sanitation in the state have also improved. Lakhs of rupees are being spent every year by the government for improving the sanitary conditions of the towns and villages. Medical aid is made available to the greatest number of the population. There are today more than 200 dispensaries for the whole state. The Victoria Hospital at Bangalore and the Krishnarajendra Hospital at Mysore are the two general hospitals maintained with public funds. There are district hospitals with limited number of beds. Along with these there are special hospitals for the treatment of various diseases. The Minto Ophthalmic Hospital at Bangalore is well known throughout South India. An Epidemic Diseases Hospital, a Leper Asylum, and a Lunatic Asylum are also situated in Bangalore. There are Maternity hospitals in Bangalore, Mysore and Robertsonpet. The Princess Krishnarajammal Sanatorium at Mysore treats tuberculosis patients.

Indigenous systems of medicine are also encouraged. The Government maintains a big Ayurvedic College at Mysore. It has newly started, as an experimental measure an Ayurvedic and Unani dispensary at Shimoga. Some of the municipalities are also following suit.

Unlike in British India, the interests of the people and the authorities are

identical in an Indian state. And with a ruler like the present Maharaja and a sympathetic administration, Mysore has made great progress during these twenty-five years. The community of interests that exists between the authorities and the people is a very hopeful sign for the future of Mysore. And there could be no doubt whatever that it would lead to a general prosperity of the people and to a healthy growth of national life among them. In this connection one cannot do better than endorse the statement made by the present

Dewan before the Representative Assembly :

Let us by mutual friendliness and good understanding see that the ancient vision of a united national life is restored in its fulness. I feel that any one amongst us, including myself, who sought to use this Assembly for purposes narrower than the universal service of the state would thus dishonour his office. If we as a state are to achieve real progress and to win the regard and approbation of the outside world it is necessary that we should always look at things from a national standpoint and deal with the problems that face us, and some that distress us today, on lines of Co-operation, Co-partnership, and mutual goodwill. (italics ours)

LUCIFER'S LAMENT

By NAGENDRANATH GUPTA

Ah ! the hurts and aches of Creation, the wail without surcease ,
The Wind ever sighs or shrieks in agony as a wandering, lost soul ,
The Stars tremble in eternal terror of impending doom
Or, in a frenzy of fear, leap headlong into sudden death !
Red with wrath burns the fierce, driven Sun,
Pale and wan and lustreless waxes and wanes the Moon ,
And vast Space mourns, silent, the darkness of her hair shrouding her face !

The Sea is salt with the tears of the Universe,
And the foaming waves beat a refrain of woe on the shore ,
The bowels of the Mountains groan with the cries of chained Titans,
The Earth quakes and is rent with pain, and her white blood gushes forth !
And the trees sway disconsolate, rocking with their grief ,
Open are the wounded hearts of flowers—blood red and pallid white,
And the mantle of the Dawn is wet with the tears shed by Night,
And shades of sadness mingle with the gloaming of Twilight !

The fret and fever of Life, the travail of Birth and the fearsomeness of Death,
The mystery and menace of the Unknown, the brooding of the Spirit ;
The blinded Thoughts that come and go and never find a way,
The Hopes that are born to be blasted, the Fears that are born to bide ,
The questionings that are never answered, the Quest that never finds ,
The Door that is never opened, the Call that is never heard,—
Ah me ! all this is a weariness without end,
And my anguish'd soul yearns for the peace that is not

That notion has entirely disappeared." But the matter is not so simple in actual practice. The shareholders expect a certain return on their investment however small it might be. It is for this reason that specific additions to the functions of the South African Reserve Bank had to be recommended in the Hemmerer-Vissering report. The recent Banking Commission in Ireland rejected the proposal for a separate central bank for the same reason. There are three ways for solving this difficulty by limiting the rate of dividend by making the State the sole proprietor or by making the State a part proprietor. The first method has been followed in most of the central banks. The most prominent example of the second is the Commonwealth Bank of Australia, which has figured so much in recent discussions. An example of the third is offered by the central bank of Switzerland 20ths of the capital being contributed by the Cantons 20ths by the public and the remaining 1/3 by the old banks of issue.

STATE OWNERSHIP

State proprietorship, in part or in whole raises fresh difficulties. It will be conceded even by the most ardent Socialist that politics should have nothing to do with finance and State ownership is an evil which should be avoided. Arguments in favour of this view may be readily obtained from the proceedings of the Genoa Conference the Hemmerer Vissering report and the address recently delivered before the Economic society in Melbourne by Sir Ernest Harvey Comptroller of the Bank of England who was on a visit to Australia at the invitation of the Commonwealth Bank to give his views on central banking. Put briefly the main argument against the establishment of a Statebank whether central or commercial is that it is called upon to grant facilities for political reasons in cases which would not commend themselves to ordinary banks as remunerative propositions. But the whole aspect of the thing is changed if it is conceded that in the case of some countries at least it is in the national interest to impose such liabilities on the State. The reason for such differentiation is obvious. What is true in the case of creditor and economically advanced countries which are politically free to lay down their own national economic policies may not be necessarily true in the case of debtor and less advanced countries on which are frequently forced measures ostensibly in their own interests but really in the interests of their financial creditors and political masters. It must not be forgotten that the League of Nations and its various Committees are dominated by people living in circumstances wholly different from those obtaining in comparatively un-developed countries, and in the case of the latter State ownership may be a necessary evil.

PROPRIETORSHIP BY MEMBER BANKS

It was stated above that in the Swiss National Bank a part of the capital was contributed by the old banks of issue. This feature is present also in the South African Reserve Bank and many other recent central banks. For instance in the Banca Central del Ecuador recently proposed by the Hemmerer Commission, the authorised capital

of 10 million sucres (5 sucres being equivalent to one U.S. dollar) is to be divided into "A" and "B" shares of 10 sucres each the former to be held by the banks operating within the country and the latter by the public. There is an obvious advantage in allowing the commercial banks in the country to participate in the profits in this way for the central bank can then count on their good will and co-operation. It is all the more necessary for a central bank has frequently to carry on commercial banking for a proper discharge of its duties and may thus antagonise the member banks in the absence of proper safeguards.

RESERVES

The percentage of reserves to note issues and the composition of reserves show great diversities. It is not true as stated in a recent book on Indian banking that all the banks of issue excepting the Bank of England accept foreign bills in their portfolios and reckon them in their note reserves. In Norway for instance all issues above the fixed fiduciary issue of 200 million kroner must be backed by gold alone. Not only are gold equivalents permitted in certain central banks the percentages also vary—from 25 per cent. in the case of Russia to 60 per cent. in the case of Spain for all issues above 4 billion pesetas is less than 40 per cent. In most cases main reserves have not only to be kept for notes but also for demand deposits the percentages varying from 21 per cent. in the case of Austria and Czechoslovakia to 50 per cent. in the case of Chile Ecuador and Peru. The former ratio is however regarded as too low. It is provided by statute that the percentage will have to be gradually increased to 33½ per cent. in the case of Austria and 30 per cent. in the case of Czechoslovakia. For certain issues again beyond prescribing a certain maximum limit, no other restrictions are imposed e.g. for currency notes in England and for notes issued by the Bank of France.

PROPORTIONAL RESERVE

FIXED FIDUCIARY RESERVE

What are the reasons for this almost endless diversity? In a country which is predominantly agricultural the issue of notes must be necessarily elastic temporarily expanding during busy seasons to finance the exports. We can therefore lay down the general proposition that the proportional reserve system imparting as it does the necessary elasticity to currency will be suitable for agricultural countries. For a proper working of this system however there must be a large supply of eligible commercial bills, a feature which is frequently absent in many agricultural countries. Not only this there are other reasons for discarding the proportional reserve system and adopting the fixed fiduciary system. A free market for gold like London must be subject to large withdrawals of gold which will result in contraction of credit by three times the amount if a 33½ per cent reserve is maintained and this must hamper the economic activities of the country. As a set off to this it must be remembered that the fiduciary limit cannot be estimated offhand but only as a result of experiments extending over a long period.

As a matter of fact, this system is in vogue in only one country of importance viz Norway England having currency notes in circulation side by side with the Bank of England notes. Moreover, the system was adopted in England when deposit banking was in its infancy. The recent tendency is to maintain reserves not only against notes but also against demand deposits and clearly the system of fiduciary reserve is not suitable in such cases. Even in England eminent bankers like the late Dr Walter Leaf and Mr Reginald McKenna have suggested the proportional reserve system when currency notes will be taken over by the Bank of England.

RELATION WITH MEMBER BANKS

The relation of the central bank with the commercial banks in the country also raises complex issues. It is generally agreed that the functions of the two are quite distinct. As has been well put by a recent writer the central bank is the spring from which the water of life wells up the commercial banks are the pipes and channels by which it is conducted to a thirsty economic system. In theory the central bank may be a marginal lender of funds but is it realised in actual practice? Have we not had instances of central banks competing with member banks on grossly unfair terms utilising as they do the interest free deposits of the member banks? The Bank of England has in recent years tried to maintain the high tradition of working in public interest and not as a mere money making concern. But it is a matter of common knowledge that during the 1896-97 period when credit went a begging it offered serious competition to English joint stock banks specially in its branches. Should the member banks then be permitted to have not only a share in the profits as stated above but also a voice in the management of the central bank? There is no question that the wealth of experience of practical bankers will be of the greatest possible value. But it is also true that a director from any commercial bank must stand in the way of a proper scrutiny of bills offered by it for discount. The fact should not be forgotten that in the absence of adequate safeguards directors frequently try to finance their companies with monies obtained from banks over which they may have control. Apart from this a seat on the directorate of the central bank will enable a director of a commercial bank to have an insight into the working of his competitors which is clearly undesirable.

CONCLUSION

I have now come to the end of the first part of my paper devoted to central banking in general. This is by no means an exhaustive survey but sufficient has been said to establish that it is impossible to lay down doctrinaire principles holding good in all times in all countries under all possible circumstances. One must not forget that even at best economic theories only summarise economic tendencies, their actual working being dependent on the environment. This is a truism but has nevertheless to be emphasised when approaching the Reserve Bank question.

Part II

THE RESERVE BANK QUESTION

This essentially practical nature of the problem has subjected the Reserve Bank Bill to a good deal of criticism even the name not being immune. It has been suggested not by an ardent nationalist but by a sedate banker that the name savours of Americanism and should be changed into 'Bank of Hindusthan'. I must confess I am unable to agree with him—specially when I remember the tragic fate of the first institution of that name, started about 1770 by the great Agency House of Alexander and Co. Be that as it may, there is no gainsaying the fact that this measure has elicited criticism in diverse quarters. It is also true that this Bill is the first important piece of legislation which has been referred to a Joint Select Committee of the Legislative Assembly and the Council of State.

PRELIMINARY CONSIDERATIONS

Not being tied like the Joint Committee to the draft Bill published in the Gazette of India. Extraordinary on January 17 1927 let us go into the preliminary considerations. The main point is that India is a country of cash transactions. The control of credit here must be subordinate to the control of currency unlike countries with highly developed credit systems like England or U.S.A. In fact the conditions here to-day resemble the conditions say in England about a hundred years ago when deposit banking was in its infancy. It will therefore be necessary to give greater attention to currency than to credit in India. Besides in the absence of a regular bill market, the power of the central bank to control credit cannot be paramount and will frequently amount to moral suasion only in addition to control of currency.

THE CURRENCY QUESTION

To take up the currency question first we have seen how the abstract theory in favour of inconvertible paper currency has to be discarded as impracticable. Similarly all the learned discussions of the Hilton Young Commission about the effective linking of notes to gold under what it chose to call the gold bullion standard can convince only the official apologists. The obvious fallacy in having a wide margin between the buying and selling rates is neatly exposed by a recent writer in the following words—'One fails to see how this gold bullion standard may be called a standard at all when gold will admittedly vary from its par value by as much as 23 per cent. If a yard stick is sometimes equal to 36.2 inches and sometimes to 36.8 inches no scientist would accept it as a standard of measurement.' It is a matter for sincere congratulation that the Joint Select Committee has been able to reduce the selling price for gold in the teeth of determined opposition from Government to Rs 213.10 per tola plus single transport and interest charges for delivery in Bombay instead of the double transport and interest charges as recommended by the Commission and proposed in the Bill. The reduction of the minimum saleable quantity to 250 tolas instead of the impossible 1060 tolas is

also a step in the right direction. It is an open secret that Sir Basil Blackett and the Government of India are resisting the demand for the mintage of mohurs not of their own free will but at the dictation of Whitehall. They too are convinced of the necessity of finding some further and more direct and visible means for bringing it home to the masses that gold is the standard of value.

STATE OWNERSHIP

Confidence in currency which is the *sine qua non* of success of the proposed issue can be secured only by associating it with Government in the existing circumstances in India. This was tacitly admitted by the Commission when it recommended that the Reserve Bank notes should be guaranteed by Government. I confess I am unable to appreciate how the payment of a note which is to be legal tender can be guaranteed for obviously to guarantee the payment of such notes means a guarantee to pay one type notes by another. If it is interpreted as a guarantee to convert it into gold at the stipulated rate the Reserve Bank must be said to have the doubtful distinction of being the only central bank which provides such a guarantee. The truth of the matter is that the Commission proposed to do the impossible by recommending a central bank for India independent of government. It is to be hoped that in a fit of petulance Sir Basil Blackett will not resurrect the shareholders' bank to which the Joint Committee has given the quietus at Bombay. There are many practical considerations which may be adduced in support. For instance if it is a State institution no share capital need be issued. This will prevent on the one hand the present unseemly wrangle among Imperial Exchange and Joint-Stock Banks for participating in the share capital and on the other any possible loss in the initial stages in the absence of a well developed bill market. If necessary debentures may be issued later which will in any case be a cheaper method of raising money. The only objection to this measure is that it is merely a case of a government bank taking the place of a government department charged with the control of currency. In other words it is a case of King Stork being solemnly installed in the place of King Log.

CONSTITUTION

This brings us at once to the question of control of the central bank for that is the real crux of the problem. It has been publicly stated that the unbending attitude of Sir Basil Blackett towards the exclusion of the legislative bodies from the bank is due to definite instructions received from the Secretary of State in the matter thus furnishing another instance, if any were needed of the much vaunted financial autonomy of India. It should be remembered, however that the disqualification of members of legislative bodies from having a seat on the directorate has been removed in spite of the strenuous opposition offered by Government members of the Joint Select Committee—an opposition which is quite in keeping with the usual practice of disenfranchising large bodies of people by setting up communal as distinguished from joint electorates for the

legislatures. In this matter Indian nationalists have the support of men like Sir John B. H. and Sir Felix Schuster who are as acutely conscious as Government of the experience of this system notably in Australia and partly in South Africa. Be that as it may it is now possible for Councillors and Assembly members to be elected to the Board of Directors through the various Chambers of Commerce either European or Indian and they should have therefore no reasonable cause for complaint. The commercial and co-operative banks also should take a similarly reasonable view of the matter and not insist on being elected as such but through Chambers of Commerce in the usual way.

RESERVES

The question of the proper system of reserves has been similarly a bone of contention. Mr. Jammadas Mehta it is stated informed the Joint Committee that he and his friends who supported the fixed fiduciary system and were opposed to the proportional reserve system reserved their opposition till the discussion in the Assembly. It is to be hoped that wiser counsels will prevail. As has already been stated the trend of central banking in all countries is towards the proportional reserve system. The only point for consideration is whether reserves should not be kept against demand deposits in the same way as against notes following recent practice in other countries for there is no valid distinction between the two. Apart from this as open market operation will have to be permitted to the central bank often in competition with commercial banks with their own monies compulsorily acquired interest free by statute it is clear that from the ethical point of view if from no other some obligation should be imposed on the central bank in the matter of deposits.

COMPENSATION TO IMPERIAL BANK

The compensation to Imperial Bank is another thorny question. This almost reminds us of compensations extorted from the puppet Nawabs of Bengal in the early days of British rule in India. A compensation presupposes some sacrifice but what is the sacrifice involved in this case? At most, it is the withdrawal of some special privileges when the occasion for such is no longer existent. But Sir Basil Blackett seems to have a deeper sense of the wrong done to the Imperial Bank than the Managing Governors themselves. Sir Basil it is said explained to the Joint Committee that although the agreement with the Imperial Bank would expire in 1931 it was understood at the time the agreement was made that it would be continued. There was no legal obligation to make allowance for that implied understanding but there was certainly a moral obligation. We should like to know who imposed this moral obligation behind the back of the people and the unsuspecting legislature which passed the Imperial Bank Act. It must have been some responsible member of the Government whose unauthorised promise is now pricking the conscience of the Finance Member. It seems however that in fact no such wicked promise was ever made for, in their letter dated June 23 last addressed to Rai Pramad Nath Mullick Bahadur, the Managing

Governors explicitly stated that after January 1931, the Imperial Bank will have no legal claim for any Governmental benefits and also no moral benefit rights. This extreme solicitude on the part of Government to do justice to the Imperial Bank reminds us irresistibly of the old lady in the Bengali proverb who bears greater affection for a child than its own mother. As this question has been ably dealt with by Prof J C Sinha in the July issue of the *Modern Review* his arguments need not be repeated here. Suffice it to say that instead of tying down the Reserve Bank to a definite scheme of doles to the Imperial Bank a money award may be made for the alleged sacrifices by a board of arbitrators and failing that the Reserve Bank should be brought into being after January 1931.

CONCLUDING REMARKS

I have confined myself to the main issues leaving minor details severely alone but I am afraid that I have already trespassed on the time set apart for discussion and must crave your accustomed indulgence. I would conclude by merely pleading with Government as well as legislators to realise fully their responsibilities as laid down in the preamble to the Bill—to establish a gold standard currency with a view to securing the stability in the monetary system of British India. What I apprehend is that this preamble may turn out to be a mere pious wish our Government following the dictates of Whitehall and our legislators guided by empty catchwords of politics.

[A paper read before the Bengal Economic Association on Thursday, August 11, 1927]

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazines, articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M R.]

ENGLISH

THE MYSTERIES OF THE BIBLE By Sital Chandra Chakravarty, M A, Vidyandhar with a supplement Pp 39+4 Price 18/-

The mysteries are the origin of the serpent idea, the forbidden tree, the temptation, the original sin, crucifixion, resurrection and Holy Ghost.

Quotes some parallel passages from Hindu religion and philosophy. The author believes that Christ in his crucifixion took upon himself the sins of all.

JESUS THE AVATAR By V Chakla Rai, B A, RL. Published by the Christian Literature Society for India Pp 229 Price one Rupee

There have recently appeared four notable books on Jesus and we place the conclusions of their authors side by side with that of our author.

(i) Jesus is God or God is Jesus? (our author p 57)

(ii) A careful study of the story of his (Jesus) life reveals to us not God taking on the form of man but a man rising to fellowship with God. (The Story Behind the Gospels by B M. Allen M A LL D)

(iii) The foundation of all Jesus' preaching and teaching was simple and simple it was his knowledge that he was a son of God and that all men might be sons of God like him. (The Life of Jesus by J Middleton Murry)

(iv) "Jesus was a Jew and a Jew he remained

till his last breath." Jesus never regarded himself as God? (Jesus of Nazareth by Joseph Klausner Ph D)

(v) Jesus never existed as a man but is a wholly legendary figure—Jesus A Myth by George Brandes)

Brandes is a Danish scholar and one of the greatest critics of modern times. Klausner is a Jewish scholar. Murry and Allen are Christians. Our author is a Christian convert.

European scholars are becoming either liberal or sceptical on the Jesus question. But our author an Indian convert is going back to the crudest form of Medieval Orthodoxy.

MARIA CH GUOSH

PSYCHO-ANALYSIS FOR NORMAL PEOPLE By Geraldine Coster Oxford University Press Pp 232 size 6 3/4 Price 2/6 net

Contents—eight chapters and a bibliography Introduction Terminology Instinctive Energy Fear Adult fears, The Power instinct The Sex instinct Dreams, Sublimation and Religion Bibliography

In the Preface the authoress writes "This little book on a big subject was begun at the suggestion of the mistress of a public hospital, who deplored the lack of a manual of practical psychology on modern lines. It is also in some degree the outcome of the remark of a well known examiner in psychology, to the effect that the papers of candidates for the teaching profession seldom show any realisation of the practical bearing

of psychology on the work of educating and training children the present book is an effort to set forth in the simplest possible way the main principles of analytical psychology in its application not to the insane, perverted or abnormal but to the ordinary people whom we meet everyday.

Modern educational machineries in India seem to be very shy of psychological implications. Applied Psychology cares away most of our British mentalities to whom Psychology as a science is almost a myth. But a small book like this will do no harm to one. The general public will find the book quite interesting. The bibliography adds to the interest in the book especially the list of fiction embodying new Psychological principles. We should request the authoress to change the heading of the last chapter in the next edition of the book and rename it as Sublimation and Christian religion.

A K S

WESTERN CIVILISATION *By Clandra Chalerberty*
To be had of *Vijaya Krishna Brothers Calcutta*
Pages 22 Price Rs 1 4

The readers who go to this book in order to find in it a discussion of Western Civilisation in the abstract will be disappointed but those who wish to read interesting descriptions of the people and principal cities of Europe and America will find themselves amply rewarded by a perusal of it. The book is, indeed, a good guide book for those who intend to visit Europe and America.

GURU NANAK AS AN OCCULTIST *By Professor*
H C. Kumar B A Bandhu Ashram Hyderabad,
Sindh Pages 44 Price As 4

We are afraid the author reads too much between the lines in the writings of Guru Nanak and his book therefore savours of special pleading. Anyhow the author is to be complemented on presenting a difficult philosophical thesis very lucidly.

DICTIONARY OF PUNJABI PROVERBS *By S. Kishan*
Singh, Overseer P W D., Burma Pages 44
Price As 8

The scope of this book is modest and does not justify its ambitious name. Still the pains which the author has taken in compiling this volume are commendable. The rendering of the Punjabi proverbs in English is not felicitous in many cases and the author will do well to revise it in the next edition.

DEWAN CHAND SARMA

THE POLITICAL IDEAS OF THE ENGLISH ROMANTICISTS
By Crane Brinton, Oxford University Press
Price Shillings 15 nett.

English Romanticism was the product of the hundred years 1700-1800. Looking at all aspects of English life this period was probably the most changeable in the whole history of England. Materially speaking tremendous development and progress is noticed during these one hundred years. One may however ask what connection it is possible to find between this progress and the literary movement known as Romanticism? The answer is that to understand any aspect of human conduct truly and thoroughly one must

study the whole field of human conduct critically. It is the mind of man that is fundamentally responsible for all that man achieves. Thus it may be said that the English Industrial Revolution was not merely an isolated material fact but it was the material manifestation of a wider revolution in English outlook and thought that took place in the years referred to above.

But why should one write a special book on the political ideas of a number of literary men? The justification for this is found in the fact that some men of letters have been profound political philosophers makers of creeds and leaders of men as well as artists of the finest sort. Further justification is found in that men of letters play an important part in disseminating the ideas of others and in that in their thoughts we often discover the political ideas of the average man of their age.

The author introduces us progressively to Jacobin and Anti-Jacobin. The first Generation of Revolt (namely Wordsworth Coleridge Southey etc.) Tory and Radical (Scott and Hazlitt) the second Generation of Revolt (Byron and Shelley) and certain other writers. In his conclusion, the author indulges in a little speculation—a little Psycho-analysis of the men who were the Pioneers of the modern movements in thought—and in a little optimism. The progress of democracy in the present age is not heading us for intellectual extinction far from it. The author believes we are moving towards even better things for we are becoming more and more precise in our thought more thorough and scientific in our inquiries. Our heresies are really expressions of our intellectual humility for in them we own up our greatest doubts.

The book is well got up and well printed.

CASES OF THE LAW OF THE CONSTITUTION *By*
Bercoe A. Bucknell of the Middle Temple Barrister
at law Oxford University Press Price Sh. 7 6 nett

In this book we find summary of a large number of important cases which go to illustrate the working of the Law of the constitution. The cases are classified as relating to (1) The sovereignty of Parliament, (2) The privileges of Parliament, (3) The House of Lords, (4) The Relation of the Prerogative to Statute, (5) The Petition of Right, (6) The Rights and Liabilities of Servants of the Crown, (7) The Administration of Justice, (8) The Rights and Duties of the Subject, (9) Aliens and Nationality and (10) The Relation of the Crown and Parliament to the Empire. The book will prove valuable to students of Constitutional Law as well as to practising lawyers.

A HISTORY OF EUROPE THE MIDDLE AGES *By*
Jerne L Plunket, M A (Oxon) and EUROPE AND
THE MODERN WORLD 1492-1914 By R. B. Wouat
Fellow of Corpus Christi College, Oxford Oxford
University Press Price Sh 8-6 nett. Demy oct
Pp 806+xx, cloth bound with 28 maps and 140
illustrations.

This is one of the finest text books of European history that we have come across. The authors do not take history as a catalogue of political events only they put special stress on the cultural aspect of the story of nations. The numerous illustrations add greatly to the value of the book.

and the low price makes it eminently suitable as a college text book. We hope our University authorities will give this really good book a trial.

MY SYSTEM OF PHYSICAL CULTURE. By Captain P. K. Gupta late of the Indian Medical Service. Lecturer on Physical Culture under the auspices of the University of Calcutta. Published by the author at 101 C Musjidbari Street Calcutta. Price Rupees three and annas eight only.

Captain Gupta is a well known physical culturist of Bengal. Many people have developed an enviable physique under his guidance and many more have regained their lost health as students of the Captain. Being a qualified medical man a fine wrestler and a very strong man Captain Gupta holds an altogether unique position among our physical culture experts. His book is the outcome of years of study and experience and will doubtless prove a great asset to men aspiring after a better state of health and physical vigour.

AN ECONOMIC HISTORY OF ENGLAND 1066-1874. By Charlotte M. Waters B.A. London. Late Head Mistress of the County School for Girls Bromley. Published by the Oxford University Press. Price Sh. 7 6 nett.

The authoress has tried to remove the want of a book which will tell beginners about the life and activities of the people who lived in the land in the past. Such a book has been in demand for the last few years for history these days no longer means mere political history—history of the people at the top only—the life of the majority who formed the nation deserves more attention. The book is well written profusely illustrated and nicely got up.

never dreamt. Wars that might have taken place developments that stopped prematurely and other unknown and unheard of matters crowd the pages of this interesting book. It is almost like a collection of rare political documents.

Good printing binding and general get up make the book doubly attractive. All sound readers will like it.

A. C.

INDIAN STATESMEN Published by Messrs G. A. Natesan & Co. Madras. Price Rupees Three 1927.

At a time when the question of the future of Indian States and their place in the prospective democratic constitution of India is agitating the public mind the volume, under notice, is sure to receive welcome from all quarters. In this book the publishers have given life sketches (with illustrations) of eminent Indian administrators of some of the well known native states of India. Besides being a biography the book presents a brief historical survey of the evolution of native states in India because with the lives of distinguished dewans and prime ministers like Sir Salar Jung, Sir M. Visvesvaraya, Rajah Sir I. Mahabav Rao, Ramesh Chandra Dutt etc. are linked the fortunes of many first class native States in India. And our publishers correctly observe Hyderabad without Sir Salar Jung, Nepal without Jung Bahadur or Gwalior without Sir Dinkar Rao is inconceivable. Bhabinagar and Oodishanker Mysore and Raogacharia Travancore and Sir T. Mahadava Rao Pudukottah and Sir Sashib Sastry are so intimately connected that neither the history of the States nor the lives of the statesmen can be complete without the other.

In this connection it may be pointed out that the illustrations of this book are not upto mark and in it we miss the life story of many prominent administrators of Indian India. We hope that in the next edition the biographies of Dalhousie, Naoji, Sansar Chandra Sen and other capable and distinguished administrators would be incorporated. In offering our congratulations to the publishers for their attempt to bring under one cover critical sketches of the lives and achievements of notable Indian dewans and prime-ministers we hope that this book will be universally appreciated.

THE SOUL-GOSIEL OF OMAR KHAYYAM. By J. F. Sahlatwala. Miniature Edition (5" x 1 1/2") Limited circulation. Bombay 1926.

Mr Sahlatwala has in his collection translations of the Rubayyat of Omar Khayyam in many languages. The dainty little book under notice contains English renderings of some of Omar's Rubayats from the original Persian. The printing and get-up leave nothing to be desired.

P. C. S.

ANCIENT INDIAN TRIBES By Dr. Bimalacharan Law MA. Ph.D. Published by the Punjab Sanskrit Book Depot Lahore Price Rs 3/8

The early history of India still remains to be written. We have not yet got any systematic and complete history of early India—both political and cultural from any scholar. We have only a few scholars here and there, who are just reconstructing a few phases of the early Indian history. We know that in ancient India there were many tribes which tried to establish their kingdoms in various parts of India. In the present work, Dr. Law tries to trace the history of the Kasis, Kosalas, Asmakas, Magadhas and the Bhujas. He has utilised all the available materials from the Sanskrit Pali and Jain sources. The book is published in the Punjab Sanskrit Series which deserve to be patronised by the educated Indians. Dr. Law has done good work in collecting all the facts about these ancient Indian Tribes.

P B

SANSKRIT

THE SATAPATHA BRAHMANA IN THE KANVIYA RECENSION—Edited by Dr. W. Caland, MA. Professor of Sanskrit at the University of Utrecht. Vol. I. Published by M. N. Lal Bhatnagar, Director of the Punjab Sanskrit Book Depot Lahore. Price Rs 10

Many Vedic texts have been published, properly edited and translated by the European scholars. But so long the *Satapatha Brahmana* in the Kanviya recension had not been taken up by a competent scholar though Professor E. Zehner of Flensburg had already rendered a service to Sanskrit scholarship by his excellent translation in the Sacred Books of the East, of the *Satapatha Brahmana* according to the recension of the *Madhvandinas*. It was also announced in 1893 that Prof. E. Zehner would edit the Kanviya recension also in the *Anecdote Oxoniensis*. Towards the end of 1908 it was found out that Prof. E. Zehner had given up the plan of publishing the text for want of sufficient materials. It was then that Dr. W. Caland of the University of Utrecht took upon himself the task of editing the Kanviya recension for the first time. The result we find in the book under review. It must be admitted that Prof. Caland has done a grand service to the cause of Sanskrit learning by offering the text for the first time to the Sanskritists. He has added a well-written introduction to the book. In the introduction he discusses such topics as the Vedic literature and the Kanviya *Satapatha Brahmana*, the manuscripts of the present text, grammatical peculiarities of the Kanviya recension and the relation of the Kanviya books 17 to the kindred texts. In the present book we have only the first part of the work covering over 200 pages, and the remaining portion would cover about 500 pages more. It is an expensive work undertaken by the Punjab Sanskrit Book Depot, which we hope will be patronised liberally by the lovers of Sanskrit learning. We wish Dr. Caland success in his undertaking and commend the work to all cultured Indians.

P B

GUJARATI

KUMAR NAN SRI RATNO By Indulal A. Tayari. Printed at the Saurashtra Printing Press, Ranpur, Paper Cover. Pp. 207. Price Rs 1/0 (1926)

Six vignettes of Indian Womanhood, so set in their frames of our domestic and social life as to transform a misogynist into a woman lover. Without indulging on our ancient lore or Puranic traditions, the compiler has presented the ideal of woman's service to society and family so as to make her fit in with their existing structures. The modernity of the education of the girls and women of these stories does not militate against the object intended to be fulfilled. That is the beauty of the compiler's pen.

MURUD-E-SHAITAN THE DISCIPLE OF SATAN By Thakkur Virajana Vasa vi. Printed at the Gujarati News Print & Press Bombay. Cloth bound. Pp. 215. Price Rs 2/8 (1927)

The other name for the book is the excesses of the Moplahs of Malabar. It is a vivid word picture of the fanatical outburst on the part of the Moplah Muslims of Malabar six years ago (1921). Incidentally the author tries to expose the fallacy of those who preach that the Koran enjoins the principle of religious toleration. He also keenly points out the sad result of treating a very large part of her Indian brethren as untouchables, an evil rampant in its worst aspects in South India. It is based on a Marathi Novel. Its style is the one usual with the author stilted and Sanskritised. It is full of historical information.

SAROVAR NI SUNDARI By Ramanlal Nanalal Shah

A very small booklet retelling in the author's words the story by Prof. Bain of Livery of Eve, in simple style suitable for little children. The title in Gujarati is misleading though correct as far as facts go as Princess Aparajita did come out of a lake the book being based on an English one leads one to think as if it had something to do with Scott's Lady of the Lake.

JAR KE ZEHR By the late Mr. Chunilal Pujiram Unwar. Printed at the Prayabhinava Printing Works, Ahmedabad. Thick Card Board. Pp. 201. Price Rs. 1/40 (1924)

Money or Poison? This is the title of this Novel and the writer has commendably shown that in the hands of unscrupulous person possession of wealth is not a blessing but a curse. The interest of the narration is well sustained and the sequence of events such as could easily be followed by an average reader. The "silent" Munim is the hero of the piece and the character of Ramu the humble but loyal gomastha well drawn.

We have received the following books from the Commissioner of Education and Vidyadharani Baroda State

1. **THE ROCK INSCRIPTIONS OF ASHOKA** By Bhanusukham V. Mehta.

A complete guide on the subject.

- 2 NREKUL VIDYA By Madhu Kumar Desai MA
A book on Ethnology and a translation of Dr Heberlein's Volume on the subject
- 3 SATYA MIMANSA By Vidyabhushan Hirahul V Sriff BA,
An enlightened work necessarily technical
- 4 THE PEOPLES OF INDIA AND THEIR PROBLEMS By P C Dhanji MA LLB
A translation of Sir T W Holderness book fully bringing out its spirit.
- 5 A SHORT HISTORY OF AYURVEDA By Bhanusu Ram V Mehta
A prolific and omnivorous writer a useful book
- 6 SHAKESPEARE By Chandulal Maganlal Doctor B A LLB
A translation of C H Herford's book the language being simple.
- 7 INTRODUCTION TO CHEMISTRY By L S Dave, BA LLB.
- 8 ADVENTURES OF WATER, PARTS I & II By K A Joshi
Books on the Model of Prof Bonn's Work of Rain and Rivers
- 9 STORY OF THE LEGS By G V Mehta
- 10 A COAL-MINE By Ratilal J Desai
- 11 AIR AND WATER By M P Bakshi B A LLB
- 12 BUGS AND LICE By the late J D Desai B Ag

13 UTSANG TANTRA By Dr C S Datta MB BS

14 CHILDHOOD OF THE WORLD By M M Parikh BA LLB

From (7) to (14) are very small manuals still the writers have done full justice to their important subjects

LOK SANGIT By Navayan Moreswar Khare Printed at the Navayan Printing Press Ahmedabad Paper Cover Pp 86 Price Rs. 0-1-0 (1926)

This is a valuable collection of popular songs sung and not only read extensively in Gujarat. They are so to speak scientifically treated in this little book without losing their most attractive feature their popularity. Such a collection was required and it has been produced

PRAKRITIK BUTGOL By Chitlatal Balkrishna Purani Printed at the Diamond Jubilee Printing Press Ahmedabad Thick Card Board Pp 92 Price Rs. 0-12-0 (1925)

This is a text book on Geography intended for students of the Gujarat Vidyapitha, but likely to prove useful to all. The subject has been very intelligently handled and the different aspects of physical Geography well brought out.

AT THE FEET OF THE JAM SAHEB, is a small pamphlet. Published by Mr Amratlal Sheth, M L C, addressed to H H the Jam Sahab of Navanagar containing a list of grievances which awaits disposal.

K M J

"MOTHER INDIA"

By AGNES SMEDLEY

Mother India By Katherine Mayo. Published by Harcourt, Brace and Company New York 440 pages.

THE writer of this book says she went out to India with a free and open mind to study conditions and not to write a propaganda book. And so her first step in creating an "unprejudiced atmosphere" was to go to India Office in London and explain her plan. The result is that she has achieved a brilliant stunt of British propaganda and could not have done better had she been bought and paid for it by India Office itself. She seems to have displayed a remarkable genius for meeting English men and women who could show her the darkest side of India in a convincing manner for picking out just these Indians who are bootlickers and who shudder to think of the

awful thing that would happen were India free for meeting Indian princes who are such noble chaps, or for reading those books or extracting passages from books whose chief virtue is damning India and lauding British rule. As I said, hers is a brilliant achievement. An English Viceroy could not have done better on twice the money.

Her chief song and dance is the social evils of India—child marriage, purdah, enforced widowhood, the lack of discipline in sex life, untouchability, and so on. That is the prelude which occupies half of the book. The latter half is devoted to apologizing for British rule for refuting the political charges of the Indian movement for freedom for showing how noble the English are and how rascally and dishonest the Indians. She

reminds me of the speech of Jawaharlal Nehru, the delegate of the Indian National Congress to the Brussels Congress against Imperialism, in which he said

'Having disarmed and emasculated us they now say we are unable to defend our country having destroyed our system of education they now say we are too ignorant to rule ourselves.'

It is not my intention to do anything but admit the social evils that exist in India. Every Indian with a shade of honesty in him must admit them. In this respect, Miss Mayo has told of horrors which as individual facts, appear to be true and which should make every Indian ashamed of the social system which tolerates them.

She gives one case after another of little girl children being used to death by their husbands, of physical injuries that ruin their lives, of men who demand their little girl wives back from a hospital because they require them for their use of the dwarfing and stunting and ruination of one generation of women after another in the vile name of religion and social custom, of the attitude of Indians that a woman in child birth is unclean, and she concludes her thesis in these words

"A sidelight will be found by a glance down the advertisement space of Indian owned newspapers. Magical drugs and mechanical contrivances whether for princes and rich men only or the humbler and not less familiar 32 Pillars of Strength to prop up your decaying body for One Rupee only crowd the columns and support the facts.

Facts so terrible as child marriage and purdah, which strike at the very roots of human development, cannot exist for a day amongst a people who pretend to any form of culture. Until they as well as untouchability and enforced widowhood, are wiped out, I, for one, refuse to regard India as a land deserving the name of culture or civilization. Those customs have absolutely no justification in human society, and they reveal degeneracy and spiritual disease of the lowest order. Those Indians who are insensitive to them show that they have degenerated to the lowest scale of human culture, to that of the purely physical the purely sexual.

A section of Miss Mayo's book is devoted to social evils and their effects which we admit in general terms, but not in every detail, as we admitted them long before she ever went to India. But when she touches politics and economics,—then we part company with her, and even doubt her honesty of

purpose in writing the section on social evils. It looks as if she has exploited India's social evils merely for political propaganda on behalf of British rule in India. Therefore, the last part of her book, as well as the little drops of political poison interlarded throughout the pages of the first part, is absolutely untrustworthy. That social evils exist in India is no justification for British rule. We admit the social evils, but our solution of the problem is different from hers. Our solution is this: the doors of India's life to be opened to world currents—which means the immediate end of British rule that the land may be swept clean of the social evils which are bred under the present system.

That Miss Mayo has produced a propaganda book on behalf of British rule is beyond a shadow of a doubt. She speaks of the leaders in the national movement as talkers. She quotes Gandhi, Tagore, Lajpat Rai, or other Indians only when she can find something in their speeches to justify her thesis and to help her paint a picture against India. Then she stops. What these men are doing to fight India's social and other evils what the national movement is doing—she either ignores completely, or she belittles. Take untouchability, for instance, which she condemns. We all condemn it. Gandhi is the outstanding enemy of it and with a pen like a sword writes against it travelling and organizing to abolish it. Not a word from her, of this however, nor of what work other men and women did before Gandhi and have been doing even now to destroy this evil. But when the Prince of Wales went to India and was boycotted until even the cats stayed at home, she descends to the cheapest American sob stuff. She has the unmitigated audacity to publish English gossip that when this representative of British imperialism went to India to try and crush the national movement, the untouchables threw themselves before his carriage and tried to touch him crying, 'Our Prince our Prince—we want to see our Prince.' In other words, one would think that the Prince of Wales had devoted his life to working amongst the untouchables. But apart from this fact, the story is an absolute lie and is one of the concoctions of Englishmen in India to hide their chagrin about the boycott of the Prince of Wales. If pariahs in Bombay really did what she said, we may know that they were paid an anna a day to

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc. in the original contributions and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words—Editor, The Modern Review.]

Should Modern Christianity abandon Miracles?

Under the caption 'Why Modern Christianity is abandoning miracles' Mr. J. T. Sunderland has written a very interesting and thought-provoking article in the May number of the Modern Review. In it he presents seven difficulties which confront the modern scientific man when he tries to believe in miracles. The difficulties he adduces are both scientific and moral and though they are stated simply as difficulties yet when one comes to the end of the article he has produced in him the impression that the difficulties are insuperable. The objections raised against miracles are the following:

1. If miracles have ever happened in Bible times or any other why do they not happen today?

2. Why do they not flourish as much in light as in darkness in ages of intelligence and science as in ages of credulity and among the intelligent as among the ignorant?

3. Persons who contend most stoutly for their own miracles usually deny most vehemently the truth of all miracles outside their own.

4. The moment we have accepted any of them there seems to be absolutely no place to stop; we have got to accept each and every miracle recorded in the Bible.

5. To admit miracles is to degrade the character of God. It makes him changeable and arbitrary.

6. It is impossible to reconcile the idea of miracle with belief in the goodness of God.

7. A serious difficulty in the way of believing in miracles is the famous objection of Hume that miracles are a contradiction of human experience.

My purpose in writing this short article is to point out that modern Christianity in order to be in line with the conclusions of modern science need not abandon the age-long theological concept of miracle. This does not of course mean that the modern scientific man accepts the category of miracle in the same sense in which it was believed hundreds of years ago. The concept has certainly suffered great changes in its connotation in the course of theological controversy but I feel sure that it is both scientifically unwarranted and philosophically unsound to regard it as a thought-form that is outworn. To be sure one can see in the present day thought a very strong tendency to reject the miraculous or the supernatural

and very often it is done on the flimsiest grounds. Even such a renowned author as Doctor Huxford in his latest book 'The modern use of the Bible' after giving a very instructive account of the evolution of the meaning of the word miracle from very early times to the present day dismisses it with scant courtesy as a concept which is superfluous to modern religious thought. One would have expected from such a great leader of modern religious thinking a more patient and thoroughgoing discussion of a concept which has held sway in some form or other in theological circles for hundreds of years.

One of the arguments that is advanced very frequently and with almost a certain sense of victory is that miracles are an understandable contravention or inconsistent breaks in an otherwise harmonious system of nature. The uniformity of nature is said to be a conception which is a recent discovery of modern science, and since this conception means that everything in the universe is subject to inviolable laws it obviously excludes the possibility of miracles in the sense of interferences or breaks in the established order. God is said to be a God of order and not of disorder which he would certainly be if he allowed miracles to happen in the world.

The argument has very great plausibility and seems to fatally close the case against miracles so long as one does not stop to enquire into the real meaning of the word miracle. But when one questions the meaning given to the word miracle here, the hollowness of the argument becomes transparent. By a miracle one does not mean (at least in the present day) an event that is contradictory to the laws of science. If one meant that, then perhaps the argument that admission of such miracles would mean making God to behave in a self-contradictory way and disorderly way would have a great weight. But nobody believes in miracle in the present day in the sense of interferences with nature. By miracle it should be understood an event that does not at all contradict known laws of science, but only transcends known laws of science. It is an event which certainly refuses to be explained with reference to any one or a combination of the already discovered laws of science but this refusal to be resolved into known laws is not tantamount to a violation of the known laws. Possibly in course of time as science advances what is now unanalysable and inexplicable may

become resolved into its various laws and understood as every other ordinary event is understood.

If once miracle is defined in the above sense as an event that is impossible of present scientific explanation but quite capable of a future scientific analysis, it becomes quite clear that there can be no objection to a belief in it from the side of science. What science cannot tolerate is not the occurrence of an event that is a present mystery but only that given same conditions different results should not happen. Very often the Uniformity of Nature is understood to mean that the present order of things will continue to be what it is eternally. This is a fundamental misunderstanding of the postulate of Inductive science. All that the law of uniformity means is that nature behaves in a uniform way that if an event occurs in the universe it must be because it has been produced by some cause or other or in other words that in the occurrence of events there is no possibility of what is called chance in the sense of uncaused effect. As it is usually expressed every effect has a cause and the same cause has the same effect. This does not exclude the possibility of an event occurring whose cause we do not know or cannot understand at the present time. It cannot say that nothing new or different to what has occurred in the past can ever occur in the present or future for the simple reason that science is always advancing and can never claim *at any one particular stage to have comprehended all thought and knowledge*.

Now it is in the above sense of the word miracle that Mr Sunderland criticises it and as such it commits a fatal fallacy.

There is also another statement in Mr Sunderland's article to which I would like to take exception and that is when he says in page 246 when it is understood that God works everywhere according to law miracles disappear—there is no longer any place for them. In this sentence the author expresses in so many words that God's working in this universe is according to laws. But I wonder if this is a true representation. It seems to me on the other hand that God's way of acting far from being according to abstract general laws in which things are taken in classes is according to individual needs and particular peculiarities. Law is essentially abstract it is that which is arrived at after the examination of a number of instances supposed to resemble in essentials and to differ in accidentals. But this division of qualities into essentials and unessentials is an entirely arbitrary division. Ultimately there is no such thing as classes in the universe. They exist only as our thoughts activity on the infinite variety of things that we see. God's creative activity is never so poverty-stricken as to reveal itself in the production monotonously of same things.

Again when we observe human experience we find how in our behavior towards others the strict adherence to laws is often inadequate and lands us in inextricable difficulties. The laws only tell us what we should do in a uniform way repeatedly under similar circumstances. They never tell us as to how we should behave under particular concrete circumstances. Hence it is because of this inherent inadequacy of laws to dictate to us definite details of action under particular and complex circumstances that we

are often advised to act according to principles and according to the needs of the particular situation before us. If such is the case with man that is if even with us to act according to strict and inviolable abstract laws is a defect rather than merit how much more should it be with God?

Besides scientists themselves do not regard the laws they have discovered with reference to the things of this world as having anything more than a provisional validity. No scientist ever thinks of claiming an absolute validity for the scientific laws because there is always the possibility of the conclusions now accepted being revised and enlarged with the accumulation of new data. If what has been said above in this paragraph is true how can we say that God acts everywhere according to law? If I understand Mr Sunderland aright it is because he is anxious to think of God as one who governs the universe in a uniform and systematic way that he wants to regard him as working everywhere according to law. But I wonder whether if he realised that in the meaning of the word law there is an essential element of impermanence and provisionality he would still continue to make that statement.

There is just one more point which I would like to make before closing this very brief and random criticism of the article. It does not pertain to any one of the difficulties that is raised by the author. But it is *surely a question as to what place would be assigned to prayer and faith on a view of the supernatural or miraculous as is depicted by Mr Sunderland?* It seems to me that if one is to be consistent with the conclusion arrived at in that paper, he has perforce to deny that prayer has anything more than a merely subjective effect. The prayer of a faithful man cannot achieve things that are impossible to the ordinary individual. Prayer will be a foolish farce if it were not regarded as the condition of producing effects that are contradictory to ordinary human experience.

I am sorry I have not been able to deal with the article at greater length or in more particular detail. But my main purpose was simply to point out from a critic's view of one of the fundamental arguments advanced against belief in miracles namely that which is founded on the orderliness or the Uniformity of Nature that Modern Christianity in order to be modern and in order to be in line with science need not give up its belief in miracles in the sense of events that transcend known laws of science.

DAVID G. MOSES

Late Mr 'Khare

Mr T. M. Bhat M.A. sends us the following corrections in the article relating to Mr Khare published in the Modern Review for July—

P. 60. The young husband of 14. Though the late Mr Khare was married at that age he did not go to Satara immediately after his marriage. He passed 2 to 3 years again aimlessly at Guhagar.

P. 63. Column 2. He migrated to Poona. He did not go to Poona in search of service. He got it and then went to Poona and at first served in an English School for about a year.

do it Gandhi, whose word is honoured by the untouchables, was one of the leaders in the boycott movement. It is strange that this American writer can condemn the ignorant Hindus who crawl before the idol of Kali in Calcutti while on the other hand, she resorts to the cheapest stage tricks to praise the few untouchables who are said to have crawled before the Prince of Wales. What is it that makes crawling condemnable in the former case but commendable in the latter? No comparison is suggested between the Prince of Wales as an individual and Kali as a goddess. But if Kali be taken to be merely a goddess of destruction belief in whom is dying away political and economic imperialism, which the Prince was brought out to save is a living force which destroys the freedom, prosperity and manhood of its victims.

One could, of course, take up literally hundreds of details like this and prove them false. She has drawn false and ignorant conclusions from both social and political facts. But in a problem so vast as that of India we must take a broader and a more fundamental view. I, the writer see the problem from the following economic view point.

Up to two centuries ago, India was the richest and most prosperous land on earth, with a culture and civilization in advance of anything that existed in England or in most of the European countries. Two centuries have passed. Today, in the year of our Lord 1927 India is the poorest land on earth, the pest house of the world in so far as ignorance, poverty, and disease is concerned. What has happened in those two centuries? The thing that has happened is that England has put her hand on India—and the touch has been deadly. England, the poorest land on earth two centuries ago is today the richest and most powerful, the center of the British Empire. England was built, not only upon the slave-trade from Africa, but upon the plunder of India, and it was India's plundered wealth that gave the capital for the development of machinery that, in other words, caused the industrial revolution. England's culture and prosperity is rooted in the slavery of generations of Indians.

When the British, taking advantage of the period of chaos and reconstruction in India—similar to that in most European countries of the same period—conquered India by one war after another, and won, they laid down

a fundamental principle of rule. They said that 'all' they wanted was to hold economic and political power, and that they would not interfere in the social or religious life of the people. The Indians, being naive or ignorant people,—or both,—accepted this situation. The policy was a most cunning one. For the fundamental law of life is the economic law and upon economic conditions social and religious customs rest. Social and religious customs are indeed but by-products of an existing economic order. India is no exception to this law which has ruled all lands from the beginning of time.

India, living as it has for two centuries under slave economic condition has intensified and perpetuated slave social and religious conditions. Ignorant to the depths of animality, poor to the extent that Europeans cannot imagine, its social evils sink their roots deeper and deeper into the soil which helps nourish them. Permitted to develop economically only in so far as English capitalism (now co-operating with Indian capitalism) finds it profitable, is there any wonder that its social life is a stagnant pool and that each year shows a lowering of the average length of life, a higher death rate, a deeper misery of the masses? Slavery produces slaves. Slavery nourishes all that Miss Mayo has written about in her book—ignorance, bigotry, cruelty, superstition passing for religion. But this is not a peculiarity of India alone. Were it possible for Japan, for instance, to conquer and establish its rule in America, to establish a tyranny such as that of British rule in India, to drain the country of its wealth, not for one generation, but for two centuries until even the memory of freedom was dead, to destroy its system of education and establish a few schools where Japanese would be the language of instruction to train clerks for Japanese rulers, to make laws whereby any man could be arrested and imprisoned for years without even a charge being brought against him, or without a shadow of a trial, to deny the light of education to the masses unless they paid for it themselves—and they had no money to pay, to cultivate the poppy and manufacture opium and establish opium shops throughout the land where opium could be sold for the adults and for babies in arms alike, in other words, were it possible for Japan to hold America on the same terms and conditions as England holds India—I would wager my life that in two centuries

America would be a stinking swamp of social evils and diseases worse than India is to-day.

There is but one solution of these evils under which India groans *It is that England get off India's back*. Nothing more, nothing less. Practically nothing is possible until that is done. We can put a patch here and a patch there on a social sore, but we will not cure the *cause* of the disease. Today it is the vast system which is responsible for these diseases. And instead of the British helping in any way abolish them they act like a mill stone about the neck of the nation, preventing it from climbing upward. For every step upward the Indians are forced to take two backward. It is the British rulers of India who are far more reactionary in social matters than the Indians. They are not only social reactionaries themselves, but they use their old excuse of not 'interfering in the social customs or religion' of the people. The ending of the supremacy of the British and the servitude of the Indians in India is the first and fundamental essential of Indian progress. At the present time all Indians come up against this prison-wall of British rule, it matters not in what field of work it is, whether in education, or medicine, or social progress. It is like a prisoner who comes up against his prison-wall with every step he takes.

An Indian national Government—but not the abortion England is trying to force upon the country now—could solve all such social evils as Miss Mayo writes of in her book. An Indian dictator like Mustapha Kemal of Turkey, or a dictating party like the Communist Party of Russia could, within ten years, wipe out child marriage and many other social evils in India. Not only could they make such practices crimes punishable by death for any man or woman party to them, but they could by introducing an immediate universal free and compulsory

system of education, create a new mentality in which such evils could not exist. They could by opening up fields of activity for every Indian, settle the religious conflicts which have their roots in poverty and the miserable hunt for jobs. They could by opening India to every progressive thought, sweep away the ignorance upon which social evils thrive. Such a system requires brave men, but India has those men. It requires brave women, and India has them. India's diseases are many and deep. They cannot be dabbled with as they are being dabbled with today. The only future worth living for, fighting for and dying for, is a free India—and I mean a *really* independent India, not the thing that Englishman and Indian bootlickers wish to call free."

We to whom a free India—social, economic and political—is precious, we who hate with unabating hatred the social horrors that are eating at India's life today, hate with a no less unabating hatred the economic and political slavery which harbours and perpetuates these horrors, we do not say that Indians should wait for freedom until they think of wiping out their social evils. Up to this time the abolition of these social evils is chiefly an individual matter confined to educated men and women who should, in no way, be a party to any form of child-marriage, purdah, enforced widowhood or untouchability. Each educated Indian is duty bound to come to a dead halt in his own private life and refuse, it matters not what the consequences, to be a party in any way to these conditions. But on a *mass* scale these things cannot be abolished until India is free. They are problems with their roots in subjection—which produces in turn ignorance, disease, and superstition. To wipe out these things requires a new economic and social order.

before joining the founders of the N E School Poona

P 66 Column 1 Ugra Mangal was published during authors life-time Deshikantak is not yet published

Widows at Brindaban

With reference to a note under the heading *Widows at Brindaban* published in the Modern Review for July 1927 On page 87 written by one Miss Ingram I beg to request you on behalf of the Braya Mandal Seba Sangha, Brindaban to publish the following few lines in your widely circulated Review

This Sangha has taken up the cause of imparting true culture to the widows in general particularly those of Brindaban by doing Seba Work and trying its utmost to remove all the superstitious and prejudices which are detrimental to the growth of universal humanity The poor widows of Brindaban regularly assemble in numbers at Radheysyam Bhajanashram Lun Bazar and their necessities are supplied by the kind hearted proprietor of that Ashram but still some occasional friction would arise which were recently removed by this Sangha and through the help of some generous hearted gentry of Brindaban These widows come not only from Bengal but from other different parts of India also for which Bengal is not solely responsible The Sangha is suggesting to the Indian Nation to start such Ashrams throughout the whole country especially at villages, by some highly cultured Indian ladies who may promote the cause of womanhood and try to check ignorance and spread true culture among the widows

Outrages on Women in Bengal, and A Muslim Protest

In your August issue while commenting on the subject of outrages on Women in Bengal you have asserted that this is a well organized affair with brains and money behind it Such an assertion might well have been ignored had it come out from the pen of any other Editor of questionable dignity and with less reputation but coming as it does from your powerful pen, one can reasonably hold that you must have positive proof for your assertion As a layman with no editorial reputation to lose and claiming some knowledge of the affairs of the country I must say at once that Bengal has not yet gone so far to the dogs that any community thereof will be so utterly mean as to organize itself with brains and money for abduction and outrage of women of whatever creed or caste. Unless and until you give the reasons which you may have ready for making such an assertion or any proof in support thereof the public or at least a large part of it is bound to regard it as an editorial aberration or slip of the pen

The rest of your comment is a thin veiled insinuation that Mahomedans are the main culprits in this nasty business. In fact, this is not the

first occasion when you have directed your attacks on that community With all respect for your old age no less than for your pre eminence as a journalist, may I humbly warn you that you are slowly but certainly sliding into an unholy communal bias? You do not understand why there are cases of Mahomedans abducting Mahomedan women where no question of conversion arises You also state that in case of Christians desiring the conversion of Hindus cases of abduction and rape etc are not usually heard of but in case of Mahomedans wanting to convert Hindus such cases are quite common I regret that these questions betray want of clear thinking on your part You Mr Editor will no doubt concede that all things in the world do not happen with a geometrical precision causing the same kind of results everywhere so that in a case of abduction—where the crime may have been perpetrated by a Christian the act may not create the same amount of fuss or give rise to the same degree of agitation as probably in a similar case where it may have been perpetrated by a Mahomedan particularly at a time when the whole atmosphere is surcharged with a spirit of antagonism between the two great communities It is not quite correct that Mahomedans abduct Hindu women often by way of conversion At least many of the cases of abduction are purely sexual crimes committed by human brutes for their gratification Sexual crimes in its grossest forms have existed in all countries and in all ages and you seem to forget this when you paint the Mahomedans rather a little too black Please do not think that I am in any way lending a favour to either the crime or its perpetrators whoever they may be but I am really sick of seeing from day to day my community being often the target of unjust and unjustifiable attacks at the hands of publicists of the other community too numerous as they are If you have statistics to show on the one hand that the number of Mahomedan culprits abducting Hindu women are really large then it can also be proved on the other that a great deal of the modes and habits of life the treatment accorded to Hindu widows obtaining in the lower classes of Hindus generally of the mufassil easily rouse the cupidity of men and no wonder ruffians who really belong to no community bide their time In fact these modes and habits of life etc. contribute largely to the creation of an atmosphere, so to speak where abduction and outrage become easy and possible. You would say why even then there should be any abduction at all The only reply is that you cannot make a whole people moral

You often blame my community for their apathy towards this matter The charge is not justified for they condemn it as much as you do If they are not as much vociferous as the other community it is because they have reasons to believe that many of the cases where a Mahomedan man and a Hindu woman are involved, are not really cases of abduction and outrage but only trumpeted as such by the not often well guided activities of the Sabhas or Samities which are now growing in the country like so many fungi My community have also reasons to believe that many cases of alleged abduction might have resulted in happy and peaceful conversions and marriages but for the vicarious attentions of such Sabhas

or Samites or a few local Hindu zots. You also seem to regret that the Missionary community are not enthusiastic over the position of Asylums or refuges. It may be true that this reason is not far to seek. You must remember that the real in this direction is almost nil for they can well afford to take into the fold any false or abused women.

I hope you will show me the courtesy of publishing it in your journal as a reply to your comment.

Yours truly
A HAJEE

Editor's Note

We have read Mr Hajee's letter carefully. After reading it we do not feel that we ought to alter or withdraw a single sentence or word of our note on the subject in the August number.

Some of our reasons for thinking that there are organizations with brains and money behind them for the abduction and kidnapping of girls are to be found in the first paragraph of the note itself. Mr Hajee will observe that in the note we do not accuse any particular community—Hindu or Muhammadan, or being the organizers. In fact so far as our information goes both Hindus and Mussalmans are implicated in organizations for supplying victims of commercialized vice. We suspect that organized attempts by some Muslims have gone on for a different ulterior purpose also, an increase in numbers. As for proofs of our allegations we may at once say that we are not in a position to publish the name of the organizers and other particulars even if we could obtain them from those who know. Mr Hajee may remember that during last year's riots at the conference held at the British Indian Association Rooms, both Hindu and Mussalman leaders asserted and many newspapers also wrote that there were brains and money behind the riots. But we do not remember that Mr Hajee or any other person called upon these leaders and newspapers to prove their assertions. Those who are inclined to regard our assertion as an editorial aberration or slip of the pen may please themselves.

Mr Hajee says that the rest of our comment "is a thin veiled insinuation that Mahomedans are the main culprits in this nasty business." We should be sorry if what we wrote were really a thinly veiled insinuation. Let us therefore repeat what we have often written in *Arabia* and this Review. In the cases of outrage on women which are published in the papers among the offenders there are many Hindus more Mussalmans and a small number of Christians. In some cases Mussalman and Hindu scoundrels commit the offences jointly and severally. This has all along been our general impression after reading the news of the outrages from day to day in the papers. To check this impression, we count the number of cases against persons belonging to different communities in the lists published in the *Sayidani* week after week. These lists are of cases which have occurred from the year 1323 B.S. In not a single list published up-to-date have we found the cases against Mahomedans smaller in number than the cases against persons of any other community.

These lists are prepared carefully and honestly. We do not know whether any human being is or can be as impartial and unbiased as God is. But this we know that the *Sayidani* has not sought to minimise or extenuate the guilt of any of them because of his being a Hindu or to magnify the guilt of any offender because of his being a Mussalman. That paper has not been less severe upon the Hindu community than on the Muslim community. If any other paper which Mr Hajee considers more careful and honest and impartial in this matter has taken the trouble to prepare and publish lists like those of the *Sayidani* he is at liberty to base his conclusions thereupon.

As for our slowly but certainly sliding into an unholy communal bias it would be fruitless to defend ourselves against such a charge. In fact, we are not competent to do so. We try to be unbiased—that is our only claim. We have been doing journalistic work for nearly forty years. During this period we have been occasionally told that we are anti-Hindu, anti-Christian and Muslim and British and even anti-Brahmo. After every such occasion we have felt that there was every possibility of there being some truth in the accusation, and have consequently intensified the process of self-examination. That is the only statement we can make. But we cannot honestly plead either guilty or not guilty.

Mr Hajee says—You do not understand why there are a few Mahomedans abducting Mahomedan women, where no question of conversion arises. This sentence and some of those which follow have been written probably because the writer has not read our note carefully. That is also the reason why he has said. It is not just to correct that Mahomedans abduct Hindu women often by way of conversion. At least many of the cases of abduction are purely sexual crimes committed by human brutes for their gratification. Now it is not our assertion that Hindu women are abducted by Mahomedans for conversion. What we wrote is—No one has tried to find out excuses for or to explain away the offences against women committed by Hindu and Christian brutes. In the case of Mussalman ruffians accused of such crimes, it has been sometimes asserted by some correlationists of theirs that the women run away from some of their own accord and conversion to Islam has also been sometimes pleaded as the motive. It is this latter statement of some Muslims which we discussed in our note. There may be a few cases of elopement, or of running away from home for embracing Islam but the evidence and conviction in the vast majority of cases show that they are cases of brutal outrage.

Mr Hajee wants statistics. So far as we are aware, no statistics have been compiled except those to be found in the *Sayidani*; and we have already said what they show.

Mr Hajee's reference to Hindu modes and habits of life and the Hindu treatment of widows, etc., confirms our observation in the August number that Mussalmans try to extenuate or find explanations for the outrages against women committed by Muslims. We have never spared the Hindu community for whatever inhuman treatment of women it is guilty of nor have we ever adduced excuses for some of its modes and habits of life. But in our experience we have not yet come across a single Muslim

journalist, writer or speaker who has been as severe a critic of his community in the matter of outrages on women as we and many other non-Muslim and Hindu journalists and speakers have been severely critical of the Hindu community in this matter. If we are mistaken we are sorry for the mistake. Of course we do not either think or say that the whole Muslim community is to blame but its leaders, journalists and speakers have not in our opinion done their duty in the matter.

Mr Haque is at liberty to say as he has said you cannot make a whole people moral. But all communities should aim at making all their members moral and make adequate efforts to gain that object. It is only in that way that a high moral level can be attained. We are not satisfied that any Indian community large or small is as moral as it ought to be.

We will not discuss Mr Haque's views on Sabhas and Samitis because in our opinion though all of them are not entirely unprejudiced Mr Haque is a biased critic. At least some

women's protection societies work in an unsectarian spirit.

As regards his remarks on asylums or refuges they are due to his not understanding what we meant when we wrote. There are non-Muhammadan organisations for rescuing and otherwise helping women who have been victimised. We shall be really glad to know that there are such Muhammadan organisations also. By such organisations we did not mean those which maintain asylums or refuges we meant societies for finding out rescuing and making over to their relatives and guardians women who have been abducted etc. and for helping them to prosecute and bring to book those who have committed the crimes. We know the *Nari Raksha Samiti* of Calcutta of which Mr Krishna Kumar Mitra is the secretary has helped many Hindu and some outraged Muslim women in this way. No Muslim organisation to our knowledge exists for this purpose. What is the reason? It cannot be because Muslims condemn it (abduction etc.) as much as you (that is to say we) do, or because the Muslim community's need in this direction is almost nil."

DRAVIDIAN CIVILISATION

By R. D. BANERJI

I. INTRODUCTION

SINCE the discovery of the remnants of a civilization of the copper age in India, two serious problems have presented themselves to scholars (1) to what culture group does this civilisation belong and what are its special characteristics, and (2) what is Dravidian civilisation and what are its affinities?

There is a 'Negroid' strain among the Dravidians and that on the whole they still belong to a "very indeterminate group of varieties which range from the Dravidian and other 'dark white' stocks to the 'poor-whites' of the Near East and the Mediterranean.*

Though the racial grouping of the Dravidians is still indeterminate, sufficient data have been discovered to indicate in very broad outlines their cultural affinities. The culture of the Dravidian people, in the southern provinces of India, is divided into

two distinct parts or complexes, the Pre-Aryan or the original Dravidian civilization and culture is widely different from the Post-Aryan or the so called Hindu culture of the Southern and Central provinces of the Indian Peninsula.

The Indian Dravidian is denoted principally by his speech and the Dravidian languages in India are divided into three broad geographical groups, —(1) the Southern, consisting of Tamil, Kanarese and Malayalam, (2) the North Central, consisting of Telugu, Gondi and minor groups and (3) the North-Western, consisting of Brahui. The areas in which the first two groups are spoken are contiguous or adjoining but the third and the last group is spoken in Baluchistan only and that by a very small community. Ethnically the Brahuis, the ruling race or clan of Baluchistan, are quite different from the various people who speak Dravidian languages and dialects, in central and southern India. There are people of many different races among the latter. Beginning with the Oraon in the South-Western corner of Bengal and ending with the Tamil-

* Prof J. L. Myers in the *Cambridge Ancient History* Vol. I Chap. II

speaking population of North Ceylon the Dravidian languages are spoken over a very

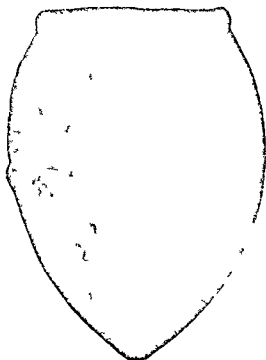
or a collection of bones of one individual, bleached but uncalcined

III Receptacles containing ashes or calcined bones. These three classes may again be divided into two general classes —

I Pre cremation burials and

II Post cremation burials

The methods of the disposal of the dead employed in districts of India where Dravidian languages are exclusively or partly spoken provide us with sufficient materials for the analysis of the culture of the Ancient Dravidians. In South India such tombs, vaults and cemeteries belong exclusively to the age of Iron. Iron implements, weapons and other objects are to be found in large numbers in the tombs, vaults, coffins and urns. But this Iron age is not far distant from the end of the Copper Age, as along with Iron implements are to be found



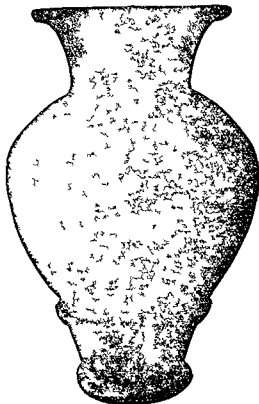
Monster burial Jar from Adittanallur
Tinnevely District

wide area. In order to trace the affinities of the ancient or original civilisation of the Dravidians, we shall have to begin with the remains discovered in Southern and Central India where Dravidian languages and dialects are spoken even now.

The remains in the country to the south of the Chilka lake along the Eastern Coast of the Peninsula and to the south of the *Bluma* and the *Krishna* along the western coast contain monuments of a kind altogether new to other parts of India, such as the Ganges and the Indus valleys or the northern part of the watershed of the Narmada. These are tombs and cemeteries, family vaults of princes or of great cities. These tombs and vaults belong to many different varieties and the first classification possible among them is according to their contents —

I Tombs or coffins containing the entire body

II Receptacles containing a single bone



Burial Urn with pointed end on ring stand
from Pallavaram Chinglepet District

beautiful vases, pots and other objects made of Bronze North of the Narmada exactly

similar burials are found associated with objects and implements of Copper and stone. In Northern and North central India such burials are to be found in two different areas — 1) Sindh and Baluchistan and (2) Chhota Nagpur

Sindh and Baluchistan have come to be recognised as areas containing Dravidian burials only recently and similar burials also appear to have been discovered in south western Punjab. While Baluchistan was recognised as a Dravidian language area long ago and the first discoveries of burials of the south Indian types were made more

Indo Aryan dialect in India are considered to be such necessary adjuncts of the Sindhi language that they have been retained in the recently created Sindhi Perso Arabic alphabet used by the Amils and the Musalman inhabitants of Sindh. The only possible explanation for their occurrence or existence is their use in an area where once Dravidian languages or dialects were exclusively used. Similar characteristics are to be observed in other parts of India e.g. the southern Maratha country and Orissa whence Dravidian languages and dialects have been forced out by Vernaculars of Indo Aryan origin in recent times.

The first recorded burial of the new or Dravidian type was discovered in Sindh by Mr H Cousins of the Indian Archaeological department at Bhambro jo thul or the ruins of Brahmanabad in 1903-4 and 1908-9 but at that time it could not be recognised as burial of a new type. Similar discoveries were also made by Pandit Dayaram Sahni of the same department at Harappa in the Montgomery District of the Punjab in 1920-21.

In North Western India the first record of such burials are to be found in Dalton's account of the Mundas. * Since then more complete accounts have been published by Mr Sarat Chandra Roy of Ranchi. Mr Roy's account is in many cases based on hearsay evidence, but is on the whole reliable as affording instances of the South Indian type of burials in Northern India where some dialect of the Dravidian groups of language is still used. †

The burials of the new or the non Aryan type in southern India are generally ascribed by the local people to the heroes of the Mahabharata and tombs mounds or stone circles are called *Pandu kulis*, or the temples of the Pandavas. The general tendency throughout India is to ascribe all monuments of unknown origin to the Pandavas. Asoka pillars are called sticks of Bhimsen, forts of unknown origin are called 'fort of Bhim' in Central India. So the tradition of the locality is not a sure index of the origin of any ancient monument at any time except in exceptional cases. The general trend of races of Indo European speech was to dispose

Tripod burial urn from Berumbair
Chingleput Dist.

than half a century ago Sindh has come to be recognised as such only during the last few years. Sindhi the language of Sindh is an Indo Aryan dialect but it contains a number of additional consonants in its alphabet just as the south and central Indian groups of Dravidian languages do, e.g. their additional linguals. This peculiar feature of the modern Sindhi alphabet is no accident. The additional consonants which are not required in writing any other

* Journal of the Asiatic Society of Bengal, 1873
Pt. II Pp 112-19

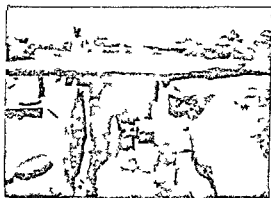
† Journal of the Bihar and Orissa Research Society Vol. I Pp 223-233

of their dead by cremation. In India the general practice of people who follow Hinduism is to burn the deadbodies completely or with the nearest approach to completion. Burial is practised by a limited class who cannot be regarded as though they are house holders orthodox Hindu. Who then were the people who practised burials in tombs, coffins, cists, urns etc. in the south of the Peninsula? Were they physically different from the people who now inhabit the same districts?

A number of skeletons in a comparatively perfect state of preservation enables us to answer firmly that in physical characteristics the people of Southern India who did not cremate their dead were the same as the present day inhabitants of the same country. It is certain that the people who speak Dravidian languages and dialects at the present day are not homogeneous. It was apparent also to the earlier writers and observers that the Dravidian languages are spoken by people of diverse races including some of the aborigines. A line drawn parallel to the course of the river Krishna from its source near Satara to its mouth with a northward extension at its eastern extremity would correspond to the northern boundary line of the area in which Dravidian languages are exclusively spoken. In the east Dravidian languages and dialects such as Gondi, Oraon are spoken by the peoples of aboriginal extraction in the Central Provinces and Chhota Nagpur respectively. Further south pure Dravidian languages e.g. Tamil and Kanarese are spoken by a number of people who are evidently of aboriginal descent. The Iruas of the Nilgiris speak a mixture of Tamil and some other unknown language the Kurumbans speak Tamil but their Hinduized brethren the Kurumbas use Kanarese. In the north the Yanadis of the island of Srinagot in the Nellore District speak Telugu but all of them along with the Paniyans, and the Kadirs belong to a very dark flat nosed people who are ethnically related to the Veddahs of Ceylon the Toalas of Celebes the Bata of Sumatra and possibly the Australians. * The languages spoken by these people are impure Tamil, Telugu and Kanarese and they contain an element of one or more unknown languages which were very probably their mother tongue. In fact

the force and the extent of Dravidian culture was such as to compel the aboriginals within its zone of influence to adopt not only the language of the conquerors but also some of their manners customs and institutions.

The existence of these aboriginal people in the provinces where Dravidian languages and dialects are still spoken tend to prove that one particular people brought the Dravidian language with them when they came and settled in India. We do not know whence they came or what part of India was colonised by them first of all. We know only this much that Dravidian languages and dialects are exclusively spoken in the extreme south of the peninsula and in certain contiguous areas to the north of the lower course of the river Krishna.



Eatran-e to the stone at Gajjalakonda
Karnul Dist

extending as far north east as the Rajmahal hills of eastern Bihar. In the far north west in the secluded barren valleys of Baluchistan a Dravidian dialect is still spoken by the Brahuis a people of Turko Iranian origin.

At the same time it has to be admitted that the languages of the basins of the Indus and the Ganges also belonged to the Dravidian group before their displacement by Indo European languages. The presence of the linguists in the Indo Aryan alphabet and a number of words of undoubted Dravidian origin in these languages also prove conclusively that the Aryans came into close contact with people of Dravidian speech as soon as they arrived in Afghanistan and the western Punjab. Though the Dravidian languages and dialects do not stretch in an unbroken line from the Punjab and Baluchistan to the

extreme south at the present day there are reasons to believe that at one time they prevailed over the whole of the sub continent, both in the north and the south.

There are two different theories about the Dravidian invasion or migration into India. One class of writers believe that the Dravidians migrated from India into Babylonia through Afghanistan and Beluchistan. The similarity of Dravidian and Sumerian ethnic types was recognised by H R Hall long before the discoveries at Mohenjo daro and Harappa. He is of opinion that it is by no means improbable that the Sumerians were an Indian race which passed certainly by land perhaps also by sea through Persia to the valley of the two Rivers. * The second

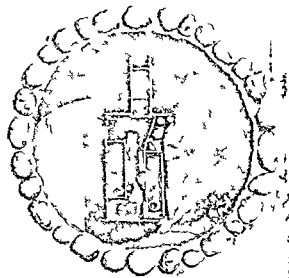
the Tinnevely District in the extreme south of the Indian Peninsula, through Sindh and Baluchistan the island of Bahrain in the Persian Gulf South Persia, Mesopotamia into Cete and some of the islands of the Eastern Mediterranean.

II DRavidIAN BURIAL CUSTOMS OF THE INDIA

The country which is now known as Dravida i.e. in which Tamil dialect is only a small part of the area in which languages and dialects of Dravidian origin are spoken. Let us take the burial customs of the province which is still understood to be Dravidian because in that part of the Madras presidency we find certain methods of disposal of the dead which are widely different from those of the Indo-Aryans.

Cremation or the burning of the dead body is very ancient custom which has prevailed in different parts of the world and among different races of people of the world at different times. At times and places it has given place to complete or partial interment while in other parts of the world it has replaced interment altogether. The general tendency of the peoples of Semitic and Hamitic origin e.g. the Egyptians was to bury their dead. After the adoption of Christianity essentially a religion of Semitic origin interment was generally adopted by all people of new faith irrespective of their origin. Cremation was an old custom in Europe. Most of the people who spoke Indo-Germanic languages practised entire or partial cremation.

The Indo-Aryans generally practised complete cremation. Prof J L Myres says "Something must however be allowed here for the dispersal of the Tripolite people westwards over the middle basin of the Danube and for the prevalence of cremation among the Aryan speaking invaders of India and therefore probably among the other folk also on the northern grassland." * Rai Bahadur Rama Prasad Chanda has recently collected the Vedic and literary evidences about Indo-Aryan methods of the disposal of the dead in a monograph entitled "The Indus valley in the Vedic period." † This evidence goes on to show that full or partial cremation was the form enjoined for the disposal of



Sketch of the stone-circle and tomb at Gajalakonda Karnul District

theory is just the converse of this there is therefore nothing in the existing racial conditions and equally nothing in the existing physical conditions to prevent us from believing that the survival of a Dravidian language in Baluchistan must indicate that the Dravidians came into India through Baluchistan in prehistoric times. † The recent discoveries in Sindh and Baluchistan prove that the cultural affinities of the Dravidians extend in an unbroken line from

* Ancient History of the Near East 5th ed pp 171-4

† Prof F J Rapson in the Cambridge History of India Vol. I p 43

* Cambridge Ancient History, Vol I p 111

† Memoirs of the Archaeological Survey of India No 31

the deadbody and there was the custom of collecting the bones of the dead and burying them in a mound sometime after the cremation. Let us take it for granted therefore that cremation partial or full is a pure Indo Aryan custom and all interments which show even traces of calcination of the bones or ashes must be regarded as belonging to the post cremation period and therefore anterior to the Aryan invasion or occupation of India.

In the districts of the Madras Presidency where the Tamil language and its dialects are exclusively spoken we find a method of disposal of the Dead which is foreign to the forms prescribed in the Indo Aryan textbooks. These burials fall into three separate classes —

I Complete interment in —

- (a) stone chambers (c t)
- (b) terra cotta coffins or chests (Larnakes)
- (c) or in large funeral jars

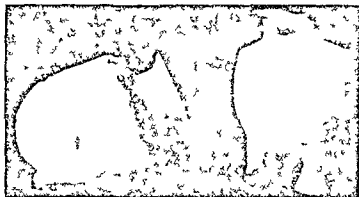
II Incomplete burials or interment of some bones only without cremation in —

- (a) pyriform receptacles
- (b) pointed end urns and
- (c) flat or round bottomed ves. els.

These burials are not to be found in isolated cases only but in great cemeteries and collections indicating without doubt that this was the generally adopted method of disposal of the dead of the ancient inhabitants of this part of the country. Skulls discovered in a comparatively perfect state of preservation enable anthropologists to state that these people, whose methods of disposing their deadbodies are so different from the present day custom, were really the same people as the ancestors of the people who speak Dravidian languages at present not the untouchables or the real aboriginals such as the Kadir, the Paniyan, the Irula or the Kurumban but of the great higher castes, not excluding the Brahmana*.

The generally accepted notion in European countries about the origin of Megalithic monuments is that they are Neolithic, but the

case is quite different in India, at least in Southern India. In many cases the Megalithic tomb, or interments in the centre of stone circles have yielded well preserved implements of iron. Along with this fact we must consider the total absence of Copper implements in southern India. While in the North i.e. to the north of the Narmada and the Vindhya approximately the Chalcolithic culture slowly emerges out of the sub-neolithic phase in the south the Neolithic culture suddenly makes way for the early Iron age. This can be understood from a close study of the pre-cremation burials of



Four footed burial Urn from unknown place in Coorg

the Tamil country proper with its natural extensions in the western edge of the Indian Peninsula and the lower portion of the Telugu speaking country. Let us begin with the latitude of Madras in the north. Large prehistoric cemeteries are known to exist in the District of Chingleput or Chingalpeth and several of them have been excavated in this century while dolmens are known to exist near the Bay of Bengal on the Red Hills near Madras.

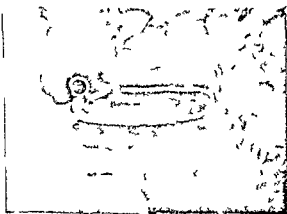
In the Chingleput district systematic exploration of the prehistoric necropolitan areas began late in the last century though they were well known to people who take any interest in them from the days of Fergusson. The earliest record of exploration in the Chingleput district is to be found in a detailed report by Mr A. Rea. The site selected was a hill near the village of Trisulur close to the Cantonment of Pallavaram almost in the suburbs of Madras. Rea discovered a number of Jar burials at this site. These jars were large and pointed at one end and therefore incapable of stable

* The languages or dialects spoken by aboriginal tribes of Madras are a grotesque caricature of pure Dravidian tongues.—J. Richards Monograph on so is Dravidian affinities and their sequel, p. 19

equilibrium Rea found that the funeral jars were covered with a lid whose form was almost exactly a replica of the tomb itself only of a slightly greater diameter so that it may be easily placed over and enclose the tomb proper. Rea found some bones in a very decayed condition in one of these jars but notes that they were uncalcined. The other important discovery on this occasion was that of one or more large oblong terracotta sarcophagi on numerous legs one at least of which was moved with great care to the Madras Museum. In 1883 prehistoric terminology was yet indistinct. The funeral jars were called pyriform tombs and the terracotta

found at Pallavaram, the only difference being that here almost all of the Larnakes are provided with three instead of two rows of legs. One Larnak only was found without any feet, a fact which ought to have aroused more attention even at that time. The excavator's description is extremely short, almost verging on incompleteness. Along with Larnakes some burial jars were also discovered but they were fewer in number. The number of Cromlechs and dolmens examined is not clearly stated and except in a few exceptional cases the reader is left to his imagination about the contents of the Larnakes.* In eight cromlechs situated near the village of Perumbair, Mr. Rea found potshards, stone and iron implements and weapons, bones and shell ornaments. We do not know whether the bones appeared to be bleached or calcined. In cromlech No. 7 at this place Mr. Rea found a number of small jars and vases in the upper layer and a complete skeleton below it. The jars and vases are important. Some of them were oval in shape with three or four legs others were round like modern Indian pitchers while others were wide but shallow dishes. The position of the skeleton is more interesting. The legs were doubled up and drawn in front of the chest while the hands were crossed over the legs. Plainly the corpse must have been trussed up in this position before *inopio mortis* had set in. Inside cromlech No. 14 at Kadamalai puttur near Perumbair a burial jar was found with a curiously shaped vase. It is elongated in shape tapering upwards with a narrow mouth at the top. But around the narrow mouth are grouped four smaller mouths or openings. The Larnakes of Perumbair are for the most part small indicating that the dead were reduced in size by being doubled up.

Numerous cromlechs and dolmens were discovered in the North and South Arcot districts. But systematic exploration for prehistoric antiquities does not appear to have been undertaken in these areas before 1916. The most interesting account of such discoveries is from the pen of the late Mr. M. J. Walhouse of the Madras Civil Service. Referring to the discovery of certain Larnakes by Mr. J. H. G. Istin near the villages of Kollur and Devanur in the South Arcot district he made a number of extreme



Bath tub-shaped sarcophagus from Gajjalakonda
it was placed on a collection of small stands

coffins earthenware tombs. The prototypes of such neopopular furniture discovered in other countries of Asia have been aptly termed funeral jars to distinguish them from smaller jars which are called urns and Larnakes. A number of small earthenware vessels were found in both classes. The excavator observes. The remains at Pallavaram are evidently those of a burying people and not of those who first cremate and afterwards collect and place the burnt bones in the ground.

Numerous prehistoric remains were observed at the foot of a low range of hills in the southern part of the Chingleput district close to the village of Perumbair. There are stone circles the diameters of which vary from 8 to 50. In this necropolis the deposits are to be found at depths varying from 2 to 4 and consist of Larnakes of all shapes and sizes. They are 2 to 7 in length and generally resemble the Larnakes

* Annual Report of the Archaeological Survey of India 1908-09 Pt. II pp. 92-99

ly interesting and valuable observations in August 1876 Mr Garstin had found a number of polypede Larnakes in the South Arcot district* in one at least of which he



Two terracotta Larnakes covered with a single stone, Gajalakonda Karnul Dist

found a number of iron implements and weapons and some bones. Mr Walhouse gave a number of interesting parallels and referred to the discovery of a similar Larnax at Panduvaram Dewal in the North Arcot District in 1832 by a certain Captain Newbold.

In January 1916 Mr F J Richards (Retd) excavated three stone cists at Odugattur in the North Arcot District in which he found large and small pottery, iron weapons and implements and fragments of human bones. Among the pottery were a number of tripod and fourlegged urns.

Further south, in the maritime districts of Madura and Tinnevely, pre historic necropolitan remains were discovered in large numbers. In 1888 Rea described a burial jar at Dadampatti in the Madura district covered with a large stone which contained bones and miniature necropolitan pottery and referred to a similar discovery by a certain Mr Turner at Paravai in the same district. There is a large prehistoric cemetery at Paravai, which was partly excavated by Rea. He found that the cemetery was full of jar burials. In one jar, at least he found a skull and a large quantity of human bones in another, along with miniature or small pottery. At Anapanadi on the outskirts of Madura, there is another of

these large cemeteries. In one large jar Rea found a human skull and the complete outline of the skeleton*.

The most important discovery at this place was the finding a skull and a number of bones in a semi globular vessel. The discoveries in the Tinnevely district are the richest. In 1876 Bishop R. Caldwell wrote an interesting account of certain discoveries made by him at Kayal or Kail at the mouth of the Tamraparni river in the Athenaeum for the 12th August. On the outskirts of Kayal in the bed of an old tank Dr Caldwell discovered a monster burial jar, eleven feet in circumference which contained the bones of a man with a perfect skull†. Writing to the Indian Antiquary in 1877 Dr Caldwell records the discovery at Ilanji near Kartalum of a skull and the outline of a complete skeleton inside one of these monster jars‡.



The complete skeleton from the Jar at Perumbar Chingleput Dist

Epoch making discoveries were made by Mr A Rea in the excavation of the vast pre historic cemetery at Adittanallur in the Tinnevely district close to the mouth of the Tamraparni river. In some of these mounds regular pits were excavated in beds of loose quartz in rows and very large funeral jars were placed in them. The objects yielded by these burial sites, are finely made pottery of various kinds in great number, many iron implements and weapons, vessels and personal ornaments in bronze, a few gold ornaments, a few stone beads, bones, and some household

* Indian Antiquary Vol V Pp 159-60

† Journ. Roy. Anthropol. Institute, Vol. LIV, 1924, pp 1-7 65.

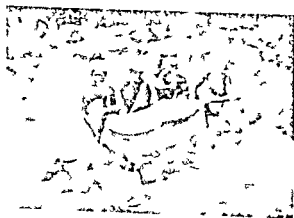
* Journ As Soc Bengal Vol VII pt I pp 63-64

† Indian Antiquary Vol. VI, p 83

‡ Ibid. p 279

stone implements used for grinding curry or sandalwood pieces of cloth and wood preserved by rust or oxidation in contact with metals are found.

The prehistoric cemetery at Adittanallur consisted entirely of jar burials. All of these jars are pointed at the bottom and therefore incapable of stable equilibrium. Some only of the jar contained complete skeletons. Generally only a selection of the bones of a skeleton were interred. The position of the bones in cases of complete inhumation showed that the body had been set inside in a squatting or sitting position. None of the bones were calcined.



An oblong sarcophagus from Irumbar Chingleput Dist.

The examination of these cemeteries in the Tinnevely district prove that —

- I. they belong to the Iron age
- II. that the use of Copper for the manufacture of weapons had become obsolete
- III. that they were not the burial places of any primitive or aboriginal tribes but contained the mortal remains of a highly civilised and cultured people who possessed a distinctively developed artistic instinct
- IV. that they contained the graves of all classes of people from the highest nobles who used golden diadems to the poor commoner and

V. that the people who used such burial customs were a dolichocephalic race but were not possessed of platyrrhine noses.

Such remains are by no means uncommon in the inland districts of Salem and Coimbatore.

In 1876 the Rev Maurice Phillips wrote an account in which he referred to Cromlechs which contained small urns, iron implements and small pieces of bones, cairns in which were found large jars containing iron implements and ornaments and small terra cotta pots with large human bones but the position of the bones indicated that the complete body of the deceased was interred. The three legged jars were all well known in this district to Walhouse even in 1876.

On the western coast of the Peninsula stone cists and burial jars are equally well known. Bishop Caldwell referred to the existence of huge jar burials in the Malabar coast from the southern extremity of Travancore to the northernmost limit of the Malabar district. As early as 1819 Dr J. Oldham then President of the Asiatic Society of Bengal compared the stone cists of Malabar with the cairns and dolmens of Coorg and Mysore. In 1876 Mr Walhouse referred to some dolmens called Topekals, at Chalaparambal on the Beypur river seven miles from Calicut. In 1910 Mr Rea described some pre-historic remains at Kaniyampundi near Mangalam railway station in the Coimbatore district. Here the burials were placed at the centre of stone circles and consisted of the jar type. In 1911 Mr A. H. Longhurst, Mr Rea's successor, visited a rock cut tomb in the same district in which were found a number of smaller urns of two types — (the flat bottomed (b) and the type with four legs so common all over Southern India. They contained red earth ashes and minute fragments of bones.

We have now exhausted the Tamil speaking districts. We shall now see that such burial customs were not confined to the Tamil speaking districts but extended northwards on both sides into the Telugu speaking districts in the centre of the Peninsula and the eastern coast as well as the Canarese districts of Mysore and Coorg. The earliest known discoveries in the Telugu speaking districts or the Andhra country were recorded in 1877 in the first volume of the Indian Antiquary. In the remains in the Palnad adjoining the Eastern Ghats near Kurunpudi Mr Boswell like all earlier writers of the type of Fergusson paid more attention to construction and structural remains than to the cultural side of his discoveries.

The credit of the earliest systematic exploration of prehistoric cemeteries in the

* A. n. Report of the Archaeological Survey of India 1902-3, p. 117.
† Ibid p. 119.

Telugu speaking country belongs to contemporary scholars Messrs A H Longhurst and Ghulam Yazdani. Mr Longhurst's account of the excavations at Gajjalakonda shows that about two miles from the Railway Station there is a large prehistoric cemetery in an open plain. Originally most of the tombs in this cemetery were enclosed within stone circles and in the centre there were stone cists covered with cairns of boulders. The cists were rectangular chambers of rudely dressed slabs. One of the large tombs opened by Mr Longhurst at this place contained two layers of burials. In the lower layer were four different tombs the contents of which were crushed by the superincumbent weight. Only fragments of bone and pottery were found. In the upper layer there were six different tombs with dressed stone partitions between each containing bones and pottery. No skulls or pelvis bones and jewellery beads or iron weapons and implements were found. The age of these tombs can be determined from the dressing of the slabs for which iron tools must have been used. The excavator observes that none of the bones appeared calcined but rather that they had been dried and bleached in the sun before being put into the tomb.*

Another tomb opened at the same place was more interesting. The excavator found a bath tub shaped Larnax containing large human bones. There was no cover to the Larnax and it had no legs as are to be found in the majority of the Larnakes from Perumbair and other places. It was supported on ring shaped stands which were quite separate. Under a small cairn Mr Longhurst found two polypede terra cotta sarcophagi with lids covered together by a large slab of stone. "Mr Longhurst observes about these burials at Gajjalakonda that 'The nature of the pottery and the construction of the tombs show that they were a highly civilised race of people and no mere wandering jungle tribe."

Mr Ghulam Yazdani's discoveries were made at Maula Ali and Raigir in the Nalgonda district. At Raigir he opened a stone cist which contained three skulls placed on sides of a large pottery jar †

In 1853 Meadows Taylor also found complete skeletons or internment of selections of bones with ashes along with pottery in tombs in the Shorapur district of the Nizam's dominions*. In 1877 Mr William King described certain cist burials in the northern part of the Nizam's dominions. In Mysore and Coorg the search for prehistoric antiquities specially necropolis remains have never been thorough. Cist graves exist at Konur and Aihole in the Badami Taluka of the Bijapur District. A stone cist, containing bones and pottery was found at Gokak near the well known falls in the Belgaum district. In 1875 Captain R. Cole found cists at Margal near Bowringpet which contained fragments of bones and iron objects. In the same year Captain J S F Mackenzie found a stone arvo



Collection of Necropolitan pottery and other furniture found above the skeleton in No. 1 at Perumbair

or spear head iron implements and weapons bones and a brittle substance like charcoal at Fraserpet on the Kaveri. The most important discoveries were made by Colonel B R Branfill in the Savandurg cemetery 22 miles west of Bangalore. Here were found charred bones in one with a piece of flat copper jars near the pavement slab of one cist with minute pieces of charcoal husks of grain and small pieces of bones in a second and in another a complete skeleton. Plain indications of a human skeleton having been buried lying on its right side along the south side of the chamber with

* Annual Report of the Archaeological Department Southern Circle, Madras 1914-15, p. 40.

† Journal of the Hyderabad Archaeological Society 1917, p. 66.

* Journal Bombay Br. Royal As. Socy Vol. II, 1853, pp. 380-400.

† India, A. & Quarry Vol. III, pp. 30-38.

§ Ibid., Vol. II, pp. 86-88.

the head to the east, and looking towards the north. The figure must have been in a bent posture *

Branfill also described certain Larnakes discovered in cists at Aneguttahalle near Tekkali on the Madras-Bangalore section of the M & S M railway, precisely of the same kind discovered in Chingleput Arcot, Karnul and other districts of the Tamil country.

To the west of Mysore prehistoric cemeteries are to be found in Coorg. Those on the Muribetta hill are of a different type. Here the roofs of the cists are arched being constructed of two or more slabs resting against each other. In these cists were discovered funerary urns with three or four legs and a number of *miniature pottery*. Similar urns and remains were discovered at other places of Coorg and some of the funerary urns still exist unopened in the

Indian Museum at Calcutta. Nothing is known about their find spot.

To summarize, Southern India, to the country to the south of the Vindhya and the river Narmada shows the wide spread existence of a Non Aryan burial custom in which the body was not burnt even partly, the body was buried either in full in stone cists. Only in one or two very rare instances do we hear of stone implements such as flint scrapers or knives or arrow heads being found in these tombs but in no case copper or bronze weapons have been discovered. Copper or bronze is used in certain cases as ornaments or art ware e.g. the vases and plates found at Adittanallur. In the majority of cases iron implements and weapons are found inside the coffins or jars or outside them but inside the tomb.

* *Indian Antiquary* Vol. V p. 4
Proc. As. Soc. Bengal 1869 p. 88

§ J. Anderson—*Catalogue and hand book of the Archaeological collections* pt. II p. 430

GLEANINGS

Glances Of Modern Russia

Muriel Paget an Englishwoman who saw Russia during war and revolution revisited Moscow and



Peasants at market in Moscow

Leningrad ten years later and tells of everyday life as it is lived there today.

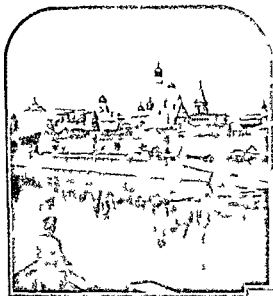
Arriving in Moscow I noticed a great change for the better in the general appearance of the streets since my last visit. The houses had been repaired and painted. People looked fairly well nourished. Food I found was plentiful and not expensive and the Russian people have always eaten less than we do in America and England. The majority of the people were hurrying along as if intent on business. They were dressed neither very well nor very badly, their clothes being either remnants of old days or made of material manufactured in the country. Imported clothes are rare because they cost so much—Russia has imposed a heavy tariff on imports except raw material and machinery because she has not sufficient exports to justify further imports. As a result an overcoat imported from abroad costs about \$100—a doctor's salary for two months.

The streets of Leningrad gave me a different impression—and a sharper emotion for Leningrad had been the center of our hospital activities during the war and revolution and the place was full of memories. The brilliant court and diplomatic life of the city I had known was dead.

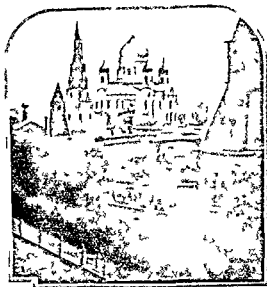
Leningrad seemed to me tragic because it had fallen from a high to a very low estate—from the sparkle and gaiety of a royal capital to a threadbare city without even the dignity of the present governmental activities, since Moscow is the capital.

Both in Moscow and in Leningrad I interviewed

officials of the Ministries of health and Education
I visited hospitals, schools, infant welfare centers.



From Moscow River one may look back at the ancient Kremlin at golden domes catch the sun and grim walls in whose shadows so many have died.



A view of the Cathedral of Christ Our Saviour
Moscow's largest church

and other institutions. One of the most acute problems for such agencies in Russia is that of the



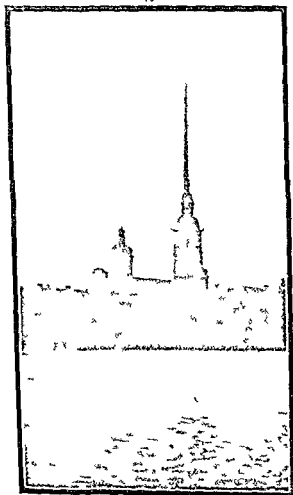
(Ewing Galloway)—Leads of the present Russian Government dream of the time when radio and electricity will reach even such isolated peasant farms as this one high in the mountains of the Caucasus

wild children." At one time as a result of war famine and revolution there were as many as two million homeless orphans wandering about the country. They lived during the summer in the towns and when the cold weather came migrated south like the birds. Today it is estimated that there are still about 350,000 and that about 80,000 of these were in Moscow last autumn. Institutions are absorbing them by degrees but they are still a tremendous problem. Securing suitable people to handle them is as urgent as the building of homes for it takes great tact and patience and a knowledge of psycho-therapeutics to tempt these children back to ordinary civilized life after they have led the wild life of the streets.

Most of these professionally homeless children have spent one to seven years of wild life. They seek shelter at the stations in old asphalt boilers and sleep on doorsteps or in refuse boxes. For the most part they steal their food and drugs.

Perhaps ten per cent of them drunk and take cocaine. Having snuffed cocaine you become more brave, you are no more hungry, you feel so happy—so one of them explained the habit. Imagine hundreds of children cold and hungry craving love and care, finding their happiness only through a sniff of powder unconscious of the inevitable coming horrors of despondency and hallucination. The Ministry of Health is trying to treat these tragic narcotic children but the lack of funds is hampering in one home I saw fifty six narcotic boys in charge of a woman doctor—boys small for their age but very intelligent and keen their wits sharpened by necessity.

Another woman doctor a very remarkable one sits at the head of the section that deals with the health of mother and child up to the age of six.



(Fyodor Galovay)—Beside the stern old fortress of St. Peter and St. Paul now clang out the International instead of the old national anthem of earlier days. The slender gold spire of Peter Paul Cathedral rises over the church where most of the Romanoffs were buried.

She is responsible for a very complete and admirable permanent exhibit illustrative of the health of women and children. Several large rooms are devoted to this purpose and here are educational posters painted by the best artists together with medical surgical and dietetic exhibits. Wax figures portray with almost horrible reality every form of childish skin disease and statistics of every description are graphically displayed. Thousands of people visit the exhibition.

The housing problem in Russia is acute especially in Moscow, where there has been a population increase of forty per cent since the war and a twenty per cent decrease in housing accommodation.

Radio is a new factor which is bound to improve Russian life. By this means it is possible to transmit information, amusement, music and education without the medium of reading or writing—pleasures and interests formerly unknown have been brought into the lonely lives of people living miles from civilized centers.

Russia holds great promise for the peasants in the shape of development of the Co-operatives—a movement not new of course.

I gathered that the present strength of the Co-operative movement is eleven million members and that about twenty five per cent of the peasant population are associated with the movement. Membership is limited to voters in the towns and to agricultural workers in the country. In the towns sixty per cent of the members are Communists and in the rural districts only nineteen per cent. Administrative posts are barred to the clergy and the well-to-do classes—the employers of hired labor. Eighty per cent of the sales of sugar and salt and seventy per cent of textiles are effected through Co-operative societies. In the grain trade during 1926 out of twenty five billion pounds the Co-operatives handled over one-third of the amount.

The present organization is in part political having the aim of developing Socialism and annihilating private trade. It also carries on educational work by special schools and courses. These are attended by nearly 10,000 students.

Education under the present regime is a subject of great interest. After the Bolshevik revolution everybody had access to the universities and technical high schools.

All orthodox forms of teaching were rejected and new and fancy methods were tried.

I was much impressed by the intense and universal desire of all young people to acquire general information.

Communists of course are implacable foes of religion but religious tolerance is theoretically practised.

I share the belief of many others who know something of the Russian temperament that the Bolshevik movement in Russia in spite of all its brutalities and the appalling destruction which it has brought to Russia itself is developing not only as a new system of government but as a new religion. It seems to me a sort of blind and blundering attempt to escape from old injustices and to set up new ideals—not only for Russia but for the world at large.

Undoubtedly there is much more discipline now than in the first years of the Revolution. By

degrees order has been restored and such in
dependenc is no longer tolerated

The World's Citizen

Pinkie

We reproduce here a painting on the canvas
which is known as "Pinkie". It is by the famous
British artist Sir Thomas Lawrence and was sold
in a London auction room on November 2 for
74,000 guineas or about \$37,000 said to be the
highest price to be paid at an auction anywhere
in the world. The fortunate possessor is likely to
be an American since the purchaser the Messrs



Pinkie—By Sir Thomas Lawrence

Duveen have announced that the picture will come
to America sometime in the spring. Another
interesting fact in connection with the canvas is
that the young lady here painted was Mary
Monilton Barrett who in later life was the aunt
of Elizabeth Barrett Browning.

The Literary Digest

Flemish Art Valued at Fifty Million

A loan exhibition of Flemish and Belgian
art, organised by the Anglo-Belgian Union was

40 1/2—9



Owned by the U S Secretary of the Treasury



Found in a Bruges Fish Market



Another American Contribution

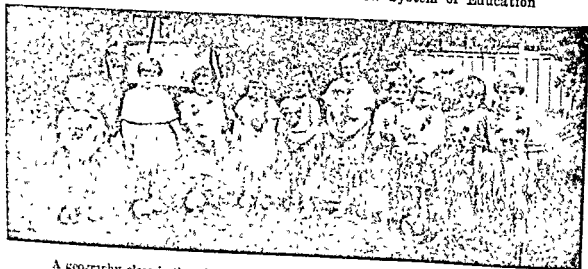
displayed at Burlington House, and those who are impressed by dollars may gasp on reading that it represents a value of £10,000,000. The great



"God the Father Manifesting the dead Christ"

gallery looked its grandest with a glorious series of Rubens and Van Dyck full-length portraits. *The Literary Digest.*

New System of Education



A geography class in the Alabama school has been studying Hawaii and graphically illustrates the native costume

Marietta Johnson is pioneer prophet and demonstration center for the people who believe that "education is identical with growth" and who are sure that developing the latent abilities of a child is better for him than stuffing him with extraneous information.

Marietta John is a vivid visionary a warmly lovable prophet of a cause. She speaks of things dreamed of afar and brought near for the glory of your children and as you listen you catch fire from that glowing voice and burn with the desire to make these dreams come true. Her face is molite warmed with charm and humor and lit with an all embracing love of humanity.

Fairhope Alabama, is the babbling experiment station where youngsters from six to twenty years old demonstrate various stages of growth under Mrs. Johnson's theories. The Edgewood School at Greenwich Connecticut is probably the

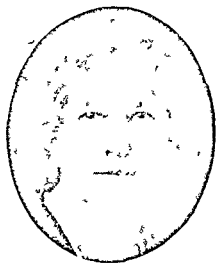
difficult to manage. Books she would ban until children are eight years old. And so skilfully is her program planned that the children are busy with concrete things up to the point where they feel the imperative need for the knowledge that is in a book.

Religious instruction in the schools is prohibited.

The whole undertaking is an interesting example of intelligent co-operative effort among parents in a small suburban community in an attempt to solve the ever discussed problem of schooling.

For many years it has been the American tradition and not always an applauded one that the teaching of children should be in the hands of women. Mrs. Johnson transcends the tradition making schools instead of just teaching them. And the schools she makes with their emphasis on healthy growth instead of on book learning, are active, as a leaven in the over heavy mass of the established system forcing up bubbles here and there which let in light and air to old ideals and old methods.

The Woman Citizen

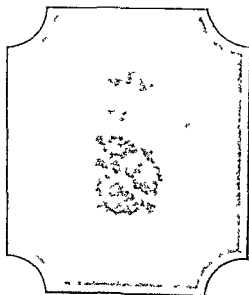


Mrs. Marietta Johnson who believes that "education is identical with growth"

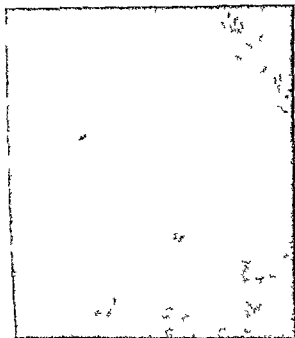
best known of her Northern schools and the Manhas-et Bay school at Port Washington. Long Island is her youngest fledgling. A dozen other private schools from Cape Cod to the Golden Gate bear witness to her inspiration and her unflinching enthusiasm and public school officials in the most enlightened cities are experimenting with her methods and trying to adapt them to the larger groups of children they must handle.

Little children are provided with projects that keep their small bodies in healthy action let them move around freely and do not demand too fine co-ordination or too long concentration. Games and folk dancing supplement carpentry and modeling and nature study and develop good physiques and muscular control as well as stimulating and feeding that natural curiosity which is the thing that makes education possible and so

Sun Spots



Enlarged picture of a Sunspot showing a giant whirling tornado of fire. Brighter than any flame on earth but so dull compared to the rest of the Sun's surface. That it photographs black the white line across its centre is a bridge of calcium flame 20,000 miles long.



A pair of Sunspot Storms as they appear
in relation to the entire disk

Mussolini Paints His Own Portrait

Mussolini the Great Leader of modern Italy has made in the last four or five years a vast number of spirited and eloquent speeches. From these we have culled a few characteristic phrases that reveal the Duce to us in his own words. In reading these speeches one is both struck by his evident sincerity and amazed at his acute understanding of mass psychology. His skill in manipulating the word of power beloved of the ancients is remarkable. He has constructed what amounts to a ritual for the close of many of his speeches specially to his beloved Black Shirts.

We control the nation not in order to enslave it, but to serve it, with humility, with absolute devotion and with a sense of duty that I would describe as religious.

"Violence for us is not sport. It is not nor can it ever become a diversion. For us violence is like war, the hard necessity of certain fated and historic hours.

Violence is not immoral. On the contrary it is sometimes moral.

Fascism is a phenomenon that interests the entire world which has discussed it eagerly ever since its inception. A literature regarding it has grown up in all languages. Men have come from Japan, China and Australia to study it. Evidently they too suffer from the ills that have been ours.

We must stay in the League of Nations for the reason that others are in it, others who might be glad if we were to withdraw and who would arrange their affairs and protect their interests without us and possibly at our expense.



Signora Mussolini

My ambition is this—to make the Italian people strong, prosperous, great, and free.

The foreign policy of the present Government is inspired by the necessity for a progressive revaluation of our diplomatic and political position in Europe and the world.

Imperialism is at the base of the life of every people which desires economic and spiritual expansion.

May God help me to carry my arduous task to a victorious end.

The Literary Digest

INDIANS IN EAST AFRICA

B U K 074

B RITISH East Africa comprises Uganda Protectorate Kenya Tanganyika Zanzibar Nyasaland and Northern Rhodesia. The whole region is inhabited by the black races of Bantu origin and extends from 5° North to about 15° South of the equator. It is supposed that the Phoenicians and the Hindus traded in ancient times with the East Coast. The element of Sanskrit in the Swahili language and a similarity of some Bantu rites with Indian animistic ceremonies have led some people to assume that a much closer connection existed between India and Africa than has been generally granted. In the eighth century Mombasa and Malindi were important centres of Arab power and important Persian settlements existed at Kilwa at the same time Zanzibar which appeared on European maps for the first time in the twelfth century had been for long an emporium of trade with the East—with Arabia India and China. The Portuguese and the Turks followed in the fifteenth century. The former were massacred at Mombasa in 1631 and finally annihilated by the Imam of Muscat in 1696. Zanzibar was captured by the Arabs in 1784 and for a hundred years afterwards the Arabs were supreme on the East Coast from Somaliland to the Runuma River. The United States of America established a Consulate at Zanzibar in 1836. England followed in 1840 and France in 1844.

The general belief on this side is that there has always been an Indian population on the East Coast of Africa. Vasco da Gama found an Indian colony and according to "the Chronicle of Kilwa" a temple to a Hindu goddess at the Persian settlement of Kilwa. At Malindi, he encountered rebellion amongst the native crew that he had engaged. Unbaken in his determination to reach India the Portuguese Captain decided to sail without the aid of natives along the African Coast. It is stated that had he done so, he would have perished amongst the shoals and reefs that line that part of the East African Coast. But it was his good fortune to meet an Indian Captain from the Port of Cambay,

Kaana Mallum by name who took him to the part of Moghadisho (or as some of my friends here say Mukhadisha the point looking straight to India) and piloted him in a straight line to Calicut across the Indian ocean. There has always been an Indian Colony on both sides of the Persian gulf and the treasurers, customs officers and surveyors of the Imams of Muscat have been Indians mostly Hindus—Bhatias from the West and South west of Cutch and Sorathia Bhatias from Kathiawar. When Zanzibar was formed into a separate Sultanate, the Indians who helped the Arab ruler of Muscat and traded between Zanzibar Muscat and India also came over here and settled in the Island metropolis of Africa. The names of Jeram Shivji, Ibi Shivji and Lala Banker are household names in the Protectorate. They had the farm of the customs and probably of other revenue sources and carried on a thriving trade in ivory and slaves. There were also Indian Mussulmans from the West Coast, followers of the Shia Imamite sect.

These men came across the Indian ocean in frail sailing barques from the ports of Memdun and Porehender. These barques are not even now out of use. Messrs Gopal Parshottam a large banking and trading firm of Tanga still possess their own fleet of barques for importing Indian goods and exporting African wares. The enterprising Kharmas of Cutch and Kathiawar put to sea in September with miscellaneous Indian ware pottery, quilts, household necessities, *ware millat and sundries*, go to Malakka sometimes round the Cape Comorin for Rangoon and then cross over here about March. The familiar cry of the potter pedlar or that of the bird catchers' eastman selling simple toys for Indian children is heard with great interest by Indians on this coast during this month which is looked forward to with intense eagerness. The Mussulmans had no other trouble on the voyage but the Hindus who came with the Arabs were staunch Vaishnavas and took great care to remain pure. Even as late as 1910, they used to have their own water and their own food untouched.

by any non-Hindu on the voyage. There is a Vallabhacharya Vaishnavite temple, two Jain temples and a small place housing the phallus of Shiva in Zanzibar besides a Parsi Fire Temple. A Jainite temple has also been recently erected in Mombasa.

From Zanzibar Indians penetrated the territories of the East Coast along with Arabs. With the advent of European conditions began soon to settle down every where and the Indian was the first to take advantage of the establishment of peace. It is generally supposed that the Indians are to be found only on the coast. It is not so. Both Hindu and Mahomedan traders are established in the remotest native villages of East Africa some have even crossed the lakes and are settled in Belgian Congo. I saw a flourishing Indian Colony of 50 traders at Kigonja which is about 750 miles inland on the shores of Lake Tanganyika. About five miles by road across the hills is Ujiji, a native village of about 5000 men. Livingstone met Stanley here in 1861 on the beach of Lake Tanganyika under an old mango tree which is still in existence. It was a pleasant surprise to find that there were five Indian shops in the village, two of which belong to Hindus and three to Mussulmans. Travelling over the Tanganyika and Kenya and Uganda Railways we find that all stations have at least one Indian Duka. In the wake of the Indian trader have followed the Indian barber, the Dhobie, the shoe maker, the taxidermist, the milk-seller, the carpenter, the mason, the goldsmith and finally also the Brahman. I was shaved by an Indian barber at Kigoma while the steamers of the Zanzibar Government are entirely manned and captained by Indians. Both Indian Mussulmans and Hindus have also been putting in special effort for getting their children educated and most of the bigger villages have Aga Khan schools or Indian primary schools run by private subscription. Lately has come the Indian clerk, a very useful and cheap instrument in the hands of Government for manning their subordinate services. The political awakening of India and the great publicity which the situation in Kenya received in 1923 have attracted Indians of liberal education to look to East Africa. An Indian press is struggling to grow up and Indian medical men and lawyers are slowly coming in and trying to establish themselves.

In spite of the growth of Indian immigration the establishment of the White races in East Africa has been distinctly injurious to our interests. Our position at the court of Zanzibar has been entirely lost to us and the initiative we possessed in the development of business has passed away from our hands to those of the European races. Before the war it was clearly recognised that the Indian community had only a subordinate role to play in East Africa. As soon as it was found that the Highlands of the mountains of East Africa were suitable for permanent white settlement, deliberate attempts began to be made for confining Indians to only a subordinate role. And when we raised our head in 1923, what formerly were attempts and experiments became definite measures and assumed the forms of a defined attitude. We were to be tolerated in East Africa if we consented to be petty traders and clerks and did not claim social equality with Europeans. The moment we looked up, a blow would be dealt to us.

I shall explain this further. We had in Kenya big Indian merchants and land owners before 1923 and it was with a view to handicap them that the white settlers manoeuvred the political situation to their advantage. The decisions of the White Paper of 1923 were not far reaching enough to satisfy the hunger of the white men. Ever since 1923, therefore, the settlers of Kenya have been trying to draw the settlers and merchants of other East African territories into the orbit of their influence. Wherever there are suitable highlands, prompt steps have been taken to occupy them and get them thrown open for settlement. While a demand for White self government has already been put forward in Kenya white public opinion has been cleverly educated to press for a Federation of East African territories, self-government for Kenya has been refused, but the refusal has been tempered by the decision to appoint a Commission to proceed to East Africa and explore the possibilities of a Union of British East Africa which may either take the form of a Federation or an Empire. This decision has been announced along with a declaration that while making their recommendations, the Commission will adhere to the White Paper of 1923-4 entitled 'Indians in Kenya' in the matter of the Federal or the Imperial policy with respect to our people.

The latest blow to our position lies firstly in the definite move taken in the direction of a federation of East African territories, and secondly in the declaration of policy. The White Paper of 1923-4 definitely and perpetually assigns us an inferior and subordinate role of life in East Africa. A closer union of East African territories is being demanded to make white supremacy secure in East Africa.

Though the position of Indians in Kenya and Uganda was determined by the White Paper, other territories were not affected so far by its principles. Indian position had suffered in Zanzibar and was not what it should be in Tanganyika, yet, theoretically we suffered under no bar sinister both on the island as well as in the mandated territory. His Highness the Sultan's Government has always been very liberal and the European and Indian communities in the island have always lived on terms of cordiality. In Tanganyika there has been special endeavour both on the part of Europeans as well as of Indians to keep out the Kenya atmosphere, and it was therefore that the Hon S N Ghose, one of the Indian members of the Territorial Legislative Council, gave his support to Sir Donald Cameron's scheme of non-native settlement on the Iringa highlands. When the Rt. Hon Mr. Sastri

was in Darassalam, the Hon Mr. Dundas, Secretary for Native Affairs, speaking at a lunch given in honor of the former assured him on behalf of the European community that there was no reason why in Tanganyika at least the relations between the two communities should be strained.

The application of the White Paper to Zanzibar and Tanganyika and the ultimate possibility of its extension to Nyassaland and Northern Rhodesia changes all this and makes the position of Indians uniformly risky all over East Africa. In fact, the better class of Indians seem to have realised that there is hardly any future for us on this coast. Petty traders, clerks, and petty artisans have been coming on in great abundance, but no big merchant has come over to invest his capital in this country nor have any large purchases of land been made by Indians. This stoppage of the coming of capitalists, merchants and planters from India is a bad sign. It spells the elimination of Indians from East Africa. Indian clerks are being rapidly displaced by natives and as education advances, native artisans and traders are also beginning to come out. Nobody can object to this, but anybody may also see that the death knell of Indians in East Africa has been already tolled.

THE REVOLUTION IN GYMNASTICS AMONGST GERMAN WOMEN

By ALICE MEYER

Berlin

TAKING the German women as they are, one can put them under three categories

1 The old generation—having no physical culture of any kind.

2 The middle old generation—to whom gymnastics were obligatory in the schools. Their physical culture was of the same nature as that of the boys and originally based upon military drill. There was no separate or special department of female gymnastics, and

3 The younger generation—among whom one finds a reformed gymnastic system specially adapted to the female constitution.

From the middle of the last century, it was thought necessary that women should also have some kind of physical training and culture, but the organisers introduced the same sort of gymnastics as was prevalent amongst the boys. The girls were to take up drill (mostly military) twice a week, and try to do the following exercises very carefully—

Heels together—toes apart,

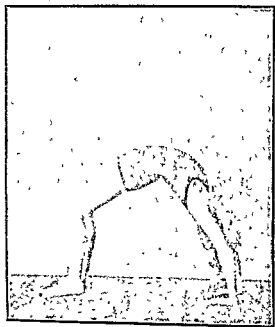


Fig. I

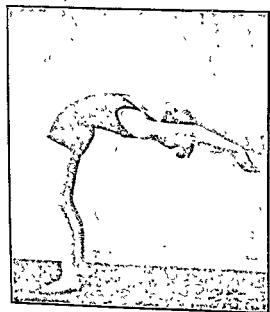


Fig. II

Breast—up,
Abdomen—in,
Knees—straight, etc.

In fact, it is that kind of exercise, absolutely followed by the boys, and every movement was done by command and sharp military order.

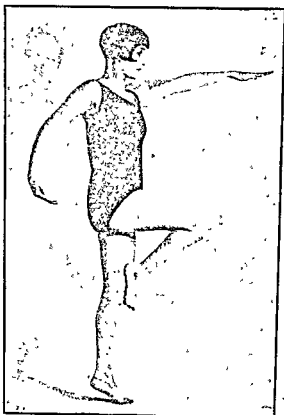


Fig. III



Fig. IV. Childrens' Exercise

During the last decade, 'a great change has taken place; and the after-war period has revolutionised the women's gymnastics introducing various systems, which are quite suiting the women's constitution, and thereby becoming very popular. The individual



Fig. VI



Fig. V



Fig. VIII



Fig. VII

systems are, of course, quite different, but there is one predominating principle, common to all *Freedom from boys' gymnastics*.

The question to-day is to give facilities to the development of each individual by all possible means. This development is both physical and according to the latest methods psychical, too.

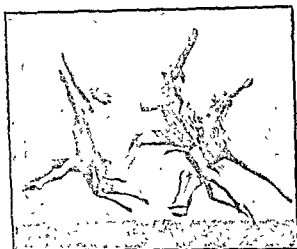


Fig. IX



Fig. X

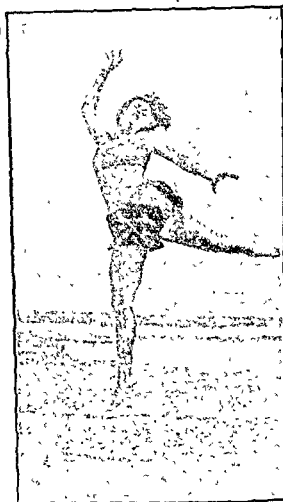


Fig. XI

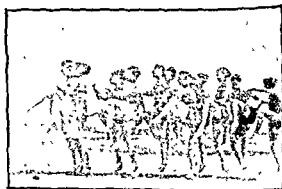


Fig. XII

The first thing is to get rid of the military ground principles: instead of taking a stiff attention-posture, one is to have a free and phable attitude just befitting the female constitution. Next, there should be no commands. Before any exercise is given, it is first of all fully analysed, and the object and result clearly demonstrated, so that every girl taking the exercise becomes fully conscious of what she is going to do. Thus every muscle group is taken care of, and the whole body becomes lively. Each bit of instruction, that is given, is done not in the commanding tone, but in the suggestive form. The individual exercises are arranged so as to attain the stiffest and the most elastic attitude of the whole organism through the contraction and relaxation of the muscles.

So long we have mentioned all the modern systems in general. Now each particular system will be given proper attention to. It

will be convenient to divide these systems into 3 groups viz:

1. The Hygienic gymnastic,
2. The Rhythmic gymnastic,
3. The Artistic gymnastic.

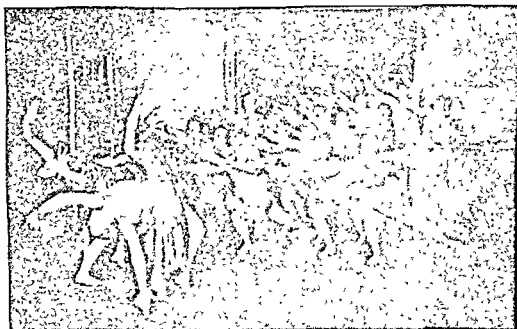


Fig. XIII



Fig. XIV

The *Hygienic Gymnastic* (Figs 1—VI) It is the oldest one and forms the ground basis for all other systems. This process is built upon the exact knowledge of anatomy. The first thing in this system is that it enforces the formation of tight breast, and tight abdomen, and breathing exercises play a great role in this system. The schools of *Mensendieck* and *Dora Menzler* are examples of this method. There are exercises to set right the hanging abdomen, to avoid the double chin, to strengthen the back muscles to prevent scoliosis, to tighten the abdominal muscles, to keep up proper form of breast and many other similar exercises. A part of the hygienic gymnastics is the *Orthopaedic*



Fig. XV

Exercise and it is mainly therapeutic in character.

The *Rhythmic Gymnastic*—(Figs VII X) goes a step further. It teaches how to keep harmony and rhythm of the

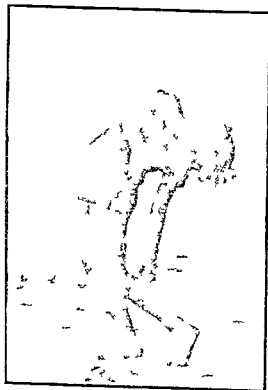
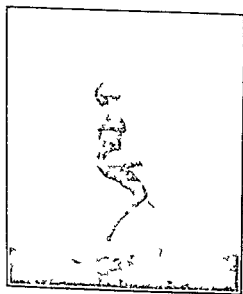


Fig XVI



accompaniment. We see that there is a marked development of mind as well as body and it cannot be denied that by following this method a grown up girl with a bit of intellect can make herself worthy both in mind and body. The most important schools of this class are those of *Bode* and

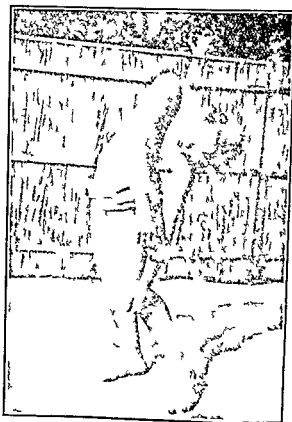


Fig XVIII

Loheland Both of them understand quite well the typical womanly characteristics, which help in the unfolding and manifestation of the soul of a woman through physical culture. This system is quite popular.

The last one is the *Artistic Gymnastic* (Figs. VI—XIV). This might as well be called "Intellectual Gymnastic," because it is meant only for the highly intelligent class of girls who can carefully receive the idea and carry it out through their own initiative. The propounders of this system are Rudolf von Laban, Mary Wigman and Jacques Dalcroze. The object of this school is to make the body an instrument of the mind towards its development. The anatomical knowledge is not at all

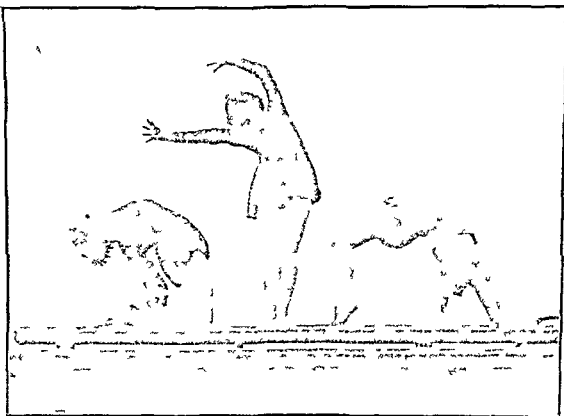


Fig VIII

neglected and there is also a clearcut process of training but it does not end there it goes further to realise the ideas and try to give expression to them (*Expressionism*) It is really worth noting how the students are put into groups while at the same time proper attention is given to the individuality and a careful psychical development of each student is particularly attended to

The traditional exercises of relaxation of the body etc are done very little the teacher gives a theme e.g. Giving

Taking Joy Pain "Fight etc and each student tries to express them by the movement of her own body according to her feelings and capacities. The aesthetic and graceful movement is not the first thing in this system but the definite and the most clearcut expression of the most intensive feelings is what is wanted. So it might seem a bit grotesque at the first sight to lay people—but one becomes simply charmed to follow how a band of young girls beginning

to express their individual feelings according to one particular idea, gradually and quite unconsciously work out their ways and ultimately find out the rhythm thus asserting that the movements however chaotic they might appear individually become the very important units to the realization of one great cosmos

We thus see that physical culture has got a strong hold on our women. This gymnastic is at present not a hobby of any particular class or sect, but taken up by all of every age. There are innumerable private courses for the girls to take and it is so arranged that the girls can take the exercise at any part of the day. One must say that the gymnastic has become quite obligatory during the last 10 years in Germany quite as much as a bath is necessary and it certainly forms a helpful adjunct to keep women sound in body and mind and thus to produce a really healthy nation

The Graduate, the Rayat, and the Book Entry

Sir Daniel Hamilton observes in the *Bengal Co-operative Journal* —

The graduate and the rayat are alike in this respect—both are poor but they need not remain poor much longer. All material wealth is created by the labour of men's brains and hands and as India's brain power is of the best and her hand power only waits to be organized the staggering poverty of India should soon be a thing of the past. The one thing needful is money and as modern money is merely a matter of book keeping and as book entries cost little or nothing to manufacture there is no excuse whatever for India remaining longer in the Slough of Despond.

My authority for saying that modern finance is simply a matter of book keeping is one of the highest in the Empire viz. the Cunliffe Committee appointed by the British Government towards the close of the war to advise what should be done after the war in order to bring about the restoration of normal conditions in matters of currency and exchange.

The manufacture of money is the best paying business under the sun. Jute cannot compare with it. Just think of it—a profit of five or six per cent. on thousands of crores of rupees which cost, practically, only the bank clerks' wages to manufacture. In my younger days in Calcutta I made lakhs and lakhs of book entries but I got only Rs. 300 a month for making them and my Benazir colleagues very much less. The banks get millions sterling for the same job. The modern cheque is simply a book entry. The cheque for Rs. 1,000, which I sign is only a letter to my banker telling him to debit me and credit some one else with that sum. Bank notes are simply book entries. The ten rupee or one-rupee note is only a book entry written up as a deposit, not on a sheet of paper in a bank ledger but on a loose sheet in my pocket, certifying that I hold at the debt of this nation and at my credit ten rupees worth, or one rupee's worth of rice, or cloth or gold or silver whatever I may want.

The British banks make their huge profits and pay their sixteen and eighteen per cent. dividends very largely by lending money which they do not possess. Like the lawyers they fatten on other people's misfortunes. When other people require money the banks manufacture it for them out of the borrowers' own trustworthiness or credit and charge five or six per cent. for doing so. And when a war or a great commercial crisis comes along and the banks are asked to pay the deposits Government comes to their help as the British Government did in 1914 and as the Japanese Government has done in 1927 and authorizes them to pay out scraps of paper instead of the gold which they profess to be able to pay but cannot and so the situation is saved and trade resumes its normal course as if nothing had happened.

India has, for years been endeavouring to increase her manufacturing industries. She has now cotton jute and iron industries in full swing but the safest and most prosperous industry of all manufacture of book entries or good paper money

has somehow or other been overlooked. Now is the time to make a beginning. All that is necessary is that there should be a plentiful supply of reliable men in need of money. The money is in the moneyless men who borrow and not in the bank which lends. India has 250 million of these poor men who can be organized co-operatively and made reliable. They require first of all 600 crores to free them from the mahajan and they will be delighted to pay five or six per cent., or more for their freedom. If Government takes up this business and manufactures the 600 crores these poor men will pay 30 crores every year into the Government Treasury. If Government manufactures another 600 crores to give the 250,000,000 a fresh start in life they will pay another 30 crores into the Treasury. And India will want a great deal more than 1,200 crores before the ship of State is really afloat and under full steam and the more money Government manufactures and lends to needy reliable men who will return it the more will the needy ones and the Government prosper. And when Government or rather I should say the nation takes all the risk in times of stress, it would be both foolish and unfair not to take the profit in times of peace and it is here that the graduate and the rayat can come in to reap a rich harvest of banking profit for their country and lift themselves out of poverty at the same time.

What I have to suggest therefore is that Government arrange at once for a great forward movement in the development of the Co-operative banking system, by harnessing on to it the brain power of the graduate for the organizing of the hand power of the rayat. The combination of both will give the world a new form of Constitution, a Co-operative Commonwealth which will preserve the freedom of the individual—a Commonwealth in which Man and not money will be the Master and a constitution stronger than any party system can make it, and greater than Mussolini's Corporative Commonwealth for under it Labour and Capital will become One, and India a united Nation.

Education and Communal Understanding

Miss A. B. Van Doren asks in the *National Christian Council Review* —

In the presence of communalism and its attendant evils what responsibility is laid upon the followers of Christ in India and what opportunity is open to us? That such responsibility and opportunity do exist has been affirmed so often that the statement has become a commonplace. Yet how much have we as Christians actually accomplished? Have we not in most cases been content with the utterance of a pious hope, expressed in the form of an exhortation or resolution but never translated into a programme of action?

Much material has been brought forward to prove that the roots of communal enmity are embedded in economic rather than in religious differences. This theory is not to be disputed by the present writer. The object of this article is to show that whatever be the source of these troubles their future solution is in the hands of the general

INDIAN PERIODICALS

The Mathematical Basis of Hindu Iconography

Rupam contains an article by Mr E B Havell on the mathematical basis of Indian iconography which begins thus —

Though Hindu philosophers have laid down rule for the making of sacred images for philosophy regulates the whole of the Hindu social fabric yet the fear that the artistic temperament might lead the worshipper astray has always led them to prefer mathematical symbols for ritualistic purposes as being more exact and logical than humimistic forms conceived by artistic imagination. The Vedas declare against images of wood and stone because the gods themselves come to the sacrifice and can be seen by the spiritual eyes. Images were only for the vulgar crowd not admitted to the sacred feast whose spiritual sight was undeveloped. For the whole of the Vedic period or until a few centuries before the Christian era the higher Brahmanical ritual had apparently no recognised place for sculptured or painted images of divinity though they were doubtless used in the rites of the common household. The prejudice was so strong that in early Buddhist art, which includes practically all that is extant of early Indian art, the person of the Buddha is never represented except symbolically by a horse without a rider an empty throne the tree of wisdom or a relic shrine, the stupa. On the other hand the use of *yantras* or geometrical symbols which still take an important place in Brahmanical ritual is recognised by the philosophers of the *Upanishads*. Geometry in fact was an essential part of Vedic ritual. The construction of altars involved comparatively advanced problems in practical geometry. The sacrificial priests had to orientate the altars according to prescribed rules and to determine astronomically the times of the seasonal tribal sacrifices. Metaphysics aesthetics and mathematics thus developed simultaneously in the Indian philosophical schools. The temple builders of later times applied the geometric science of Vedic sacrifice not only to the construction of the temple itself but also to its symbolic ornamentation and to the images enshrined in it. When long afterwards Indian craftsmen were forced into the service of Islam they could no longer indulge their fancy in the richness of animal and human forms with which Hindu and Buddhist art abounds. They had to restrict their imagination to the elaboration of geometric patterns a great deal of what we call Saracenic art is just Hindu design reduced to its geometric foundations.

The Indus Valley Discoveries and the Assyrian Affinities of Ancient India

Professor C S Srinivasachari, M A, writes in the *Young Men of India* —

THE SIGNIFICANCE OF THE DISCOVERIES IN THE INDUS VALLEY

The discoveries which have been recently made in Sind and the south west Punjab are as remarkable as any ever made in this country and equal in interest and significance to those made by Schliemann Evans and others in the prehistoric Greek world. Harappa in the Montgomery District of the Punjab and Mohenjo-Daro more than 100 miles away in the Larkhna District of Sind are the sites of these famous discoveries. Harappa has been known to archaeologists as the find place of a unique class of seals engraved for the most part with the effigy of a bull and bearing inscriptions in an unknown pictographic script (as early as 1870 these were noted by Sir A. Cunningham the pioneer archaeologist). Other specimens of this type were acquired for the British Museum but the secret of their age and character remained a mystery till recently.

HARAPPA

R B Dayaram Sahni made large excavations at Harappa in 1920-21 the operations were resumed on a larger scale two years later. The site of Harappa was shown to be manifestly that of a great city covering a vast area and composed of many strata of successive buildings like the strata that were discovered in the Chir stupa near Taxila by Sir J Marshall some years ago.

MOHENJO-DARO

The site of Mohenjo-Daro, being nearer to the main centre of the Indus culture has been found to be far richer and vaster in its treasures. It has been known to contain some articles of interest but till the recent excavations were made there was no suspicion that the remains there dated back much earlier than the times of the Kushana kings to whose age belonged a large number of coins found on the surface of the site—as also the masonry casing of the ruined monument which crowns its highest point. The excavation of this site was made under the immediate supervision of Mr R. D. Banerjee in 1921-22 and he is the main source of the subsequent discoveries made there.

The finds from these two sites were examined by Sir J Marshall and found to belong to the same stage of culture and apparently to the same age and they were totally distinct from anything known previously in India.

The similarity between the objects found at Mohenjo Daro and Harappa and those found in the

ancient Sumerian sites has been confirmed by the identity of a seal which was found in the debris beneath a temple of Hammurabi's time with those found in the Indus valley sites

CULTURAL DISTINCTIVENESS OF THESE HINDS

Sir John Marshall says that the civilisation which these discoveries reveal was developed in the Indus valley itself in spite of its affinities with Sumeria, and was as distinctive of this region as the civilisation of the Pharaohs was distinctive of the civilisation of the Nile. These discoveries ought to show in time that the civilisation of the Indus valley formed part and parcel of a much wider sphere of culture, which embraced not only Mesopotamia and India, but probably Persia and a large part of Central Asia as well and which may have extended even as far west as the Mediterranean where the early Aegean civilisation presents certain somewhat similar features

The writer adds in a Note

GREATER INDIA IN THE EAST—DIFFUSION OF INDIAN CULTURE

Note.—While ancient Indian culture was so much in contact with Mesopotamia, and is now becoming increasingly clear that the eastern diffusions of Indian culture spread widely and deeply over the Malaya Peninsula, and Archipelago, Indonesia and China. Prof G Elliot Smith in an article contributed to *The Illustrated London News* (January 10 1927) traces the cultural (as manifested in art and sculpture) links that possibly existed between Asia and Central America by means of resemblances in figures between Maya art and the mediaeval art of Indonesia and Indo-China. He would draw a growth from the Gupta art of India to the art of the Tang Period of China, and then on to the Maya art of Central America in the eighth century

The Decrease of Hindus

The Standard bearer observes —

It is to be added from Census of 1921 that the Hindus have decreased by about three quarters of a million while the Christians have increased by nearly a million maintaining the rate of increase shown during the decade 1901-11. As a matter of fact the Census of India of 1921 shows an increase in all India of 31.74 and 22.7 per cent. among Mohammedans, Sikhs and Christians respectively, and a decrease among Hindus amounting to 5 per cent. It should be interesting to note that the Census figures for Hindus include an overwhelming proportion of low class people amongst whom the practice of widow marriage is widely prevalent and who are remarkable for their fecundity. No doubt, it is from these classes that the missionaries whether Mohammedan or Christian draw the greater number of their converts,—as we are told not by the powers of conviction and arguments but by the prospect of gain and the fear of punishment.

Hinduism, in spite of its orthodox puritanism and high considerations cannot long overlook this lesson of figures and sit tight in spiritual aloofness

and non-chalance. If it is not merely to endure as the spirit, but also continue to live in the body in a world of rival communities, each striving for supremacy and self expansion, it must not blink at facts, but seriously bestir itself up to action, with a view to stem the tide of its numerical decrease and continual dismemberment. If both Christianity and Mahomedanism can live and grow as aggressive religions even at the expense of Hinduism, why should not the Hindus awaken themselves to the pressing need of such a progressive orientation and prepare themselves at once for an offensive and defensive plan of action?

Women's Sphere in Public Life and Inter-Communal Civil Marriages

We read in the *Yonug Theosophist* —

The question of women and their sphere in public life has evoked considerable discussion in the country, particularly in the last few months. Newspapers have devoted columns in expressing their views and in Bombay, young men and women have been having their say. Lady students of one of the local colleges have given vent to their feelings that education will be dull without the boys to look at. It is a happy idea happily expressed. The system of co-education has been vindicated by the verdict of the lady students. This has been followed by a debate at the Bombay Students' Brotherhood, which recorded its verdict that inter-communal civil marriages are conclusive to the progress of India. The interest taken on these occasions the trend of the discussions and the verdicts indicate clearly that the younger people are getting determined to decide for themselves what is best for them as men and women, who will one day have to take up the responsibility of governing the State. None can be entirely satisfied at the way in which the propositions were argued and debated. No clearcut issues were put before the assemblies and it is difficult to draw a conclusion as to whether the propositions put in assertive forms defined correctly the feelings of the younger people in the country. The fact is, they have not been able to grapple with the problems in as scientific a manner as it warrants, owing to their being handicapped in the task by the absence of any definite form of questionnaire to answer

Sunlight, the Universal Benefactor

Dr A. E. Clark, M. D., writes in the *Oriental Watchman and Herald of Health* —

It has been said and truly so, that the most precious things in life are those which are free for the asking. These may not be the exact words but they express the idea. And what might these most precious things be? I have in mind three, to which others can be added — 'Sunlight, Air and Water. Who cannot secure these? And what price can purchase them if they are missing? It is true, we can manufacture artificial sunlight we can also produce liquid air and even water can be made by combining two gases under proper

tion of students now passing through our schools and colleges. The India of the future lies with them—its antagonisms or co-operation, its divisiveness or oneness.

Students of Social Psychology are coming to believe increasingly in the malleability of human material. To an astounding degree the children of a nation become what the educational leaders wish them to be. Germany is the chief instance of a nation re-made and mis-made by its educational system. There are many other examples of education set to an end. Bertrand Russell says: "Take as examples the Chinese *literati*, the modern Japanese, the Jesuits. Dr. Arnold and the men who direct the policy of the American public schools. All these in their various ways, have been highly successful. The results arrived at in the different cases were utterly different but in the main the results were achieved."

Are we then wrong in contending that if the leaders of Indian education were to set before them as a prime objective the unification of India, incredible changes might take place within the space of one generation?

That in the minds of most educationists Indian and foreign no such conscious objective obtains is not difficult of proof. Perhaps the absence of such an aim may be due partly to the old idea of education as the business of imparting information. Modern educational theory tells us that the more important function of education is the creation of attitudes and habits—states affecting emotion and conduct. Much of the information acquired fades with the passing of years; attitudes and habits grow ever stronger as they harden into character.

Swami Saradananda

Prabuddha Bharata has been publishing notes of conversations with Saradamani Devi, wife of the saint Ramkrishna. In the course of one of these conversations she referred to the late Swami Saradananda, then alive and observed—

And Sarat—how hard he works! how silently and patiently he bears all troubles! He is a Sadhu, what need has he personally to do all this? They can it they will remain ever in uninterrupted thought of God. It is for your benefit that they are dwelling on the lower planes. Ever keep their character before your eye and serve them. Ever remember whose child you are and who is protecting you. Whenever any evil thought comes to the mind say to yourself: Can I being her son ever do such a thing? And you will find that a new strength has come to you and you will be filled with peace.

The Importance of Commercial Intelligence to National Economic Progress

Mr St. Nihal Singh observes in *Welfare*

In view of the importance of commercial intelligence to India's economic well-being the organization of a special agency to secure and to

disseminate such information should receive careful attention from our people.

The industrially advanced countries in Europe and America awoke to such a realization a long time ago. They have during the last generation expended much thought and money upon the organization of a service which would zealously gather in other countries information that would foster foreign trade and by assisting manufacturers and merchants to form new connections, lead to the expansion of industries at home and provide profitable work for traders, brokers, banks, insurance companies and shippers.

Britain, Germany and the United States have found such a service so valuable that they have extended its operations to comprehend the whole world. Some of the nations have seen the wisdom of making this agency a substratum of the diplomatic service abroad and have placed it under the direct control of their commerce and industry departments.

The attitude which a nation displays towards spending money upon maintaining such agencies in foreign countries for the stimulation of trade furnishes a correct index to its efficiency and progressiveness.

Judged by that criterion, the Government of India can neither be regarded as efficient nor progressive. Until recently it did not possess any organization of its own charged with the duty of collecting in any country outside India, information which would stimulate our manufactures or otherwise contribute to our economic betterment. Even when it finally realized what the wide-awake nations within and without the British Commonwealth were doing in this respect, it considered that it had discharged its duty when it appointed a civil servant to act as India's Trade Commissioner in London.

The permanent officials who hold our destiny in the hollow of their hands show a pathetic faith in the members of their caste the I.C.S. If an enquiry into the fisheries of a distant country is to be made, they pick out some person belonging to their guild irrespective of whether or not he possesses specialized knowledge of fisheries. The mere fact that in some cases the permanent officials who have been placed upon special duty for which they did not possess the requisite scientific qualifications have done well especially in view of their limitations, puff up the pride of our rulers and intensifies their passion for perpetuating that practice.

Units of the Empire which no longer are controlled from Downing Street do not show such perversity. If need arises for making a scientific survey the work is entrusted to a scientist specially qualified in that particular subject and not to an official bound up with red tape. If an organization for stimulating trade is to be started they staff it with men possessing special gifts for discharging such duties instead of uprooting official beings from their routine duty and despatching them abroad on a sort of glorified joyride.

If we are to create a really efficient commercial intelligence service we cannot do better than follow the example that Canada, the oldest self-governing Dominion in the British Commonwealth, has set us in that respect.

Cottage and Small Industries of Bengal

Mr A C Mitter, BSc (Engin), London
writes in *Welfare* —

In this age of the advent of industrialism in India and the springing up of a large number of mills and factories equipped with gigantic power driven machinery in the different parts of the country, people are apt to overlook the economic value of our home industries. There are some, who have been so vitiated in their outlook, by the glaring influence of Western industrialism that they think, that cottage industries in Bengal, have no right to exist in these days of large scale production, and the sooner they die out, and are replaced by up-to-date large factories, the better for the country. Such opinion only betrays hopeless ignorance of the condition of rural Bengal and requires no comment. We have so many mills and factories on the bank of the Hooghly but have they helped to improve the economic condition of the masses in the country who are mainly agriculturists? Some people have of course got employment as wage-earners in the mill areas but Bengali labourers are seldom found there and is it desirable in the best interest of the country to draw them out of the restraining and educative influence of communal and domestic life and place them as day labourers in the industrial centres where they are likely to degenerate soon into moral wrecks and develop a spirit of turbulence which is an inevitable fruit of industrialism? Why should we blindly copy the Western economic organisation when the Western thinkers themselves are condemning it in no uncertain terms? Mr Joseph Chamberlain speaking of the modern economic problem of the West stated that 'Never before in our history was the misery of the very poor more intense or the conditions of their daily life more hopeless, and degraded the vast wealth which the modern progress has created has run into pockets individual and classes have grown rich beyond the reach of avarice but the great majority of toilers and spinners have derived no proportionate advantage from the prosperity which they helped to create'.

Agricultural Holdings in Japan and Bengal

Mr S. A. Latif says in the *Calcutta Review* —

In the matter of size of the holding the Japanese and the Bengali are almost similarly circumstanced. But the Japanese cultivator is far more prosperous than his Bengali compeer, and this is due to his superior methods of agriculture and better organisation. In Japan there are diverse forms of co-operative organisations and brotherhoods. There are societies for the improvement of seeds and manures, for killing insects and destroying weeds, for breeding cattle and the like. The evil of fragmentation is dealt with in that country by the adoption of methods of communalism which prevailed in the days of yore in India. The Japanese law permits a certain majority of farmers

in a village to apply for forcible allotment and restriping of the land, each man receiving a consolidated block in one or two places. In the Punjab Co-operative consolidation by consent has been effected in a number of villages. There should be some sort of legislation to enforce the consolidation of holdings where a majority of cultivators in any area for adequate reasons apply for it. In any case co-operation is the main thing needed and truly did His Royal Majesty on the occasion of his coronation in India observe

"If the system of co-operation can be introduced and utilised to the full I foresee a great and glorious future for the agricultural interests of this country"

Railway Sleepers

According to the *Indian and Eastern Engineer* —

Of the greatest interest to permanent way engineers should be the valuable research work which has been carried out for years by the Forest Research Institute of Dehra Dun on the subject of Sleeper Supply. The object of the detailed and continuous investigations that have been taking place in connection with this subject has been to ascertain to what extent as to quality, the various indigenous woods of India are available to replace sal teak and deodar and imported woods for use as railway sleeper material. Investigation of this subject although it has been proceeding from as far back as 1911 is by no means complete and is still continuing nevertheless, there has already been gathered a great mass of information on the subject of various Indian woods which goes far to prove that there is no necessity for Indian Railways to depend upon imported timbers when there are practically inexhaustible supplies of wood which can be made suitable, if not already so, growing within the bounds of the Indian Empire.

Tests of the actual life of sleepers have shown that this is much greater than was hitherto thought and this holds good of timbers which can be used untreated like teak, sal and deodar, or those that need treatment. In 1922 it was held that the life of five Indian woods named chir, sal, in, kanyin and saun varied from 10 to 12 years when treated with preservative but it has already been found out that 14 to 16 years is nearer the correct figure while it is quite within possibility that even this life will be exceeded.

Besides the suitability of Indian woods for sleeper work, the Institute is also examining the suitability of Indian timbers other than teak, for railway carriage building. The difficulty is one principally of seasoning and experiments are being made in artificial seasoning with the use of drying kilns. This, it is expected, will secure the desired results in quite a short space of time compared with the twelve to eighteen months in which timber may have to be stored while undergoing air seasoning. The saving in interest on capital due to any appreciable saving in time is obvious.

Women Drivers

We read in *Indian and Eastern Motors*

The woman driver is not quite as common in India, as in Europe. The last few years however have seen a large increase in her numbers. In big towns such as Delhi, Bombay and Calcutta women show skill and coolness in threading their way through traffic conditions calculated to make the stoutest heart quail.

The Basis of Success in Speaking

Isla M. Hutcherson writes in *The Kalpaka* —

Success in speaking depends upon the ability of the speaker to present so clear so precise so complete and true a picture or thought form to the mind of the persons addressed that they may view the subject in as clear a light as the speaker. Even though a speaker have a truly worthwhile message and be fully conversant with the matter from beginning to end it by no means follows that when he mounts a public platform the attention he has momentarily secured will be retained throughout the discourse or that the words he utters will leave any effective impression. Other and most important factors must be taken into consideration notably psychology the science of the mind. There are certain definite rules governing the transmission of thought which must be observed to achieve success. Ignorance of these laws may bring to nought the noblest message ever spoken. This then is a requisite for successful speaking: that the speaker learn the gentle art of tuning in of bridging the gap which lies between himself and his audience.

How is he to do this? By establishing a feeling of fellowship warming up his atmosphere so to speak. Some jovial Jupiterian remark helps to relax any existing tenseness and attract the interest of the indifferent, thus clearing the way for an introduction of the subject. The bigger the subject the more important the details of approach. When the attention of the audience is gained it must not be allowed to wander but by every imaginative descriptive appealing convincing art of psychology it must be held and the result will be like unto the successful anchoring of the vessel.

The only course open to one who desires to form a solid basis for effective speaking is this, as he has mastered his subject thoroughly so that he is able to approach it from every known angle he should practise all the psychological rules of speech making, upon every man, woman and child within the radius of his environment who will listen to him. He might even try it on his dog for at times animals show a very fine sense of discrimination. In this way he will learn how to appeal to peoples sympathies as well as their reason, how to awaken a desire for knowledge and how best to supply the inner craving of the heart for spiritual food. Thus he will gradually become able to paint so realistic a picture of the benefits that will accrue from the acceptance of the truths he proclaims that his audience will be eager to put them into practice.

Lokamanya Tilak

Mrs. Sarojini Naidu contributes the following poem on Lokamanya Tilak to *The Volunteer* —

How shall our mortal love commemorate
Your sovereign grandeur O heroic heart?
Changeless austere your fame is counterpart
Of your high storied hills inviolate
Your proud immortal deeds irradiate
The larkness of our land and star-like dart
The lustre of your wisdom valour, art
Transfiguring sorrow and transcending fate
Hail dauntless soldier hail intrepid sage
Who taught your nation freedom's *Gayatri*!
Immutable from the redeeming flame
Your ashes are our children's heritage
And all the epic rhythms of the sea
Acclaim your pure imperishable name

Bengalis and the Arya Samaj

Mr. Ramesh Chandra Banerji writes in the *Vedic Magazine* —

Bengalis have no reason to boast that they are born to be intellectually superior to the people of other provinces. Neither should the people of any other province entertain such pride. Although a look at the ancient and medieval Sanskrit literature—a thing of which India can justly be proud—shows that the number of Bengali philosophers, lexicographers, poets, prose writers and mathematicians (I mean the original writers) is almost nil still this fact, I believe, does not prove the intellectual inferiority of modern Bengalis to Punjabis, Madrasis, Marathis and others. It is very injurious to the cause of India's progress to raise the question directly or indirectly of the intellectual superiority of any province.

The fact that the Arya Samaj has not made much headway in Bengal is not I think due to the Bengalis refusing to believe in the doctrine of the infallibility of the Vedas, but, to want of sufficient propaganda. The provincial exclusiveness of Bengalis and non-Bengalis is also partly responsible for it. But if sincere and zealous preachers carry on propaganda in the towns and villages and if the Arya Samajists shake off their provincial aloofness and join in such work as education of depressed classes and do their duty of preaching the Vedas earnestly and systematically Bengal is bound to join the *Sauraj*. We need not despair seeing that the farthest corners of Southern India are now turning to Arya Samaj as a result of good *prachar* work.

Paragraphs from "Stri Dharma"

The following paragraphs are taken from *Stri Dharma* —

NEW WOMEN MAGISTRATES

Under the title of "Welcome to Eve" the *Times of India* reports a Dinner of the Society

of Honorary Presidency Magistrates which gave a hearty welcome to the new fair members of the "rent unpaid." This happened because Bombay has at last wakened up to the fact that many of its women can act as most valuable dispensers of justice in collaboration with their brothers and Miss Contractor, M. A. Mrs. Gligaut, Mrs. Mudgaokar were last month nominated to act as Honorary Presidency Magistrates for Bombay City and eleven other ladies for other towns in the Bombay Presidency. Miss Contractor in responding to the welcome on behalf of women magistrates expressed the hope that women by their common sense and inborn intuition to reach the right conclusions would more than justify their recruitment to the Bench and that in the merciful administration of justice in general and in the disposal of cases involving the interests of women and children in particular they would provide an element which they alone could furnish. Miss Contractor is the Principal of the largest Girls' High School in Bombay and has made a World Tour. Mrs. Mudgaokar is the wife of one of the High Court Judges and is a great patroness of Music and the Arts. Both are members of the Women's Indian Association. A very popular choice has been made in the appointment of Mrs. K. Alamelumangathayaramma as Honorary Presidency Magistrate in Madras. She is a fluent and well-informed speaker and has been a helpful worker for many years in social reform work.

THE INDIA STATES LEAD

The Kotah State in Ajmere vicinity has promulgated a new Marriage Act with effect from the 1st July 1927 prohibiting the marriages of girls under 12 and boys under 16 as well as of girls under 18 with men above double their age and of unmarried girls over 18 with men over 40. The sale of girls in marriage is forbidden. Cases under this Act will be triable by a First Class Magistrate and punishable with fines up to Rs. 1000 and six months imprisonment. Well done Kotah!

In the Madura Municipality South India, reports that 40 dhaiss have already joined a class for their better training and a fully equipped Maternity home is also being organised in that city. And again from Poona, that nursery of all sorts of activity for the welfare of women comes the report of the formation of a new Society for the training of the Village Dhaiss arising out of the fact that 113 dhaiss out of 64 villages had attended Midwifery of whom 103 had become thoroughly trained. In addition 11 school mistresses under the same scheme had received maternity training. The Village Maternity Association has started under full Government auspices and has received the promise of a Government grant equivalent to one-third the expenditure up to a maximum of Rs. 10,000.

The Royal Indian' Navy

Sir P. S. Sivaswami Aiyer writes in the *Indian Review* —

The obnoxious features of the Bill are that the control of the proposed navy is vested not in the Government of India but in the Imperial Govern-

ment that the provision for recruitment for Naval Commissions is wrong in principle in that it imposes no statutory obligation for the manning of the ships by Indians and that it enables the Imperial Government to employ the Indian Navy in any part of the world without legally imposing upon it a liability to pay the expenses incurred during the period of such employment. To all these criticisms the answer of the Under Secretary of State was as unsatisfactory as might be expected from a Tory Government. As regards the question of control the answer of Lord Winterton was that the army in India was not under the control of the Indian Legislature and that it would be anomalous and inconvenient from an administrative point of view if the control of the navy were vested in the Legislature. Indians are far from satisfied with the existing position in regard to the army and the existence of one anomaly is no justification for the introduction of another with regard to a new arm of the defensive force to be hereafter created nor are anomalies unknown to the English Constitution. With regard to the army it may be thought that in view of the immense importance of it to the safety of India, it might be harmful to allow any interference by a Legislature wanting in experience of military matters. The new naval force on the other hand is one of very small dimensions involving a comparatively small cost of about 68 lakhs of rupees per annum and the risks which may be apprehended from injudicious parsimony or by embarkation upon an extensive policy of Indianisation are comparatively small. On the other hand it is overlooked that if this arm of defence is transferred to the control of the Government of India and the Indian Legislature, it is likely to receive more consideration and support than those branches of the defence which are excluded from the control of the Legislature.

Child Marriage and Education

Mrs. Muthulaxmi Reddy writes in the *Social Service Quarterly* —

I can assure the Government—and there are public leaders like Sir P. S. Sivaswami Aiyer and Pandit Madan Mohan Malaviya who can assure them—that there is no text in our religion which gives support to this suicidal custom and child sacrifice. The very fact that the ancient Hindus were having Swayamwara by which the women were allowed full freedom in the choice of their husbands is proof positive that marriageable age of girls must have been over 16 at any rate because the ancient Hindus were wise enough to know that girls of 11, 12 or 13 or even 14 do not possess enough judgment or discrimination to choose their helpmates.

Even if 'no-change orthodox people imagine it to be religion I say the old order must change yielding place to the new. The world is not stand still is ever progressing if we want to prosper we must keep pace with the world.

I may note here the resolution passed at the All India Conference of Women held at Poona, the representative conference of women called to

consider questions relating to the education of women in India. The resolution was as under —

"This conference deeply deplores the effect of early marriage on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to 16. It wholeheartedly supports as a step to this end Sir Hari Singh Gour's Bill which will come before the Assembly this session. It sends a deputation from its delegates to the Legislative Assembly to convey to its members the demand of women on this vital subject."

As women constitute more than half the population even if the Government desires to be impartial if it wants to do justice and not provoke criticism it ought to take into consideration the unanimous resolution of the "All-India Women's Conference" and give its verdict in favour of Dr Gour's Bill especially in the absence of women representatives in the Legislative Assembly, (which cannot be a truly representative one from the woman's point of view) a measure concerning the health and happiness of the womanhood of the country and the future race.

Dairying as an Indian Village Industry

Mr Wm Smith, Imperial Dairy Expert, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India* —

The need for the establishment of village industries in this country in order to provide employment for the cultivators during the slack seasons of the year and for the non-agriculturally unemployed throughout the year has been long recognized by students of rural economics. Mr Gandhi's advocacy of the *charkha* is prompted by his recognition of this need, and it seems strange that in a country like India where milk and the milk products are so highly valued and so necessary as human food little or no attention has been paid to the development of dairying as a village industry. Properly organized village dairying would provide a profitable outlet for a variety of energies. It would give all the year employment for the cultivator cow owner and his family and it would create a demand for skilled dairy factory managers and operatives of various kinds.

In all countries where dairying has reached an advanced stage, the rearing and keeping of cows as an integral part of the system of farming is practised and the village creamery or dairy factory is utilized as the means of manufacturing and marketing the milk which the farmer cow owner produces.

There are many reasons why it is essential that the small holder milk producers should employ a rural factory system for the disposal of his milk. One is the fact that the raw material he produces in the case of milk is of such a perishable nature that it must be dealt with in any process of manufacture within a few hours of its coming from the cow, and the second is the bulky nature of the natural product. Cows' milk contains some 85 per cent. of water and the cost of transport of a bulky product of this kind over any distance must

always be high in proportion to the market value of the food solids it contains. The third reason lies in the fact that the individual milk producer in India in most cases is a smallholder owning only a few not very efficient cows or buffaloes and the actual quantity of surplus milk he has available for sale or manufacture after feeding his family is not sufficient to enable him to convert it into any marketable commodity of a sufficiently high quality to command a profitable market and even if the quantity available by individual producers was large enough to be profitably manufactured by the producer it is not possible for the ordinary cattle-owner to acquire that expert technical knowledge and marketing experience necessary to manufacture and sell milk products. Then again in the world's markets to-day continuous uniformity of quality and large bulk supplies are demanded if the highest prices are to be paid so that the manufacture of milk into any of the foodstuffs in demand to-day cannot be done by the milk producer. It cannot profitably be done by a factory situated remote from the milk producer and it must be done in the rural dairy factory.

In countries so highly developed agriculturally as Denmark, Holland, Ireland, New Zealand, the United States of America and Canada, the village dairy factory is a feature of the rural landscape, and it will be a good day for India when this can be said of our agricultural areas. Not only will the development of village dairying in India help to solve the problem of rural unemployment, but it will greatly increase the fertility of the soil and the output from the same, it would improve the quality of the cattle of the country and generally improve the physical well being of the rural population.

Indian village dairy factories might well follow the example of those of Denmark, New Zealand, Ireland and Holland and be organized on a cooperative basis and they might take the form of milk factories for pasteurizing and cooling milk to enable its being sent by rail to cities for sale as fresh milk. There might be cheese factories, *ghi* factories, milk condenseries, casein works, dried milk industries or combined factories capable of turning out some or all of these products. The present methods of manufacture of *ghi*, Indian cheese or dried curd, the existing bazaar methods of evaporating the water from milk over an open fire, and especially the methods or rather lack of methods of utilizing the by products of *ghi*—butter milk or skim milk—are crude and wasteful, and the economic scope for the establishment of a village dairying industry is great and the possibilities of development are unlimited. The establishment of a factory of this class in a village calls for the employment of expert factory managers who must also be business men able to buy manufacture and sell, it requires expert machine mistries or mechanics to erect, work and repair the plant it needs accountants and clerks trained in commercial book keeping it demands expert butter or cheese makers or condensed milk makers and it provides an opening for unskilled labour of the best type. Apart from the factory side of the picture the development of village dairy means more employment for the farmer and all his family in the rearing, feeding and milking of his cattle, and for the adult males of his family in the increased cultivation and production which

an increased supply of farmyard manure will give. Volumes more could be written advocating the development of the dairy industry in India but this short note is penned in the hope that it may

induce Indian rural economists to consider the matter from the point of view of its solving or partly solving the great question of rural unemployment.

FOREIGN PERIODICALS

Japan's Cotton Industry

According to *Present day Japan* the "Asahi" English annual supplement

Japan's cotton industry was founded in 1867 and has developed to its present status during sixty years. At present there are fifty three companies all of which are included under The Japan Cotton Spinners Association of Japan their aggregate capital reaching ¥ 497,037,500 the various reserves amounting in total to ¥ 229,376,481 and the spindles and looms numbering 3,410,702 and 1,719 respectively. Their total output of cotton yarn last year amounted to 2,607,745 bales (one bale contains 400 pounds) and the raw cotton consumed totalled 2,803,027 actual bales. Japan therefore stands second in the world, America being first, so far as the consumption of raw cotton is concerned. Thus the industry has come to occupy the foremost position among the industries of Japan.

Last year the imports of raw cotton were valued at ¥ 729,930,200 while the exports of cotton goods were worth ¥ 486,971,010 the former making up 31 p.c. of the total imports and the latter 24 p.c. of the total exports of this country. Naturally the rise and fall of this industry has an important bearing upon the national economy.

They have held nearly all the offices mentioned, but none has ever been suggested for or elected to the Presidency. Some day an outstanding Jew may attain a prominence which will cause him to be considered as a Presidential possibility. He may point to the fact that certain of his coreligionists have served with distinction in the House and the Senate in the Cabinet and on the Supreme Court bench. But must he feel that because of religious differences or prejudices his progress to the highest office in the land is to be halted?

These are questions that are being debated at this time chiefly because the Presidential claims of Governor Smith cannot be ignored. It is a condition and not a theory which confronts us. The best part of it is that this matter is being talked about with more frankness and less rancor than would have been possible in any previous stage of our national existence. Religious bigotry like the poor we have always with us. But the kind we now have is the open variety rather than the secret hostility of previous days. That we have religious liberty in this favored land is a matter of gratification to all reasoning men and women. But there are many who feel that this much-desired tolerance will not be complete until every office in the Nation from the lowest to the highest, is within the reach of all regardless of the manner in which the aspirant worships or fails to worship.

Religious Discrimination in Politics

Mr. George Barton writes in *Current History* —

Theoretically we have no religious test for office in this country yet in this year 1927 we are discussing whether an otherwise available candidate of one of the major parties can be seriously considered as a candidate for President of the United States because he happens to be an adherent of the Catholic religion. There is no constitutional inhibition. The qualifications of a candidate, according to that document, are quite simple. The nominee shall be a natural born citizen 35 years of age and a resident of the United States for at least fourteen years. We have had Catholic Mayors, Governors, members of the House and Senate, Cabinet officers and Justices of the United States Supreme Court, but never a Catholic President.

What is true of Catholics in this regard is equally the case with those of the Jewish faith.

Treatment of Indians in a British Mandate

Mr. R. J. Udani observes in *The Indus* — Writing on Tanganyika, Mr. C. F. Andrews states —

It would have been much better probably for Great Britain to have taken by force as war booty German East Africa and to have done with it. Then we should have known exactly where we were and a spade would have been called a spade. All the camouflage of a war to end war, a war without conquests or annexations, a war for freedom and the rights of weaker nations, a war to establish determination would have been abandoned. But to-day Great Britain is unctuously congratulating herself on her own virtue, at the very time that she has been accomplishing exactly the same benevolent acts of war spoil and war booty which William the Norman and his barons accom-

plished after the Battle of Hastings in the year of grace 1066

These thoughts have come to me as I have heard at first hand the story of the German currency notes by which the Indian merchants of Dar-es-salaam and Tanga (practically the only merchants involved) have been robbed overnight of a sum amounting to anything over fifty lakhs by a war measure which has never been made good.

"The facts appear to be these: the Germans called in all the silver coinage when they had conquered the East African coast in order to pay their native askaris, who very rightly would not accept anything but silver coin. The merchants were compelled to give out of their banks and safes all the silver money they had in possession and they were paid for this in German notes. Gradually in this way the greater part of the German currency notes found their way into the hands of the Indian merchants. Then when the process was very nearly complete and the British had come into possession the Military Governor declared at a moment's notice all German currency notes to be of no value for exchange purposes thus putting them with one stroke of the pen out of circulation. They were saved up by the Indian merchants and remained in their cash boxes and safes unused with the one hope that when the war was over this arbitrary order would be rescinded and they would get a certain value for them. But year after year has gone by appeal after appeal has been made but nothing has come of these. The currency notes still remain so much waste paper and no compensation has been given for them.

There have been a hundred acts of discrimination appearing to show that in the end—Mandate or no Mandate—the white man is going to get everything possible into his own possession. There are Tanganyika highlands as well as Kenya highlands and in spite of India being one of the original signatories of the League of Nations, and therefore entitled to the same treatment as every other signatory nation it is evident that these highlands will be reserved for white people only. So the story runs on.

In the end, after witnessing the treatment of the Druses in the French Mandate of Syria and the treatment of the Indians and other races in the British Mandate of Tanganyika, there will be very little belief left by the weaker nations in the honesty of the contracting Powers. The only belief will be that they will always contract for themselves.

From an Unpublished Wilson Conversation

The London *Morning Post* publishes extracts from an unpublished Wilson conversation, from which we take the following:—

Speaking of closer relations between Great Britain and the United States, the President said:—
"You must not speak of us who come over here as cousins, still less as brothers. We are neither, neither must you think of us as Anglo-Saxons for that term can no longer be rightly applied to the

people of the United States. Nor must too much importance in this connection be attached to the fact that English is our common language.

The English language is a disadvantage to us as well as an advantage because we can read in your books and newspapers what you say about us. For instance, it should not be said of us that we are building ship for ship against you. With French and German it is different, because much of what the French and Germans write does not reach the people, so less harm is done.

No there are only two things which can establish and maintain closer relations between your country and mine. They are community of ideals and of interests.

If I know anything of people it is of the people of the United States. They cannot be said to be anti-British but they are certainly not pro-British. If they are pro anything it is pro-France.

I will not say that future wars are improbable, but what I have said is that if before the present war the situation had been freely discussed in public for even a week this war would never have broken out.

I have promised to make public everything discussed at the Peace Conference. If I find anything going on in an underhand way I will publish it. This is the first time the people have ever had an opportunity of taking any share in a settlement of this sort and they shall not be balked.

I have come to Europe to do the little I can but I am under no delusion. Without the assistance of Divine Providence no man can effect anything which is lasting anything which is great. No man of intelligence can deny the existence of a Divine Providence.

The East India Company's Indian Spies

The Indian of London states —

ENGLAND'S SPIES IN INDIA

The Indian Historical Research Association of Poona has published in its latest quarterly journal three old letters of the early days of the East India Company from Clive to Canning. It shows how the Company has spread its network of spies through Indian and other banking and business concerns, not only in India itself but throughout the Far and Near East as well. One big firm of Jain merchants, Kutch Batcha Gupras, was acting on their behalf in Western India, Kabul, Kandahar, Herat, Persia, Northern India, Bengal and even South India.

One letter quoted is from Pient (after Sir) Alexander Burns who says: "Mukut Chand Balcha, sends us information from Kabul, Kandahar, Samarkand, Herat and other places, watching with oil in their eyes the movements of the Asiatic peoples, being absolutely dependent on their information the British Government is very deeply indebted to them. This firm is very loyal and reliable to the British. Its information is always found reliable, and we can safely act on it. The only way we can repay it is by protecting this family and the religion to which it belongs."

HOW GWALIOR FORT WAS CAPTURED

How Popham captured the almost impregnable hillfort of Gwalior has been chronicled by him in a letter which says, "We would never have captured the fort without the whole-hearted devotion of Maharajadhiraj Sawarni Shikandra Rop-Chand Gupta. There was a secret door to the fort, which was discovered by Gupta after prolonged and secret inquiry and we were informed of it. We were able to get in and capture the fort without losing a soul."

"Asahi" of Japan

The "Asahi" of Tokyo and Osaka is the foremost newspaper of Japan. *The Japan Magazine* writes —

We quote below the impressions voiced by three distinguished foreign guests invited to inspect the building.

The British Ambassador, Sir John Tilley

"What struck me above everything else is that the Tokyo Asahi is provided with every sort of equipment of modern and most progressive type, efficiency first, in every department."

The German Ambassador, Dr. Solt

"When I entered the Asahi building which is magnificent and entirely of a new type, and saw its complete arrangements and up-to-date plant, I felt as if I were in a most advanced European or American country, and I was only awakened by the sight of the papers printed in Japanese characters. The Tokyo Asahi which is situated at the most important geographical point in Tokyo and is ready to enter upon a new period of activity is a symbol of Japan, which grasped the civilization of the past two centuries at one leap."

The Spanish Minister

"The grandness of the building, the fineness and completeness of its construction and the perfection of its system provided with every necessary department are really admirable. Once, at home, I visited a leading newspaper office but it cannot be spoken of in the same breath, regarding scale and equipment, with the Tokyo Asahi."

Tokyo and Osaka offices are connected by their own special telephone line, laid at a cost to them of about 300,000 yen.

They issue seven periodicals besides their respective dailies. There are the Weekly Asahi, the Asahi Graph (weekly), the Asahi Sports (semi-monthly), the Kinemas and Plays (monthly), the Children's Asahi (monthly), the Asahi Camera (monthly), and the Ladies (monthly).

Borobudur

Mr. Jan Poortenaar writes in *The Asiatic Review* —

Many legends in the folklore of Java also remind us of Animism. The big gun I have just mentioned is one of a pair, its companion lies in the courtyard before the palace of the Sasuhunan of Surakarta, and supposed to be inhabited by a ghost, the 'sapu jagad' or broom of the world,

which at a certain moment will vindicate that name by sweeping all infidels into the sea. What the venerated Prophet would say when he saw his followers kneeling and praying and offering to an old Dutch gun they do not for a moment consider, but it accounts for their charming and innate naivete. Another example which shows how strongly the naive mind is imbued with pre-Mahomedan and pre-Hindu ideas and modes of thought we find in the general belief that the goddess of the South Sea will come and visit the Sasuhunan in the top room of a tower in the palace grounds. European visitors are only admitted a few stories high, the top of the building is holy, and must not be visited by anyone, least of all by infidels.

Near by are numerous ruins of Hindu temples and monuments, restored and carefully kept. The most famous is the large Borobudur, of which India furnished the prototype, but the style of which baffles comparison. The only building it can be likened to is the Taj Mahal at Agra but it surpasses this monument in delicate decoration. Intended as a reliquary the building should be regarded as a shrine most likely one of the 84,000 stupas consecrated to hold a portion of Buddha's remains after King Asoka had decided that no longer eight towns but the whole world, should share in their blessed possession. The structure is erected on the top of a hill, of the shape of which full advantage was taken, so as to form the angular terraces which constitute the main part of the monument. Three circular terraces are adorned with seventy-two bell-shaped chaitiys each holding a life-size Buddha image, the lower parts showing in magnificent reliefs the story of his life. These galleries are, moreover, ornamented with hundreds of niches, in which also stand or rather sit, similar statues. Rising light and airy for all its grandeur the enormous monument expresses more strength than a mere massing together of ponderous material, huge walls and towers could have done. The sense of massive power is enhanced by its strange beauty of contour in perfect harmony with the brilliant landscape in which it is set. It is a crown, equal to the Enlightened One's urna.

And its spirit is still alive in the majestically striding Javanese, whether they be regents, princes, or carriers. But with all the refinement of ages of court life as a coveted flower, it is seen especially in the delicate gesture of the slender Javanese dancing girl.

"Building the Soul of a People"

The following passages are taken from an article in *The World To-morrow* by Rufus M. Jones —

George Eliot in the Spanish Gypsy wrote these fine lines three-quarters of a century ago

"The greatest gift the hero leaves his race

Is to have been a hero. Say we fail! —

We feed the high tradition of the world

And leave our spirits in our children's breasts."

There are now and then personal lives of the type that raise the whole level of life for those

that come after them—lives whose *spirit* becomes evermore part of the necessary air men breathe' It does not matter very much whether persons of that type succeed or fail in their own generation whether they win a crown or a cross—their real service is that of quickening kindling fusing their fellows and so of transmitting their own nobility of purpose and

Breathing a beauteous order that controls
With growing aware the growing life of man
It seems to me that this is the greatest service that Mahatma Gandhi is rendering to India today. It is possible to count up an impressive list of real achievements which are due to his endeavors but overtopping all his specific contributions is the contribution of his life. The by-product which came unconsciously as often happens is more important than the definite product which he aimed to get. Gandhi's life is such an immense achievement, his spirit is such a tremendous contribution to the world that there will be an imperishable legacy from him whether his plans succeed or go awry.

The most important question to ask about a leader is to find out how far he has helped to create a nobler spirit in the hearts of his people how far he has been able to raise and inspire the souls of his contemporaries and successors. Gandhi stands this test in a very high degree. He is slowly building a new soul in India. He is one of the rare persons who are unconscious of personal interests unconcerned about what is coming to them. He comes as near as anyone I ever saw to a complete abolition of the ego-focus the ego-complex. He is absorbed in a cause he is lost in the movement which he leads and inspires. He calls his method non-violence but that is a very weak word for it. It is not a way, method it is a way method. It does not negate, it affirms. It is not the renunciation of the use of force it is the discovery and the application of one of the greatest forces in the universe—the force of love of human understanding of unalloyed good will of heroic friendship of sympathetic co-operation in short the might of truth. Gandhi calls his entire life-work an experiment in truth. There is no better way to name it. And the greatest thing about his 'experiment' will be its contribution to the new soul of India.

What we need at the present moment here in America is a massive contribution to the building of a new soul in our nation.

Origin of Indian Civilization

Professor J. Takakusu writes in *The Young East* —

Where has Indian civilization originated? Situated in the torrid zone and having the highest mountain range in the world together with a vast expanse of flat land, it is but natural that India draws inspirations from the depths of its mountains and Indian philosophers and thinkers seek the solitude and recesses of woods to indulge in meditation. It was thus from mountains and woods that Indian philosophy and civilization education and religion have sprang up. In a country of low temperature like India, it is unbearable for

men to live in a crowded noisy and bustling city and though villages abound in the country as men instinctively like to live together Indians go into mountains for meditation and cultivation of character. In this way the theory that civilization rises from city life is not applicable to India. On the contrary in India it was life in woods that gave birth to civilization.

If as many scholars do Western civilization be called materialistic, how shall we call Indian civilization? It is certainly not materialistic as in points of materialism it is entirely lacking. It places no importance on form and shows no concrete evidence of itself. Nevertheless no civilization is so rich as Indian in spiritual elements. Accordingly perhaps it is best to call it spiritual civilization. In this regard Indian civilization is unique any other civilization would disappear if deprived of form or its expressions in tangible objects. Indian civilization however retains its vitality no matter if the country is in ruin for it is spiritual untangible and indestructive.

Many Indians are no better than mendicants as far as their personal appearance goes. They are shabbily clad live from hand to mouth and know nothing about the present world and modern things. But spiritually they are found to be superior men. In conversing with some beggars I met with in an Himalayan mountain while in my journey in India I was astonished to find them philosophers and thinkers well-versed in the philosophy of Upanishads and the poetry of Vedas. Whence have you come? they asked me. From Japan I said in reply but they had no idea of what my reply meant. Where is it? they again asked. I was very much puzzled how to explain, for they did not know of sea. I said Behind us as you know a great mountain range stands. You cross it and find a country as large as India lying beyond it. You cross that vast country and come to a great river which is a hundred times bigger than the Ganges. Japan lies on its opposite shore. Is it a large country? No not so large it is an island country. Again they had no idea of what an island is and so they were not much enlightened by my explanation. In such a way they were as poor as children in regard to the affairs of the world but when our conversation turned to spiritual subjects they talked freely and silently showing they were quite at home with philosophy metaphysics and religion.

Indians long for such spiritual civilization and live in a world of ideal from the hoary ages of Vedas and Upanishads from the remote period of Gautama, up to the present time of Tagore. All through the centuries this spiritual civilization is found running in a continuous stream holding sway over the minds of the Indian people. Both Gandhi and Tagore are typical products of this civilization the former an idealist reformer who aims at putting his ideals into effect, and the latter a poet of nature who dreams of idealizing realities. India is under foreign rule and the Indian people can show no dazzling evidence of material civilization but she retains her unique spiritual civilization which will survive though all other civilizations, such as the civilization of present-day Europe and America may decay. Beyond question India offers to the world a civilization which no thinker no philosopher no

religionist, no sociologist can do without trying to probe into and unlock its mysteries

The Buddha's Transcendental Experience

Archbishop M. T. Kirby observes in *The Young East* —

It is impossible for us to regard the Buddha as a mere teacher of the ethics. Had he been but a simple-hearted moralist. He would not have attracted the disciples and lay followers that crowded around Him. The teaching of simple morality would not have appealed to them.

What then emanated from Him that drew all men to Him?

Mere ethics? Mere morality? Most certainly not.

In analysing the circumstances which finally led to the preaching of the Dharma, we find the one-time Gotama enjoying a Great Bliss. He had discovered the source of pain and rebirth and the karma that led to rebirth and through that discovery He had freed Himself for ever from their chains.

Briefly we may say He had entered into a Transcendental Consciousness and in its contact He had realised His True Nature His Essence.

Thus the secret of His magnetism and His Dharma lies in the fact that They were founded upon a transcendental experience. That they bear the hallmark of One who had identified Himself with the Truth. He had realised Truly and He saw of Himself. He that sees Me sees the Truth — He was the Truth personified. Gotama was dead the Truth was made flesh and dwelt among us.

What it is cannot be expressed in human terms and Buddhists maintain the noble silence of the wise regarding It. That it is needs no proof because it is that Something that has stamped the Dharma with its magnetism and which in turn is inviting the West and being accepted in the West as the Way the Truth and the Life.

Civilisation and Barbarism

Mr Sunkar A. Bisay the Hindu Inventor and Scientist writes in *East West* —

We are inclined to call ourselves civilized, but to my mind the difference between barbarism and civilization lies in the employment of physical force and deadly weapons in attempts to settle disputes. It is the difference between right and right, between physical strength and mental strength.

But there is something to be said for the so-called benighted savage barbarian. He at least fights his enemy face to face and with antiquated weapons according to his lights whereas modern civilized man fights at long range with weapons of terrible power that slay innocent men, women and children. As long as we resort to organized warfare we have no right to term ourselves civilized.

Ignorance of Buddhism in England

Says the editor of *Buddhism in England*

Some examples of the prevailing ignorance regarding Buddhism border on the humorous. When Miss Faulkner was endeavouring to find a hall for our Wesak Meeting last year she made enquiries as to whether a certain hall under the management of one of the Nonconformist Christian bodies would be let for the purpose. In reply to her letter of enquiry she was asked to call and interview the Secretary. She did so. This gentleman explained that the hall could be hired, but he would like to know more about the Buddhists as he had never heard of them before. When Miss Faulkner went on to explain that Buddhism was a non-Christian religion he said that that settled the matter; they would not even let the hall to Roman Catholics and certainly would not to non-Christians.

Another instance brought to our notice recently was that of an image of a Chinese demon exposed for sale in a London curio shop labelled *Buddha the Chinese God of War*.

Social Income of the United Kingdom

The following paragraph and table relating to "social income in the United Kingdom taken from *International Labour Review* will be found instructive —

The most important figure is that of social income estimated to amount to £3,803 million for this is the amount really available for consumption or saving on the part of the residents of this country. The corresponding estimate for 1911 is £1,988 million or an increase from 1911 to 1924 of 90.5 per cent. In the following table the social income in 1911 and 1924 is expressed in relation to the total population the occupied population and the family.

Year	Total (Million £-s)	SOCIAL INCOME			Per family (£)
		Per head of population (£)	Per occupied population (£)		
1911	1,988	40+2 ¹	101		200
1924	3,803	84+2 ¹	180		360

What are the corresponding figures of social income in India?

The Economic Condition of China and India

Berliner Tageblatt a German Journal observes —

No one can predict China's political future in the midst of her present uncertainty and chaos but we can forecast her economic future with considerable assurance. Her independence move

These figures assume a margin within which there is good reason to hold that the true value must fall.

ment, which in one form or another is sure eventually to succeed has definite economic objects. The first of these is to liberate the nation from foreign financial and commercial control to win complete tariff autonomy and to place the economic direction of the country entirely in the hands of its own people.

In India the course of events has been entirely different. The English have exported to India not only their manufactures but also their capital. The Railways of that country are not owned by natives they were built with British loans by British contractors from British materials. India's heavy indebtedness to Great Britain reveals itself to-day in her balance of trade. While Japan's exports and imports over a long period of years abnormal conditions have upset the equilibrium since the war—are about the same India has always exported much more than she has imported. She has been forced to do so in order to pay her annual interest bill to England. The English as the political and financial masters of the country have directed its development to their own advantage. They have, indeed tried to organize the country on a capitalistic basis but without local manufactures. In fact, they have discouraged such manufactures by every means in their power. After destroying the native textile industry they did not for many years erect spinning mills in India itself but supplied that country with goods from Lancashire. It was not until shortly before the outbreak of the war that this situation began slowly to change and local factories were erected here and there. Naturally they grew rapidly during the war. Lancashire spinners are now feeling the result. They have not only lost many of their former customers in India but they realize that with her cheaper labour her favorable geographical situation and her local raw materials India may eventually drive them out of other Asiatic markets.

China is very rich in industrial raw materials. Many geologists believe that her coal resources are equal to those of all the rest of the world. After a period of transition therefore she will have brought her iron and steel industries to a point where she can supply her own machinery of production. When that is accomplished her trade with the United States, England, Japan and Germany will come to resemble closely the existing commerce between those four nations. But in view of China's vast territorial extent and enormous population the transitional period will doubtless be a long one. When it is ended the world will be the richer by a great new centre of production though the older industrial countries may have lost certain of their present markets.

"Encyclopaedia of the Social Sciences"

The New Republic states —

An interesting enterprise which now seems to be at last on the road to successful completion is the

Encyclopaedia of the Social Sciences" which is being prepared under the editorship of Professor Edwin R. A. Seligman of Columbia. It is to appear in a volume at a time until within about a decade the whole work comprising about 8,000,000 words has been published. It will cover history, economics, political science, sociology, anthropology, psychology, biology, ethics, education, aesthetics, religion and jurisprudence and is supported by a group of the leading learned societies in these fields. There has long been a demand for one comprehensive work which would not only discuss these topics but show their relationships. It is expected that this encyclopaedia will set a landmark in the history of the social sciences.

As there are some Indian scholars and authors who can speak with authority on some of the above mentioned subjects so far as they relate to India, we hope they will be requested to contribute articles to this *Encyclopaedia*.

'Biblos'

Biblos is a learned Portuguese review published by the University of Coimbra. It contains many learned papers. In the section called *Revistadas Revistas* (review of reviews) the contents of reviews in many languages have been given. Among Indian Magazines the contents of *The Modern Review* (November 1926, to April, 1927) are mentioned in detail.

War Fables Taught in American Schools

Current History for August gives the place of honour to an article with the above caption by Lieutenant Thomas J. Dickson who served in the War in different important capacities. Says he —

There are 107 American school histories on file in the Congressional Library and National Bureau of Education. Not one has a correct account of the great troop movements and momentous situations of the World War. I know of no mitigating circumstances to plead in defense of those who have been guilty of making false, absurd and stupid statements in print and circulating them as American school histories. Space does not permit me to cite all the errors and comment on all these 107 school books. Ten have the virtue of practically not mentioning the World War. Silence is more precious than falsehood.

"MOTHER INDIA"

By ASHOKE CHATTERJEE, B.A. (Cantab),
Editor, "Welfare"

IT is my intention to contradict in this article some gross falsehoods that an American woman, Miss Katherine Mayo has published in the form of a book, entitled "Mother India". She pretends that her book is a dispassionate study of India and Indians, but few have accepted this pretension at its face value. Most likely the book has been written under "stimulus" of which the source is to be found among some sections of Americans and Britons who do not like to see Hindus given American citizenship in America and self government in their own country. It is a low thing written with a low purpose. Strictly speaking, therefore one should no more exert to contradict such insulting lies about one's own country as the above book contains, than enter into a street brawl with one whose offensive armoury is entirely the tongue. But in this case one has to come down and soil one's fingers with the foul stuff served by Miss Mayo, for she is being given a lot of publicity by interested Anglo-Saxons and Yankees (which supports our contention that Miss Mayo is not after all an unworldly one hundred percent academician) which may serve to turn neutral nations against India at a period in her history when she needs all the sympathy of other nations that she can command.

A difficulty, however has to be faced right at the beginning. Although a previous volume by Miss Mayo ("the Isles of Fear" which was written with a view to lowering the Philippines in the eyes of the world) was sent to many Indian papers for review, the present pack of lies has not been so liberally distributed in India. It cannot even be purchased here at the present moment. The result is that one has to launch one's counter-attack on the book entirely with the help of the reviews of the book that have appeared in the foreign Press. This may doubtless lead to some shooting off the mark and delivery of one or two unintentionally unfair blows. But considering Miss Mayo's vocation, one need not fear to be uncharitable to her, nor will it melt people's hearts to

see her prostrated under an onslaught not fully and solely guided by the principles of justice and fairplay.

I have read carefully a fair collection of Press cuttings in which Miss Mayo's book has been reviewed, appreciated, condemned or judged. A fair amount of public opinion in the shape of letters from various "pro bono publico's", "observers", 'Hindus' and "one who knows" has also received my attention. Having gone through all the above, I have come to believe that it is Miss Mayo's thesis that the Indians, the Hindus specially, belong to a very low level of culture and civilization, so low that they are almost sub human, and that their continued existence on the face of the earth constitutes a real menace to humanity, i. e. in the language of Mr Gokhale, "whiteman's". Miss Mayo, like a true-born American Co ed, hangs on to her contention with that ruthless persistence which the normal mother woman exercises in hanging on to her husband. She loves her thesis and she must stick to it, come what may to truth, facts and figures.

A certain type of American is by nature a discoverer—not of ordinary puny trifles but of things gigantic and unthought of mothers who eat their babies for breakfast, trees that delight in doing the cake walk, whole nations gone mad, whole races given over to sexual perversion, etc. To make their discoveries, they would take the greatest trouble, even cross the slender borderland, that separates discovery from invention. Human frailties, limitations of science or logic or lack of what lesser men call evidence, would present no barriers to their far reaching intellect. Thus would a member of this species write a six volume treatise on the flora and fauna of a country by flying across it in an aeroplane or analyse people's virtues and vices by studying their 'reaction' to vaccination or some such important psychological test. Some years ago I had occasion to go through a book written by an eminent member of this clan. He was

writing about the Germans (a leisurely and post war production) He said in his book

Scrutinized historically and presented baldly the German cannot be recognized as other than a pathological type. His mentality is not moral in the sense that the English or the American mentality may be moral. If we Anglo-Saxons are normal then something it does not appear where or how or what—has caused a psychological flaw in the evolution of this people or else there was a slip in the making of the German—something left out in his creation. Whichever it is whether accidental or general something is inherently amiss in his mental constitution *

Here is a discoverer who makes a sweeping historical generalisation without lowering himself to the task of studying history, a master of group psychology who has probably passed not even a fortnight among Germans in Germany. He does not trouble to enquire what renders innocuous this terrible congenital and inherent abnormality of the German as soon as he takes American papers and swears by the Stars and Stripes. A very large number of Americans are of German extraction and one should naturally look for traces of German deficiencies among Americans also. But the author of the above book does not care to do so. He makes a hash of history, biology and what not and retires to collect the proceeds of the sale of his book with a truly American sagacity. In America we find a good example of what mere literacy without education leads to. It injures the Americans directly by investing a majority of that nation with an appalling mediocrity and shallowness unsurpassed by any thing in the whole history of human psychosis, and others indirectly as victims of these intellectual sorites. I beg humbly the pardon of those exceptional souls in the U S A who write books on only such subjects as they have made a special study of. For them I have the greatest respect.

The above digression has been found necessary in order to put Miss Mayo in her proper place among American writers. One can readily see that she and similar American phenomena usually make a hurdle race of what they so humbly call studies in the social sciences, wilfully or due to lack of scientific training and detachment, and end up by making science a mockery and manufacturing arguments to suit their preformed convictions. It will not at all be difficult to show up Miss

Mayo's ignorance and fallacies where she dabbles with matter that belong to the domain of scientific study, but where she discusses such subjects as Hindu impotency one has to surrender to her superior knowledge and experience and keep silent.

I have already said that I suspect Miss Mayo of collusion with British (and American) enemies of India and consider this book to be a fraud in so far as it assumes the robes of a dispassionate study of Indian society. My suspicions are strengthened by the fact that this philanthropic social hygiene monger devotes the major portion of her book to what would undoubtedly be recognised as refuting the arguments put forward by Indians in support of their claims to Political Freedom. Nobody can say that social reform or hygiene can be fostered by foreign domination. Far from it. It is just as much an accepted fact that slavery makes men lose their initiative and enthusiasm for self-improvement as it is that slave owners are far more interested in the profit-yielding capacity of their slaves than in their cultural and moral attributes. When imperialists break their hearts over the moral backwardness of the victims of their greed and proclaim to the four winds their deepest concern for the cultural advancement of their slaves, the average intellect receives the whole thing with a wink. So that when Miss Mayo peters the attention of the world by her nauseating tales of sex, filth and excretion in order to drive home her contention which reads, "Indians must not get Political Freedom," every school boy guesses her true motive without the help of his teacher. Nevertheless let us weigh her accusations and see what they are worth. Her book has been described by *The New Statesman* as one of the most powerful defences of British *raj* that has ever been written. "Powerful fiddlesticks!" It should be described as inductive reasoning flying to the moon on the wings of a blue bottle. Miss Mayo holds.

1 Indians lead a sub grade of existence

2 India is a menace to the world as a breeding ground for disease

3 It is due to British protection that Indians live on the face of the earth or else they would have been wiped out.

The first charge is both true and false. Most Indians have been reduced to such economic degradation through 'British protection' that they live a life of compulsory

* George D Herron *The Defeat in Victory* pp. 110-111

starvation without even the barest necessities in the way of housing and clothing. Let us force Miss Mayo and her compatriots to live on 30 or 50 rupees a year and see how much culture they exude after six months. I have seen some Anglo-Saxon slum dwellers. They would give the lowest of Indians any handicap and beat them in filthiness by a wide margin. No Indian will live in an unwashed shirt for a decade or so, nor take a bath only when shipwrecked. As to finer feelings, religion or anything like that, some of the Anglo-Saxon poor can well compete with the animals at the Zoo. I am forced to say these rude things, for Miss Mayo drives us to comparison. I do not say our people lead a very high life, — poor men, they are not in a position to do so, but why say *they* lead a sub-grade of existence when what really happens is that they are *made* to lead a life of suffering and want. Those Indians who can afford it lead a high enough life. May be their idea of a bath is not wading in a few gallons of tepid water but washing the whole body in running water. May be their wine bill is nil, their luxuries few, their food more natural than that consumed by Nero's Court or their habits a bit fastidious but that does not make it a sub-grade of existence. That is a sub-grade of existence which renders a man progressively degenerate in body and mind. What do we find in India to-day? Millions of forward looking and hopeful men and women who are fast improving in body and mind, staking their all on their life's major speculation: Political Freedom. These progressive men and women are the people on whom we should concentrate, not the hospital cases of Miss Mayo nor the criminals encountered by her Anglo-Indian Parsee or other friends who are jailors, lawyer's or liars. If we had been leading a sub-grade of existence, the British would not spend so much money and energy in counter-acting our efforts to attain *Swaraaj*, (including recourse to detention without trial). If we had all been degenerate, the British would not find so many healthy and energetic workers to run their government. Those Hindus who went and fought in France when some Anglo-Saxons were pleading conscientious objection to being courageous, were not degenerates either. Those who did pioneer work in Africa so that white men may later on swindle them were also fair samples of manhood. There are thousands of Hindu workers in America who are earning

the love and respect of their American competitors and employers* for efficiency, integrity and high morals. Miss Mayo could have interviewed some of them instead of going to the India Office for instruction. This so called sub-grade of existence vanishes as soon as Indians find sufficient means to improve the "grade" of their existence. Poverty and ignorance are its causes and in so far as poverty is removable it is also open to improvement. And it has no more to do with raciality or civilization than poverty or ignorance has. The ideals of a better life are there, it only requires means to realise it in the life of the masses of India.

What is responsible for our poverty? What has destroyed the balance of our economic life by destroying our industries by foul means? What again has made ever-bleeding wounds on our social body by exploitation, mis-called development and trade? Hindu Religion or Anglo-Saxon Irreligion? We have not been poor and starving always. Our traditions, our ideas of good living, our wealth of temples, tombs and treasures, marvels of the architect's, the sculptor's, the lapidist's, the weaver's and the painter's arts, testify to our past prosperity. It was the lure of our gold, and not the urge of Christianity that brought the Anglo-Saxons here. And our present poverty is the result of their "protection". This poverty will not be removed or even lessened so long as our present rulers get a free hand to squander our national wealth in the name of Military, Railway or Home charges, to pay interest on money that was seldom spent for our benefit and probably was not borrowed at the lowest available rate. What does this woman, who knows so much of venereal ailments and sexual perversion know of the economic history and structure of the nation she has been commissioned (by God?) to slander? Coming from a nation of cold-blooded and deeply analytical economists as she does, what is the consideration for which, she wages this semi-sentimental war against India's just claims? Instead of looking for the real causes of India's present degeneration in certain spheres, causes that will stand the test of science and logic, why does she ascribe it to our culture, civilisation, race, religion or philosophy (without

* Read Dr. Rajani K. Das's book 'Hindustani Workers on the Pacific Coast'.

knowing anything about them, of course)? She might just as well have explained our poverty, high death rate and low percentage of educated persons by saying that these were due to a curse laid on our nation by an angry witch or an offended christian god that would have caused even more sensation in New York

India is accused of being a breeding ground for diseases and, as such a menace to the world. Well, it is not true. Most of our countrymen die of diseases that cannot be communicated to well-fed Americans. Our Malaria, the greatest killer, is really malnutrition. Our infant mortality is really due to poverty. There is a direct relation between infant mortality and poverty. The same is true of respiratory diseases, also of Plague. Small-pox and Cholera are directly fostered by over crowding, bad and insufficient food and dirt. These are the natural manifestations of poverty.

And what has made India so poor? Anglo-Saxon unscrupulousness, treachery, greed and exploitation or Hindu social customs and speculative philosophy? History will answer the question. It was that race of supermen, the progeny of the murderous marauders of the sea, who today worship Jesus as they worshiped Odin and Thor yesterday, that have stricken the fairest lands of the southern seas with the curse of their soulless greed. Hindu philosophy and Hindu speculative thought are things too high and complex for the *barnes* and *gladiators* of the West to comprehend. They are hazy and meaningless to the shopkeepers who criticise things beyond the reach of their shop-walking intellect in the columns of the *New Statesman*. Thus might a London Coster find fault with Wagner's orchestration. The Hindus were comprehensive thinkers and all-round men. Alongside of their speculative philosophy would be found their positive sciences or *shastras*. The achievement of the Hindus in the fields of Astronomy, Mathematics, Logic and Grammar, in Economics, Medicine, Chemistry and the Physical Sciences, in Navigation, Ship building, Architecture, Sculpture, Weaving, Pairing, Decoration, the Lapidarist's Art, Town planning, Banking and Finance and the Military Arts, has been marvellous for the times. The downfall of the Mahammadan Empire in India was the work of Hindus and not of the covetous traders of the West who later on occupied India by a prolonged practice of duplicity, treachery and by

employing the lowest of means. Talk of higher culture or ideas, purer instincts or finer sentiments from Miss Mayo's kindred sounds like a Ghoul reciting the Psalms of David. Let us quote a few verses from the Epic of Anglo-Saxon expansion with special reference to India and the East. I have said that our greatest sin is our poverty which is a gift from the Anglo-Saxon saviours of the world. From the following quotation we get an idea of how the British have driven the Indians to the farthest point of misery by ruthless taxation.

'Lord Mayo says plainly in his minutes and despatches, that the burthen of Imperial taxation has increased is increasing and ought to be diminished. In 1859 the total expenditure amounted to £35,378,026 and that for 1870 was £50,782,412 or an increase of more than seventeen million sterling. Meanwhile, what is the condition of the mass of the people? By the confession of the latest authority, they are reduced to the lowest point at which existence can be maintained. . . Not five years ago, six hundred thousand persons perished of starvation within three hundred miles of Anglo-India.'

Today the expenditure of the central government alone exceeds 130 crores of rupees (about £100,000,000). Add to it the proceeds of the Land revenue, the Excise, Forests, Stamps and miscellaneous duties which comprise provincial receipts and the immensity of the burden becomes fully manifest.

Herbert Spencer says --

The Anglo-Indians of the last century 'birds of prey and passage, as they were styled by Burke showed themselves only a shade less cruel than their prototypes of Peru and Mexico. Imagine how black must have been their deeds, when even the Directors of the Company admitted that, the vast fortunes acquired in the inland trade have been obtained by a scene of the most tyrannical and oppressive conduct that was ever known in any age or country'. Conceive the atrocious state of society described by Vansittart, who tells us that the English compelled the natives to buy or sell at just what rates they pleased on pain of flogging or confinement. A cold blooded treachery was the established policy of the authorities. Princes were betrayed into war with each other, and one of them having been helped to overcome his antagonist was then himself dethroned for some alleged misdemeanour. Always some muddled stream was at hand as a pretext for the official wolves. . . Down to our own day are continued the grievous salt monopoly, and the pitiless taxation that wrings from the poor ryots nearly half the produce of the soil.'

* *Torrens—Empire in Asia*, p. 370. Reprint
† *Social Statistics*, pp. 567-8.

Then comes Burke with his tribute to the great people who "protect" India from disappearing from the face of the globe. He said

Young magistrates who undertake the Government and Spoliation of India, animated with all the avarice of aye and all the impetuosity of youth, they roll in one after another wave after wave and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage with appetite renewing for a food that is continually wasting

Sir Charles Dilke wrote —

There is too much fear that the English unless held in check exhibit a singularly strong disposition towards cruelty wherever they have a weak enemy to meet. In Madras roads, for instance I saw a fruit-seller hand up some limes to a lower deck port just as we were weighing anchor. Three Anglo-Indians asked in chorus, How much? One quarter rupee. 100 much. And without more ado, paying nothing they pelted the man with his own limes, of which he lost more than half. It is in India, when listening to a mess-table conversation on the subject of looting that we begin to remember our descent from Scandinavian sea king robbers. Centuries of education has not purified the blood our men in India can hardly set eyes upon a native prince or a Hindu palace before they cry

What a place to break up? What a fellow to loot! When I said to an officer who had been stationed at Decroire in the early days of the Mutiny I suppose you were afraid that the Benares people would have attacked you his answer was Well for my part, I rather hoped they would, because then we should have threatened them and looted the city. It hadn't been looted for two hundred years.

Thus began the process of impoverishing the Indians whose cumulative effect to day enables the uncharitable and ignorant tools of India's enemies to refer to Indian life as a sub-grade of existence and to India as a breeding ground for disease. About twenty years ago the Rev Dr Aked said in the course of a lecture delivered in England

Famine in India was chronic and things were going from bad to worse. In the first quarter of the nineteenth century there were five famines with a million deaths in the second quarter two famines, with half a million deaths and in the third quarter six famines, with five million deaths. The average income told the same tale. India had retrograded materially and the simple fact was that the longer our rule continued the worse the condition of things became."

In the ten years ending in 1905 nearly four million people had died of Plague in India. In the nineteenth century over 32 million people had died in India of famine.

These are striking tributes to the "British Protection" of India which began with such deeds of inhuman cruelty and plunder. Will Miss Mayo recommend its continuation as a means to attain health, strength and prosperity? But of course, we are expected by Miss Mayo and her friends to be exterminated by invaders if and as soon as the British leave us. India has experienced many invasions, some by worse barbarians than the modern European imperialists, yet the Indian people have come through alive every time. Just before the British came to India the Hindus were reasserting political power in India. That they were enslaved again was not due to their deficient social system child marriage or sexual appetite. It was partly due to their lack of any national sense partly to the fact that the British came at a time when the Empire of the Moguls was breaking up into numerous disunited small kingdoms which the British could easily play off against one another, and largely to the superior weapons and devilry of the invading people, who came in the guise of friends. The History of British occupation of India is a long catalogue of traitorous and shameful deeds and there are many authoritative books by eminent white men which if studied may serve as a revelation to open minded people. When the British got into power "then in the words of Lord Macaulay (Hist. Essay Vol. III) "was seen what we believe to be the most frightful of all spectacles, the strength of civilisation without its mercy. Tyranny of the most blood curdling sort, frightfulness that would quail the heart of an Assyrian hypocrite reeking with the stench of a well-nigh pathological greed crowd the pages of this history. Let all dispassionate persons study the true story of European domination of India and judge Katherine Mayo's pointless attack on India's socio-religious life as the cause of her present degradation, and evaluate her stage tears over suffering Indian womanhood thereafter. As to fears of extermination—we hope to defend ourselves without British bayonets, for British bayonets do not defend us now, any more than the Turks were kept back at Mesopotamia by the Americans. One of the supporters of Miss Mayo writes in

"*The Rise of the Christian Power in India" by Major B. D. Mason is a fine volume treatise which can be considered to be a good compendium of books, essays, reports etc., relating to this period of Indian History

* Greater Britain 5th edition pp. 44-7

† Quoted in the Prabasi 1313 B. E. P

The *New Statesman* to the effect that if the French withdrew their army from the N-W frontier all the failed B A s' of the nationalist agitation would have their throats cut within a week or so." So would also all the conservative and so called liberal M P s if they tried to fight their own battle against the French, the Germans or even the Portuguese. Just as they hire stalwart fools to fight for them, so could the B A s also keep an Army of intelligent Jats, Sikhs, Gurkhas, Mahrattas, Moplahs, Namasudras, Pathans, Parabiyas etc., to present arms to any number of cross belted map readers. It should, however, be noted that there are a good number of B A s in Madras, Bombay, Calcutta or Lahore who are well able to become officers in naval air or field forces and manipulate the machines which are now a days used for the destruction of human life. In this I am certain they would not be beaten by the average Englishman or American provided their machinery, instruments and explosives are of good quality. The latter too could be manufactured with a little effort in this country. So that Miss Mayo as well as C S (A reviewer in the *New Statesman* who out Heroded Herod in the course of her appreciative comments on Miss Mayo's book. Is the reviewer Miss Cornelia Sorabji by any chance? I may be wrong for I see that the reviewer has attempted to suggest to the readers many times that he or she is English) may well assure themselves that even if we got Swaraj we would still continue to provoke their "righteous" indignation by our frailties so long as they last us.

The next series of charges against us comprise lack of culture, sexual perversity, violation of babies, venereal diseases, cruelty to animals, drinking filthy water, hypersexuality, impotency, eating cow dung, using the same as the mainstay of a system of medicine etc., etc.

While admitting that such things can be found in India if searched for with assiduity, I must point out that such abnormalities are not by any means representative and essential facts of Indian life and civilisation. India is a vast country with a very long history. Numerous institutions have originated, flourished and decayed in the soil of this ancient country. Whereas a *pericru* can easily acquire only such manners and habits from books of etiquette as would find him a place in society, the man who has a little

"ancestry" is often burdened with a lot of tradition, fads, mannerisms and idiosyncrasies, all of which may not prove to be 'assets' of life. Similarly an ancient nation will necessarily carry along with its tradition, idealism, glory of past achievement and culture a lot of wreckage, dead and dying institutions, thought perverted into superstition and conduct based on thoughtless habit. India is such a country and if one looks for evil here one will find it. But there is more of good in this country, the evil is on the wane, in spite of British Protection, known as the policy of non-intervention. We are not supporters of caste distinctions, child-marriage, enforced widowhood or unhygienic habits. These have done a lot of harm to India in the past and are still doing much harm, although they are doomed institutions. But there had been social reformers in India before William the Conqueror taught the British to speak in French and to think coherently and there had been more of them afterwards. The Present reform movement began before Waterloo and to day there are millions and millions of Indians who are well on the way to realise their ideals of social purity and excellence. The Indians have achieved this without the help of those greedy hypocrites who come here hiding their low nature behind pious pretensions, shedding crocodile tears over their own misdeeds. For them we have only one advice: NO HAWKERS. No more thieves must sneak into our country pretending to peddle either religiosity or social hygiene. Our further advice is 'physician heal thyself'. There are millions of well clad savages in Europe whom a little culture will do no end of good. There are more of them in America. A study of Havelock Ellis or Von Krafft-Ebing will reveal how for sheer variety sexual perversion in the West has a world of its own, where we can show only a few common garden species. The profusion of pornographic literature and indecent places of amusement in Euro America rouse in us a natural suspicion that the demand for such things is probably commensurate with the supply. The statistics relating to the prevalence of venereal diseases in Western countries are also illuminating. Pigeon shooting, fox-hunting, vivisection etc., are not organised by the S P C A. Nor are the poor girl-workers in the big cities of the West, who are forced to supplement their starvation wages by selling their bodies nightly to the idle debauches, volunteers to the Feminist

cause There are people in the West who drink no water, filthy or clean, but fuddle them elves with drink and drugs, men who embrace vice not because of ignorance or poverty, but consciously in order to drag their hectic existence to its logical and evil extreme Western girls seldom bear children at an immature age through marriage, but, judging by the crowded soundling homes, statistics of hospital cases and confessions here and there, one cannot say that none of them ever get into trouble at an early age. So that there are baby violators' also in the West. Not violaters of baby wives, but of baby mistresses. The statistics showing the age of venerally affected persons also point the same way. My question is, if Miss Mayo had so much to do at home why did she then go out of her way to emancipate the poor Hindus? What was her attraction?

Now let us go through some facts and figures in order to put to the test the contentions of this sanctimonious woman. The contentions must be tested from both an absolute and a relative standpoint. Are we guilty at all? Are we so guilty as we are painted? Are we more guilty than is due to the average frailties of man? I may not be able to find perfect answers to the above but my hope is that others will do so later on.

Are we devoid of all culture? It is no doubt true that compared to the teeming millions that live on the soil of India the number of really cultured men and women is rather small. But true culture in all countries is found only in the few. As a matter of fact culture is merely a name given to the thoughts feelings and conduct of the best element in a nation. With proper arrangements for education and provision of necessary material means, culture or at least a semblance of it can be imbibed by a larger proportion of a nation. All men are born uncultured and their nurture determines their future mental and physical development. How much the quality of this nurture depends on economic means need hardly be explained to intelligent people. Men who are provided with no education, have not even sufficient means for one square meal a day, who seldom get an opportunity to see or experience the beautiful and good things of life and never go beyond the narrow limits of a cramped existence in which there are only suffering,

slavery, insults and tyranny, can hardly be expected to cultivate cultured ways of living and thinking. The fact that inspite of what they have been reduced to by nearly two hundred years of organized exploitation, the Indians even now think of God, religion, duty, good and evil, charity, chastity, loyalty, hospitality and other virtues are thrilled by the religious dramas and attracted by classical literature and music shows that they possess a basic and deep rooted culture which needs no outward trappings to prove its existence. Ability to read printed signs to put on complex clothing or to travel by underground or elevated railways do not constitute culture. If culture has anything to do with man's mind, the Indian masses are cultured inspite of their lack of ideas of hygiene sanitation and dietetics. What is more, they are nearer the highest thought of humanity than the American workmen are to the thought of Emerson or William James. So that where we are beaten by the West are only in those aspects of culture in which the backing of material wealth is an essential. There are also deficiencies caused by lack of education discipline and hopefulness. These are closely related to wealth and liberty. What we have however prove at least that we are not inherently vicious or incapable of further cultural development. If only the literate were counted in India even then we could show well over *twenty five million* of such people. Those who know English can also be counted in millions. Miss Mayo has pounced upon a few persons here and there who have unclean habits to condemn a whole nation. It may also be pointed out that many of these cases merely show a temporary want of ability to fit in with new conditions of life and the younger generations are already getting used to city life and are rapidly mastering the tricks of modern civilisation.

It is not my intention to belittle the material achievements of the Western people, but I only request our Western friends to remember that sanitary fittings alone cannot make a civilisation, science alone cannot give man his perfection. It is all very easy for ignorant and misinformed people to rave against Hindu thought but those that have taken the trouble to study it, have seldom thrown it overboard. The world has yet a long way to go. It is foolish for those who are an inch or two in advance here and

there to turn up their noses at those who are a couple of inches behind. The little mechanical tricks the knowledge of which make our Western friends feel so superior have been learnt in a few decades by the Japanese. It will be the same in other countries though some may be hampered for a time by political dependence.

Indians have been charged with sexual perversity and been called baby violators. The Indian masses as everybody is aware generally marry soon after attaining maturity and sometimes before that. Married life seldom fosters sexual perversity and if early marriage in itself is not a perversity Indians can be considered to be eminently free from such vice. The lower one goes in the social strata the more true will one find the above statement. As a matter of fact some of the primitive races of the East never knew any perversion till they were contaminated by more civilised people. As Mr E. H. Manfrasci Chief Commissioner of the Andaman and Nicobar islands wrote nearly half a century ago *

Intercourse with Europeans and other foreigners has, it must be confessed unhappily opened their (the Andamanese) eyes to the existence of some vices of which they had formerly no knowledge notably is this the case with regard to drunkenness, abduction, rape, seduction, unnatural offence etc., which appear never to have been committed among them.

The Indian masses lead a more or less quiet and colourless life, perversity is the product of high nervous tension, idleness and unearned wealth. Few Indians live a hectic life or have money or leisure enough to indulge in sexual perversity. Most of them are also forced by custom to live away from their wives eighteen hours out of the twenty-four so that all Miss Mayo's talk of sexual excesses are nothing short of unmitigated lies concocted either by herself or by her Anglo-Indian, Parsee or other friends. Cases of some amount of perversion and excess are normal to all human races. For instance let us see what America herself can show in this respect. Lajpat Rai tells us in his admirable book *The United States of America*.

* The double standard of morals as applied to men and women in one of the most hotly debated

questions of the day. The tremendous prevalence of venereal disease among men the privilege of men who insist that their present and future wives should be blameless in their moral character while they reserve for themselves almost untrained freedom and never hesitate to stain the lives and bodies of their wives and children with disease the ruthless economic exploitation in industries which forces so many women down into a life of shame all these questions agitate deeply the woman of America to-day organised womanhood and single workers are trying their best to stem the tide of degeneration and to ameliorate or eradicate the outer and preventable causes which in the ultimate lead fellow women into the under world. America does not publish its deepest shame in tangible numbers and it is not possible to know how many women lead degenerate lives. But the reports of the Vice Commission which has extensively investigated the conditions of prostitution in Chicago give ample proof of the crying need for immediate attention to this problem. *Chicago alone is reported to require yearly 5000 new girls to satisfy the demands of prostitution in refilling the places of such as dropped out through death and disease. About 50 p.c. of these girls are under seventeen hardly more than children.*

so that even in a country which produces such paragons of virtue as virgin Mayo herself there are millions of people with abnormal sexual appetite. What is more there are a sufficient number of baby violators in Chicago alone to violate 2000 new babies every year. Baby violators who do not sin ignorantly or thinking that there vile conduct is part of their religion but filthy minded perverts who plunge into the mire with all their burden of Anglo-Saxon morality and culture.

But are there too many child wives in India? Those that are make us to hang our heads in shame, but should we therefore let Miss Mayo's sweeping generalisations go unchallenged? Let us enquire into the facts. We take the following figures from the Census of India, 1921 vol I part I page 159

Year	Number unmarried Per mille, Males aged		Number unmarried Per mille, Females aged	
	10 15	15 20	5 10	10 15
1921	879	697	907	601
1911	866	605	891	555
1901	860	650	893	559
1891	841	621	874	491
1881	843	617		481

Commenting on the above the Report says the figures clearly show an increase in numbers of those in the early age-categories who are still unmarried. The movement is most marked in the Hindu Commu-

* *On the Aborigines of the Andaman Islands* by E. H. Manfrasci, Institute of Great Britain and Ireland vol XII, part 1 p. 112 London 1883

nity but is shared by other religions. This means several things to Miss Mayo and her clan (1) That nearly 10 p c. of Indian males remain unmarried till they are out of the 15-20 age group (2) That over 60 p c. of girls cross the age-period 10-15 in an unmarried state (3) That since 1881 there has been marked progress towards better conditions in this respect and (4) that the Hindus Katherine Mayos *betes noires* are the most progressive in this field Where Miss Mayo found whole hospitalfuls of suffering girl wives whom their student husbands had mutilated and infected whole-sale God only knows! This woman seems to have been suffering when she wrote her book from some kind of complex which might have made her see sexual perversion even in the *Kutub Minar* A Freud alone could explain why a virtuous American spinster should be so obsessed with ideas of sexual and sadistic excesses as to suspect(expect?) a whole nation of such guilt

The above figures showing number of unmarried girls per thousand need a further explanation In India marrying off a girl before she attains puberty is supposed to be a virtue Marrying off does not however signify giving over to wifehood Girls seldom go to their husbands homes before two three or more years after marriage. But this idea of marrying off girls at an early age has led to the almost universal practice of under stating a girls age when she is unmarried and in her teens. What is stated to be thirteen is generally fifteen and fourteen is often seventeen Hence the real state of affairs is, if anything better than what appears in the above table of figures. I do not suggest that things are in an ideal state in India but, my point is that where Miss Mayo charges us with criminality and demands our extermination we are generally speaking guilty mainly of violating the principles of eugenics, not babies. In the latter respect we are no worse than the Americans.

A few words about the relative rationality of Indians and Anglo-Saxons are here necessary to complete my contradiction of the inferior culture charge Indians believe in caste-discriminations untouchability drinking filthy holy water ghosts and spirits and in many other stupid things This is true of not all Indians for rationalistic heresy has always occupied a prominent place in Indian thought

since time immemorial One can see this, to begin with in the *Pratyaks* who are almost mythical and then in the great pioneers of liberal and free thinking Buddha and Mahabir in ancient times, Ramanauda Kabir Nanaka and Chaitanya in later times, and Rammohun Roy and Dayananda Sarasvati in modern times These men had and still have millions of followers and admirers in whom they inspired ideals of democracy equality virtue justice and fraternity never realised in practical life by any Western nation Miss Mayo should have studied the lives and achievements of Mother India's greatest sons before setting up a howl over the few black sheep of the family she had seen or heard of Some Indians are superstitious and prejudice-ridden so are most Westerners If Indian *Manasmas* fear the attack of ghosts, or Hindu *Brahmans* refuse to dine with *sudras* or prefer the impure water of the holy Ganges to distilled water in the West many a Sir Arthur Conan Doyle infects the popular mind with talk of *poltergeist* tree spirits and ectoplasm Americans refuse to dine at the same table with Negroes and Mulattoes or even to worship at the same church or travel in the same car with them Upper class lower class blue blood and county blood are also terms invented by Anglo-Saxons to signify imaginary superiority of one kind or another There are also marriages of convenience (with dowries) *mesalliances* and left handed marriages in Europe and America in which latter country the mouths of oil tar or toilet paper kings water at the sight of a prospective son in law in the shape of an European duke marquis or count In St. Peters church in Rome one can see whole queues of irrational devotees kissing the foot of a marble god one after another while an attendant wipes the foot of the image every time with the *sa ie rag* Horrors of pyorrhoea and soft chancre! Those poor fools should have kissed a sterilised operation table instead and every kiss should have been followed by a shower of perma ganet of potash

Next we face venereal disease Venereal disease was originally introduced into the East by Europeans. Says Frederick Tice x p *

"The researches of Otamura and Sasaki for Japan and China and of Joly and others for India showed that syphilis did not exist in these countries until it was introduced from Europe

In the Indian system of medicine this disease is known as *Pheranga Roga* or *Fernghee disease*, which means European disease. Where Miss Mayo discovered that Indians were simply rotting away in their millions with syphilis and other venereal diseases we do not know. The fact is that in many cantonment towns and ports this disease is widely prevalent among some classes, but there are no grounds to say that such diseases are very wide spread in India or that they are spreading more and more.

The *Encyclopaedia Britannica** says,

The figures collected by the British Royal Commission (on V. D.) and ed. indicate that the higher in the social strata one goes the more venereally stricken do the people become.

Which means that wealth begets these diseases. The reason is obvious. So that, Miss Mayo's charge of venereal affection made against a nation which is composed 95% of poor and simple souled people is *prima facie* absurd and false. Wealth and idleness have stricken the West with these diseases to a degree impossible of thought in India. The *Encyclopaedia Britannica*† also tells us that syphilitics compose nearly 20% of the United States population and that about 30% of Western men and women had suffered from venereal diseases before the War. Conditions have gone far more to the worse since the war. The war has probably also increased the number of

Indians who have suffered similarly, but exact figures cannot be obtained. There are however two ways in which we can come to some sort of an estimate indirectly. We had in Nelson's *Living Medicine** about sterility in women.

In a considerable proportion (some authorities place the figures very high) the condition (sterility) is a direct result of gonorrheal infection.

So that as gonorrhea is the most widespread of venereal diseases, a population of which a large number are infected with venereal diseases must show a large proportion of sterile women. As Miss Mayo herself and her supporters have been raging against the Indian habit of breeding and dying like flies and against all or most young women getting half a dozen offspring before passing their 'teens their further accusation of Indians being largely diseased venereally breaks down on their own statements. Moreover, I have consulted an eminent physician and learnt from him that syphilis in a group of men and women always increases the number of the blind, the deaf mute and the insane among their progeny. So that if India is being progressively 'syphilitised' like Europe or America, then the figure of blind, deaf mute and insane persons should show, accordingly, progressive increment. What is it we find in fact. The following table from the Census of India† will show us how we stand —

INFIRMITY NUMBER AFFLICTED WITH RATIO PER HUNDRED THOUSAND
OF THE POPULATION

	1921	1911	1901	1891	1881
Insane	88,305	81,006	66,205	74,279	81,132
	28	26	23	27	35
Deaf Mutes	189,644	199,891	153,168	196,861	197,215
	60	64	52	75	86
Blinds	479,637	443,653	354,104	458,868	526,748
	152	142	121	167	229
Lepers	102,513	109,014	97,340	126,244	131,968
	32	35	33	46	57
TOTAL	860,099	833,644	670,817	856,252	937,063
	272	267	229	315	407

* Vol. 32 p. 300
† Vol. 32 p. 300

* Vol. VII p. 297
† Vol. I, Part I p. 205

The above does not show any progressive increase in these afflictions, rather we are led to believe that these figures point the opposite way. A progressive increase of venereal affection is not compatible with a fall in blindness, insanity and deaf mutism in forty years. In passing I also draw the reader's attention to the progressive fall in the number of lepers in India. I should also draw the attention of people to the valuable figures collected by the Student Welfare Committee of the Calcutta University. This committee have examined thousands of students and their findings controvert finally the base lies of Miss Mayo directed against our students whose wives one of her trusted friends "saw in a hospital suffering from foul diseases acquired from their husbands.

Our last words shall be about our alleged cruelty to animals and about the place of cow dung in Hindu Medicine. The latter charge can be dismissed at once, for no one who knows anything about the Ayurvedic system of medicine will waste his time over such idiocy as the accusation displays.

Then cruelty. All cruelty is reprehensible and we own up that we are cruel to our animals in some ways. But very few of us allow our old cows to be slowly eaten up by maggots or starve them to death. Old cattle are usually killed by kind hearted dealers in cow-hide. And one knows that cows must not die a natural death if they desire to be skinned for leather. Hence, I think that all this talk about starving to death and feeding the maggots with old animals is arrant nonsense. Our flourishing trade in hides proves it. Then compare our cruelty with the western variety. I shall not talk in details about roasting Negroes alive or about gassing whole army corps. Let us talk of animals only at first. Samuel Smiles in his work on *Duty* laments the 'enormous amount of cruelty upon dumb animals,—upon birds, upon beasts, upon horses, upon all lives.' (as practised in the West) He writes—

"In Italy birds are used for the amusement of children. The children do not understand that a beast or bird can be a fellow creature. When expostulated with, they answer—it is not a Christian."

Let Miss Mayo face Mussolini with a denunciation of Italian culture, if she

dares. When Cashel Byron (Barnard Shaw, *Cashel Byron's Profession*) said in defence of his pugilistic cruelty, to her lady love

Who did I see here last Friday the most honoured of your guests? Why that Frenchman with gold spectacles. What do you think I was told when I asked what his little game was? Baking dogs in ovens to see how long a dog could live red hot!"

Was he referring to a Hindu practice? In the Elk tooth industry the European dealers used to catch the Elks when they were snowed up, pulled out their teeth and left them to starve slowly to death, surrounded by food which the poor animals could not eat. The history of the fur and feather industries would provide millions of instances of leaving animals to die slowly in traps which would probably be attended to 'once in many months. Birds were carried with their legs chopped off to prevent their flight. And so on and so forth. So much about cruelty to animals. Let us go a little into cruelty to humans. Lionel Curtis is a leading member of the imperial section of the Anglo-Saxon race. In his book *The Commonwealth of Nations* * he quotes some passages from the life of John Paton, a missionary. We find the following in one place

One morning three or four vessels entered our Harbour and cast anchor in Port Resolution. The captains called on me and one of them with manifest delight exclaimed, 'We know how to bring down you proud, Tannese now! We'll humble them before you!'

I answered, 'Surely you don't mean to attack and destroy these poor people?'

He replied, not abashed but rejoicing 'We have sent the measles to humble them! That kills them by the score! Four young men have been landed at different ports, ill with measles and these will soon thin their ranks. Our watchword is 'sweep these creatures away and let white men occupy the soil!'

Their malice was further illustrated thus. They induced Kaputa, a young chief to go off to one of their vessels promising him a present. Having got him on board they confined him in the hold, amongst natives lying ill with measles.

Then after twenty four hours this innocent chief was put back on shore to carry the deadly (to these primitive people) measles to his kinsmen, who died 'by the score'! It chills one's blood to read about such inhuman and fiendish cruelty. The whole history of the 'white' races, from the

Sagas down to the history of the Great War is steeped in human blood. Then why accuse others of cruelty to animals? Western civilisation is tottering and the fear of a plunge back into barbarism

has gripped the heart of all thinking men. At such a time the sight of soft-brained western liars attempting to vilify others has a strange pathos which is three quarters tragedy and the rest unconscious humour

INDIAN SOCIAL REFORMERS AND INDIA'S POLITICAL AND ECONOMIC ENEMIES

By RAMANANDA CHATTERJEE

IN the lives of the saints of all religions, one may find some of the greatest of them accusing themselves of being the greatest sinners. But it would be wrong to take them at their word for that reason and conclude that they were the wickedest of men, though it would be right to infer that like other human beings they were far from being perfect morally and spiritually.

We do not at all mean to suggest or say that Indian or Hindu society is a brotherhood and sisterhood of saints. What we mean is that when Indian social reformers in their zeal for reform, born of love of their country, denounce some bad customs or some social evils, they are apt to indulge in superlatives and to speak in such an unqualified manner as to lead those who do not know to think that the customs prevail all over the country among all communities and classes, that there are no counteracting causes anywhere among any sections, that the customs in question therefore produce the greatest possible harm of all kinds, and that no improvement has been taking place gradually owing to the efforts made by previous generations of reformers and those that are living.

Take, for example, the custom of the purdah or the seclusion of women. Indians themselves without the help of their political enemies, perceived its injurious effect, and have been trying to do away with it as much as is necessary for the spiritual, moral, intellectual and physical welfare of society. But while admitting its evil effects, we ought not to give foreigners the impression that it prevails all over India among all classes of the people. All over India, it is far less strict among Hindus than among Muslims,

and even among the latter the women of the poorer classes in rural areas do not generally observe it. Among the Hindus of the Bombay and Madras Presidencies, including the Indian States situated therein, which comprise the whole of peninsular India, there is no purdah at all. In the Central Provinces and Central India there is no purdah among the Marathi-speaking Hindus. In Bombay a small advanced section of Muslims does not observe purdah. In the north and north-west, the purdah is not observed so strictly among the Hindus of the Punjab as elsewhere. In the Indian Christian communities, the Brahmo Samaj and the Arya Samaj, purdah is not observed. All over India women of the poorer classes of Hindus do not observe purdah. Women of all classes of Hindus, rich or poor, from the lowest to the highest castes, move about freely in all places of pilgrimage, which are large in number and scattered all over India, visiting and worshipping in the temples and shrines. Similarly in the sacred rivers of India, which are many, Hindu women of all castes and classes bathe without purdah, and they bathe frequently. It should be added that, when not ill, they bathe at home or in the nearest river or tank every day at least once.

Where and when purdah is observed, it is not exactly like imprisonment, though Westerners may disbelieve it. And, though these same superior persons may call us barbarians, we think some seclusion—not enforced seclusion, would do good to even occidental women.

Having stated in brief what purdah is like and what the extent of its prevalence is in India, we assert that even as it is, it is an injurious custom. But it is gradually

loosening its hold on orthodox Hindu society. At present in such a big town as Calcutta, where its injurious effects are most marked, there are numerous orthodox Hindu families who do not observe the purdah as they did before. Many orthodox Hindu ladies walk every evening to the Ladies' Park and some other parks in this city.

Other bad Indian customs might similarly be taken as examples, and the extent of their prevalence, the degree and extent of their harmfulness, and the velocity of their gradual disappearance described with as much accuracy as possible. But that would be to indulge in an unjustifiably long digression.

What we want to say is that, owing to the political capital which our enemies may make of what we say and write in condemnation of our injurious customs and habits, some of us may feel inclined to cease to condemn them publicly and even to defend them or minimise their injuriousness. We ought not to do that, whatever use our enemies may make of our speeches and writings. The good of our country is incomparably more important than the opinions of foreigners suffering from a superiority complex or interested in painting us blacker than we are. All that is necessary is that we should try to be exact in what we say and write, measuring praise and blame and weighing our words.

That social abuses and bad customs are partly responsible for our loss of political freedom cannot be denied. But no nation can argue that the existence of bad social customs in a country is a justification for enslaving it or keeping it in servitude. For, no nation, not even the politically freest, is socially perfect. There are great social evils even in the politically freest countries. But that would be no justification for some other nations to attempt to conquer them. Whether they can or cannot be conquered is another matter. When during or after the world war, some countries became or were made free, it was not after an international commission of sociologists, social scientists and philanthropists had pronounced a favorable verdict on their social systems and organizations and hygienic condition that they were allowed to be or remain free. Some countries in the east and south of Europe can compete very well with some countries of Asia in dirt and insanitation and the like. Eye-witnesses can bear witness to the fact.

We do not like the *tu quoque* style of

argument. That others are bad is no justification for us to be so. That others are bad does not prove that we are good. But our political enemies have compelled us to point out the social and other evils that exist among them and among other politically free nations only to show that if the existence of these evils among them has not deprived them of their right to be free, the existence of similar or other evils cannot justify our enslavement. So far as these latter stand in the way of our making a successful effort to be free, we are trying to get rid of them, and our political enemies are trying not to help us to get rid of them.

The abolition of child marriage and child-mortality and the raising of the age of consent within and outside marital relations would tend to make Indians a physically, intellectually and morally fitter nation. But British bureaucrats have all along been very unwilling to help Indian social reformers in effecting these reforms by direct and indirect legislation. They had no objection to abolish *suttee* probably because it was mainly a question of humanity,—the abolition of *suttee* was not expected to promote the building up of a stalwart nation. But the abolition of child marriage, etc., is indirectly and almost directly a political as well as a social remedy. So in these matters our British bureaucratic friends fall back upon the cant of neutrality and non-interference in religious and socio-religious matters. As if *suttee*, hook swinging, etc., were not such things, which the British Government have stopped by legislation. British bureaucrats probably have another motive for falling back on the cant of religious neutrality and non-interference. They feel that they have almost completely lost their hold on the minds of the majority of the educated classes. So it would be natural for them to try to be popular with the illiterate and partially educated masses by pandering to, or at least by not interfering with, their superstitions and prejudices.

British bureaucratic mentality finds expression in passages like the following in the Census Report of India for 1911, Vol. I, p. 272.

Though the evils of child marriage are undoubted the subject is not one with which the British Government can exercise much direct interference. In two Native States, however bolder action has been taken.

This mentality continues in spite of the following admission made in the previous decennial Census Report of India (for 1901), Vol I p 434 —

Happily 'here is reason to believe that the leaders of Indian society are fully alive to the disastrous consequences both to the individual and the race which arise from premature cohabitation and are anxious to use their influence to defer the commencement of conjugal life until the wife has attained the full measure of physical maturity requisite to fit her for child bearing'

Twenty six years have passed since this was written. Yet the late Home Member of the Government of India declared that he would oppose Mr Har Bilas Sarda's very moderate Hindu child marriage Bill! It has to be seen whether his successor will carry out that threat.

Here may also be mentioned some of the ways in which the British Government is instrumental in keeping up caste divisions. In deeds to be registered, in plaints before law courts and other similar documents people have to state to what caste they belong. This is an unnecessary require

ment. Recruitment for the army is encouraged among certain castes and discouraged or practically prohibited among others. In civil Government appointments in many provinces candidates from certain castes are discriminated against, whilst candidates from other castes are preferred.

We should go on with the work of social reform with unabated, or rather with increased zeal, *not caring for what foreigners say*. Social abuses and evils in foreign countries should engage our attention only so far as it may be necessary for us to mention them in order to warn our countrymen not to imitate what is bad in foreign countries or in order to refute the arguments of foreigners that, because of bad social customs in our country, we do not deserve to be politically free — the fact, on the contrary, being that we cannot make adequate social and moral progress without political freedom. Lastly, we should uproot the least traces of any feeling in our minds that the undesirable condition of society in any foreign country in any respect is any justification for a similar state of things in ours, or is a proof of our social excellence and superiority.

INDIANS ABROAD

A Letter from Fiji

We have received the following correspondence from Mr V Deo of Lautoka (Post Box No 17) Fiji:

Lautoka Fiji 21st June 1927

Sir

Believing that the Mother country is awakened after all to lend its sympathetic ear to the woes and trials of her children and grand children away from India, I venture to drop the following few lines for your favourable consideration.

The problem confronting the Indians in Fiji are very well known in India and therefore it is not necessary for me to redescribe it here. Suffice it to say that there are a few salient features that retard the general progress of the Indians in the Colony. The vestige of thralldom of indenture and the inherent slavish rule of the plantations are more or less still existent on the children of even third generation and will probably remain so for the generations to follow. Consequently there is the conspicuous lacking of the spirit of fearlessness and frankness which is the essence of all advocacy of the oppressed classes hence there are many

wrongs that exist today which could have been non-existent had our fellowmen been such of whom it could not have been said that they think one way say another and do a third.

The Colony of Fiji affords opportunity to the social welfare of the Indians here if only they rise to a sense of renaissance from within. All that is required I say again is the awakening from within. The crying need of the Indian problem is the necessity of trained social and political workers free from all tangles. A few Indian youths born in Fiji have endeavoured to do some spasmodic effort at public service but their usefulness is limited by the necessity of funds to carry out social and political service and by the lack of necessary literary qualifications to fit them for such service.

It is here I find that the Motherland can fill the gap by formulating some systematic scheme to enlist and train Fiji born youths as social volunteers. Will the Mother country act and at least share a little of its vast responsibility to her children abroad? We know that her home problem is imperative but her liberality shall not go amiss in stretching her motherly hand to her Fijian children. The Mother country will be discharging a sacred duty if it takes up the project at once of

training Fiji Indians as selfless workers of Truth and fearlessness.

There are a few patriotic youths in Fiji who would forsake all for the Indian cause if only given the opportunity to qualify for such service. I pledge myself to find the youths should the Mother land agree to train them and then all shall march side by side in the universal national renaissance. I conclude with the hope that Mother India stretch its helping hand to us.

V Deo

We hope there will be a response to this touching and earnest appeal.

Report of the Kenya Local Government

The above Report, which has recently come out, has roused in Kenya Indians a deep feeling of resentment due to the iniquitous recommendations which aim at rendering the Indians absolutely powerless in the Nairobi Municipal Council as well as in the Mombasa Municipality. Of the 18 members of the former 9 will be elected Europeans, 5 elected Indians, 1 Goan, 1 Government representative, 1 each from the Railway and the District Council. In Mombasa the story is repeated. On a minimum basis of 19 members, the Mombasa Municipality is to have 3 European officials, 5 nominated Europeans, 5 elected Europeans, 1 nominated Indian, 3 elected Indians, 1 Arab and 1 Goan. One can very well realise what a mockery of representation the above arrangement is. We wish our Kenya friends success in their fight against injustice and tyranny.

National Indian Teachers' Conference

The Indian *Views* is very caustic over the revelations made at the above conference. 73 per cent of the children of Natal Indians, who form a fairly well-to-do community, receive no kind of education. The *Indian Views* advises Natal Indians to stop boasting of the glories of ancient India and to begin to lay the foundation of the glory of future India by providing their children with education. There are plenty of unemployed graduates in India who can be exported to Natal with mutual benefit.

Hindi to be the Language of Fiji Indians

The *Tanganyika Opinion* publishes extracts from the report of the Fiji Education Commission of 1926 giving the reasons which induced the Commission to recommend the teaching of Hindi at all Primary Schools in Fiji. We reproduce a small portion of the extracts below.

Expert Indian opinion agreed that while it is true that Indians in Fiji come from different provinces in India and speak different languages, it is also true that life in Fiji during the past forty years has brought the people together and that Hindi has become the commonly understood language. It was however pointed out that the Hindi spoken in the Colony was not the Hindi of the educated class and of literature but was a debased form of language developed in the Bazar. Accordingly it was argued that a debased form of language was unsuitable for a school course. After very full consideration of the practical difficulties in the way of accepting the suggestions for the various Indian representatives your Commission is of opinion that Hindi should be the Indian Language mainly taught in the Primary schools.

Repatriation of Indians

The *Democrat* of Nairobi gives us the following —

The *Martinsburg* corresponded of our sixth avenue contemporary reports that over 400 Indians sailed on the s.s. 'Umzumbi' from Durban on the 6th instant in pursuance of the Union Government's voluntary repatriation scheme which forms a part of the agreement recently concluded between the two countries.

A New Scheme for South African Indians

The following is taken from the *Indian Views* —

Mr Bhawanji Dayal (member of Dr Abdurahman's Deputation to India, who has since remained to that country) has opened a home for Indian emigrants in Bihar and leaves for South Africa on July 20.

He announces that he has arranged with some influential land owners of Bihar to purchase 33,000 acres in Kenya, where Indians who have returned from South Africa, and do not desire to remain there but are unable or unwilling to return to the Union can be settled.

Though the Round Table Agreement was very satisfactory especially as regards repatriation he counsels Indians wherever possible to remain in South Africa—Reuters.

Propaganda against East African Indians

While Catherine Mayo, George Pilcher and Co are carrying on a malicious campaign of vilification against Indians in general, news have arrived of a similar campaign directed solely against Indians in East Africa. One Sir Sydney Henn M. P., is reported to have made a speech in London in the course of which he has said

The Indians (in East Africa) are the chief traders of the area. They penetrated in any quantity to the interior only after the settlement of the country by the British. They had been made the tool of political agitators in India. His (Sir Sydney's) one complaint against them was as to

their low standard of morality, both personal and commercial especially the latter the educative effect of and an standard of morality upon Natives was deplorable.

The *Democrat*, a Nairobi paper, duly makes mince-meat of Sir Sydney's false accusations

and proves how it was an accepted truth that Indian traders were extremely reliable, honest and fond of straight dealing. Their competition has unnerved the whites, who are making every effort to lower the Indians in the eye of the world.

NOTES

"Mother India"

The world contains much that is ugly, much that is disgusting much that is destructive of health and life. Many things happen in this world which are cruel, ignoble, wicked, abominable. Yet those who believe in a Supreme Being associate with It all that is good, holy, pure, beautiful, wise and true. They would feel pained beyond expression if any sceptic or atheist were to associate with the name of God all that is ugly, disgusting, cruel, wicked, and ignoble, leaving out all that is pure, beautiful, beneficent and true though the wise among the lovers of God would not object to sceptics and atheists seriously challenging the believers in God to explain the co-existence of good and evil.

There are thousands of patriots in India who almost deify India and adore their Motherland. It is not that they ignore the existence of the evil and the ugly in their country. They only idealize their Motherland and hope to make the ideal the real by sacrifice, devotion, and strenuous endeavour.

They cannot but feel that Miss Katherine Mayo has been guilty of something approaching blasphemy in associating with India all the disgusting and wicked things she could find in the country or invent about it and then naming her book "Mother India," as if this part of the earth is not and has never been known for anything beneficent, beautiful and sublime as if the people of India are not and have never been known for doing anything that makes man godlike. Unprovoked malice or loathsome venality could go no farther.

Having done this sort of ghoulish work for (or rather against) the Philippines she

turned her attention to India. Whose turn will it be next?

Miss Mayo an Anti-Indian Propagandist

We should be prepared to put up with the strongest and even the most uninformed condemnation of our past and present, if it came from genuine friends. But Miss Mayo's book has not been written to do good to India, but to convince the world that we are such a debased people that we do not deserve to be free or even to live and that British rule in India is necessary and beneficent and should be perpetuated. If anybody wishes to do good to India, he should point out the faults of Indians to them alone or at least to them first of all or along with others, in any case, it is not the part of a friend to make arrangements for first of all making non-Indians acquainted with all that can be truly or falsely said against India, leaving the Indians themselves to find out their faults as best they can.

But this is exactly what Miss Mayo and her publishers have done. As far as we have been able to find out from Indian owned and Indian edited newspapers, not one of them has received "Mother India" for review, though Anglo-Indian editors have got it and reviewed it. It has been reviewed in America and Great Britain. We have not been able to purchase a copy in Calcutta. So well known a publicist as Mr K. Natarajan of Bombay could read the book only by the courtesy of a friend of his. *One of our contributors has sent a review of the book from Germany. An Indian contributor of an Indian weekly has sent it a review of it from Switzerland.* It can scarcely be considered accidental that

the book has become widely known all over the western world before those against whom it is written have been allowed to review it. So the simple plan has been to prejudice the world against us before allowing us to point out the inaccuracies and deliberate falsehoods which the book contains. Of course, even if the book had been sent to Indian editors along with other editors, Indian opinion on it could not have influenced the western world much, for Indian journals have a very small circulation in the West. Still the simultaneous despatch of the book for review to both Indian and non Indian journals would have shown that the author and her publishers were prepared to face Indian criticism simultaneously with reaping the advantages of occidental praise and circulation in the West.

It cannot be contended that Miss Mayo and her publishers are not aware of the existence of Indian owned and Indian edited papers, for her work on the Philippines was sent to many of them, because, of course, they were not Filipinos!

Another fact which shows that Miss Mayo's book is part of anti Indian propaganda is the use which British newspapers are making of it to oppose giving Indians political rights. For example *The Saturday Review* writes in the course of a leading article reviewing the book —

But the basic fact is that India is not socially fit for self-government. And her social evils are found in their worst forms among precisely those who would be given political power the Hindus, not among those more virtuous peoples who would challenge the power of the Brahmin oligarchy. Surely it is incumbent on this country to postpone political concession until social conditions improve until there is some guarantee that the new powers given to Indians will not be used to perpetuate the gross evils at which we have glanced. We must not betray India under pretext of giving her a political boon.

How absolutely ignorant or wilfully blind *The Saturday Review* is, is evident from its assumption that all Hindus are wanting in virility, as if the Jats, the Rajputs, the Dogras, the Gurkhas, the Garhwals, the Marathas, etc. were not Hindus. Mr K Natarajan editor of *The Indian Social Reformer* and of *The Indian Daily Mail* has ably exposed the sophistry of "The Saturday Review" in *The Indian Daily Mail* thus —

The hollow sophistry of this reasoning lies in the fact that British rule itself is a good deal responsible for hardening fluid custom and neglecting and even resisting social legislation during

the last fifty years. Social reformers have come to realise that their work must remain unfruitful until a national government takes it courageously in hand consistent of the support of the Indian people. Indian States like Mysore and Baroda passed laws long ago against child marriages but the British Government of India has not moved its little finger directly to check the evil. *The Saturday Review* says political reform should not come before social reform. We say on the contrary, that no further progress in social reform is possible unless Indians are imbued with a large measure of political initiative.

(Italics ours Ed. M.R.)

We write all this, because it has been claimed that the book is not a piece of pro-British and pro-Imperialist and anti Indian propaganda. None but absolutely blind or dishonest partisans, or fools entirely devoid of intelligence can accept such a claim.

The First Lie in Miss Mayo's Book

Not having seen Miss Mayo's book yet, we cannot say how many lies it contains, nor point them out. But we find the following sentence in a review of it in *The Indian Social Reformer* —

The very second sentence of the very first chapter of her book speaks of many little bookstalls where narrow-chested, anemic, young Indian students in native dress brood over piles of fly blown Russian pamphlets."

The description of young Indian students as narrow-chested and anemic need not detain us. What we are concerned with are "the piles of fly blown Russian pamphlets." 'Pamphlet' means 'Thin paper covered book usually containing essay on political or other current controversy.' Russian pamphlets mean such books written in the Russian language and obtained from Russia, or such books written in English or some Indian language and sent from Russia. Now as very few, if any, Indian students know Russian the bookstall keepers would be egregious fools if they imported and kept for sale piles of pamphlets written in Russian. But supposing they were foolish enough to do so, why should Indian students ignorant of Russian brood over piles of such pamphlets? They may be narrow chested and anemic, but they are not absolutely wanting in intelligence.

Let us, however, suppose that Miss Mayo means that the pamphlets are written in English or in some Indian language and imported from Russia. Whatever the language of the pamphlets, Miss Mayo obviously in-

sinuates that they are the work of Bolshevik and communistic propaganda. But the Government of India have, under the Post Office and Sea Customs Acts, proscribed all such literature, and confiscate them wherever found. So, how could there be piles of such pamphlets openly *exposed for sale* in book-stalls? It is true, in spite of the vigilance of the officials concerned, a few proscribed pamphlets and leaflets find their way to some persons, including some who do not want them. But such copies would not make piles, nor would they be publicly kept for sale in bookstalls for flies to promenade and Indian students to brood over.

There are no bookstalls in Calcutta where piles of even non-political and non socialistic Russian pamphlets are kept for sale.

The reason why this lie has found a prominent place in Miss Mayo's book is that Russia is England's and every other capitalistic country's *betenore*, and the picture of Indian students poring over Russian pamphlets is calculated to make our young men objects of dislike and hatred to them.

As for Indian students being narrow-chested and anaemic, let us hear what *The Indian Social Reformer*, which is the principal social reform organ in India and is in its 37th year, says —

"Oxford strangers often call the Bengali Babu oleaginous but not anaemic. In her description of Bengali youth she is merely repeating the Anglo-Indian conception of political enthusiasts as decadents. As a matter of fact, Young Bengal since the days of the Partition has paid particular attention to its physical fitness—an example that is being followed all over the country."

When pitted against British soldiers or civilians in India in manly games, Indian students do not generally come out second best, — they do sometimes come out with flying colours.

"The Eating of Words"

The Week, a Roman Catholic organ edited by Dr. H. C. E. Zacharias, observes —

The eating of words is an accomplishment, neither pleasant to perform nor to behold, but freely indulged in all the same probably under the mistaken idea that it "saves face" to carry on as if one never had spoken nor acted in opposition to the attitude of the moment. Probably also, because it requires real greatness to admit as Mahatma Gandhi on a memorable occasion did, even a Humayun mistake.

At the risk of *lese majeste* we would therefore almost conclude that our great contemporary in

Chowringhee really lacks greatness. The reason why we dare thus to speak of *The Statesman* is that, when on the 18th we read a leader therein called "Mother India," we had not yet forgotten a leader therein on the 2nd, called "Mother India." We read —

AUGUST 2ND

"It is a book which must have consequences. It is a terrible book which cannot be ignored. The central figure revealed in this egocentric world is the Hindu husband and above all the Brahmin. Truly this is a scathing, painful book revealing unimagined glimpses of human suffering and though Miss MAYO has generous words of praise for the record of Englishmen and women in India we think that the effect upon the British public will be a painful one. The authoress gives reasons why no English official or missionary could or would write such a book. There are few adjectives, no invective, no passion only a deadly accumulation of photographic and harrowing detail and she never quotes either Mr. GANDHI or a debate in the Legislative Assembly without a reference."

AUGUST 18TH

"It is plain that the book and its conclusion have not been allowed wholesale by the more informed critics and that there are distinguished organs of public opinion that plead for a rational consideration of the case against India that is framed by the American writer. If reports from hospitals as to the mutilation of children in marriage that Miss MAYO has cited have to be accepted, we should show that these things are no more typical of general life in India than are hospital reports in any other country of the general life there. They are criminal offences here as elsewhere. In short there is another side to the picture that Miss MAYO gives. Her readers and it is not only desirable but essential that that other side should be presented to the world with authority."

The Statesman, of the 18th, having adequately demolished *The Statesman* of the 2nd, we have no desire to do a work of supererogation in repeating what it has already done (on the 18th), especially as Miss Mayo's book has not yet reached us, although an advice has, that the publishers have forwarded it to us. When we receive it, it will in the ordinary way be reviewed in our columns...

The reason why *The Statesman* had to eat its words appears to be that it printed some wicked and abominable lies uttered by one Mr. Pilcher against Hindu widows, against which there has been an outcry all over the country. There has been a similar condemnation of Miss Mayo's book also. All this may have made the Chowringhee paper anxious about its sales and advertisements.

Miss Agnes Smedley's Article on Miss Mayo's Book

We have published Miss Smedley's article on Miss Mayo's book to show what impression it has produced on the mind of an unprejudiced foreigner about India. Miss Smedley's conclusions relating to India's social, cultural and spiritual condition might have been entirely correct, if Miss Mayo were capable of telling the *whole* truth and nothing but the truth about this country. She has been misled in some respects by her acceptance of Miss Mayo as an accurate observer and a truthful generalizer. Our remarks do not apply to the political part of the article.

League of Nations Propaganda

Since writing our note in the last issue on lessons in schools on the League of Nations we have come to learn that such lessons have been ordered to be given in Government and aided schools not only in the Presidency Division but all over Bengal. Probably similar orders have been passed all over India. We have known for a long time past that the League had passed resolutions in favour of giving instruction to young people in many countries on the work and aims of the League. We need not recapitulate the steps subsequently taken by various other bodies to give effect to these resolutions. *The Leader* says that the suggestion that the desired instruction should be given by connecting League teaching with existing studies in schools of all sorts selecting history as central among such studies, has given rise to a heated controversy among British teachers and others interested in the education of boys and girls.

Professor J. L. Morison has vehemently opposed the suggestion that to quote his own words a new compulsory propaganda should be launched on the country through our schools and his criticism is representative of the views of others who are opposed to the proposed League teaching in schools. He says that as a first proposition I would lay down that whether good or bad all forms of propaganda are to be discouraged and by propaganda I mean any form of intellectual solicitation which attempts to give plain facts more than their due weight and value and that our business whether as citizens or educators is to base our actions on honest and unemotional appreciation of facts as we see them in our rational moments. But the (League of Nations) Union and its educational supporters he says propose to employ the most dangerous and least legitimate of propagandist instruments, our schools. Even if the League of Nations Union had archangels as its missionaries and although its object is the noblest and most Christian motive I would still protest against the misuse of our educational system in pursuit of something else than truth taught in the spirit of truth. History he further says, is proposed as a chief instrument in the process when we begin to draw moral lessons, the danger is that we shape our history to suit our moral conclusions. Professor Morison's criticism of the proposals contained in the teachers' memorandum might have stood if in England or in other countries of the world history had not been taught on nationalist lines but when for instance an English boy is told of the exploits of Clive and Warren Hastings in this country of natives and has no idea of the high degree of civilization and culture attained by the people some League teaching should supply a necessary corrective should impart to young people a sympathetic knowledge of the people of other nations. But this will involve the re-writing of history to serve the larger and higher

end in view. And even if any kind of propagandist teaching is bad why should League teaching, that is to say a knowledge of the constitution, aims and works of the League be any more propagandist than knowledge of the history and constitution of the Empire? And yet those who are opposed to League teaching are not opposed to Empire teaching. Indeed they fear if League teaching is given a place in the existing studies in schools Empire teaching will be neglected. People in England may not be knowing what Empire teaching sometimes means to people in the dependencies. Some time ago a committee was appointed by the Government of Burma to enquire how the Imperial idea may be inculcated and fostered in educational institutions. Among the recommendations made by the committee were that in all aided Anglo-vernacular high schools the superintendent or head master should be of British nationality that in all Government Anglo-vernacular high schools the principals should eventually be officers in the Indian educational service that the chairs in the Burma University connected with imperial studies in civics geography and economics should for the most part be held by men of British descent.

We are entirely in favour of lessons inculcating good will and brotherhood among nations and the settlement of international disputes by arbitration. But we are against both Empire teaching and League teaching. We oppose League teaching because it is an organisation dominated by Imperialistic nations and cannot therefore consistently give effect to the high principles it professes. We would not have our boys and girls misled into the belief that the principal members of the League are at heart or in practice promoters of the cause of world brotherhood. Not being thought readers we cannot say what objects those men had in view who drafted the Covenant of the League. But giving every credit to them for good intentions we have not been able to discover how the League can or will help subject nations to be free thus establishing real world democracy and brotherhood.

Teaching School Children to be Hypocrites

The worst of Empire teaching—and League teaching—in India is that it practically makes our children hypocrites. They know that books like *England's Work in India*, etc. and their Indian history books contain half truths and lies. Yet for passing examinations they have to repeat what the authors have written. Similarly about the League lessons, too they know that much falsehood and partial truth are being taught. But they

martyr to duty and a saviour of India. When it is said that Dyer saved India, it is, of course, meant that he prevented India from being lost to the British Empire. That is not saving India, but saving the British Empire. But even in that sense he did not save India, as there was no actual or projected rebellion far from saving India for the British Empire, the Jahanwala Bagh massacre which stands to his discredit roused feelings which would have led to India going out of the British Empire if Indians had a sufficiency of up to date arms and ammunition and competent warriors to lead them

Insult to Religion to be Made Specific Offence

Mr Crerar, the Home Member, has introduced a Bill to make it a specific offence intentionally to insult or attempt to insult religion or outrage or attempt to outrage the religious feelings of any class of His Majesty's subjects. That in spite of the conviction of the accused in the *Rasula Vartman* case such a bill has been introduced, shows that Mr Justice Dalip Singh was right in his view that the law as it stands cannot be made applicable to offences covered by Mr Crerar's bill.

We are against insults to any religion and to outraging religious feelings. But we do not like the new bill. The British bureaucracy in India should not as a general rule be armed with additional powers to punish people. They cannot be trusted to use such powers with impartiality and due discretion. All offences against good taste, ethics, etc., ought not to be made penal offences.

Besides, the line of demarcation between serious criticism and justifiable denunciation or satire or sarcasm and insult to religion cannot very often be drawn with unerring precision.

But as we have not learnt to bear and forbear, we must be kept in check by the whip of the foreign slave driver. The lampoonists and fanatics of different sects must consider that to be a great honour.

As for the administration of the proposed law, it is more likely than not that it would be more often enforced against those who are not turbulent or fanatical or comparatively

less turbulent or fanatical than against those who are more turbulent and fanatical.

The penalty proposed includes imprisonment up to two years with or without fine, which is unnecessarily severe.

In this connection *The Behar Herald* reminds the public that

Exactly eight years ago, there appeared in a missionary paper of Calcutta a letter from a Mahomedan correspondent making the vilest reference to the prophet of Islam. There was considerable feeling among Mahomedans, who moved Government to take action against the paper. It will be remembered that the Press Act was then in full force and consequently, the public was surprised when the Bengal Government came out with a communique which stated among other things that the publication of the letter would not justify action under the Press Act or under any other legal enactment.

MUCH WATER HAS FLOWED UNDER THE BRIDGES since then. In the Punjab several papers attacking Christianity were suppressed while missionary publications making the most shocking imputations against personages regarded as sacred by Hindus and Mahomedans were never touched. This immunity was the direct cause of the origin of literature of the type of the *Rangila Rasul* and the *Rasula Vartman*. The action now taken should not, however, be supposed to be the outcome of a general campaign against those who wounded the religious susceptibilities of other communities by traducing their prophets and saints. The point was forcibly brought home by the defence counsel in the *Rasula Vartman* case who pointed out the inconsistency of proceeding against one particular writing while other writings of a similar nature were condoned.

THE OBSERVATION MADE BY MR. JUSTICE BROADWAY on this contention of the counsel was extremely significant. His Lordship said: "I can only conclude that action was not taken by Government in connection with the writings referred to by Mr. Puri (counsel for the defence) viz., the *Journey from Delhi to Admadabad* (nowhere) and the *Unswin Saddi ka Maha Rishi*' because they were not considered by Government to have transgressed the law." This observation of the Judge could only mean that in his lordship's opinion the only justification for the inaction of Government in the matter was that they thought that the publications had not transgressed the law. The highly offensive character of these publications, however, was so palpable that the Punjab Government realising the awkwardness of the situation in which his lordship's remarks have placed them have come forward with an explanation which is far from convincing. With regard to the publication, *Journey from Delhi to Admadabad* the explanation says that it was printed in a paper published outside the Punjab and with regard to the other publication it only refers to the reply given by Sir John Maynard in reply to a question in the Punjab Legislative Council which in effect says that the publication of the pamphlet in September 1923 did not appear to have caused any general public feeling and no comment regarding it appeared to have been made in the Press till after the

institution of the proceedings against the author of the *Rangila Rasul* in July 1924. There was a time when equity in England used to vary with the Lord Chancellor's foot. According to the Punjab Government, their own apathy or leniency must be the sole test of deciding whether a publication is offensive or not. Thickness of the hide which receives the blow and not the blow itself would be the determining factor.

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Skeen Committee's Report

The Government of India appointed a Committee to report on the gradual Indianisation of the army. They chose the personnel of the Committee themselves, the chairman being Sir Andrew Skeen, the Chief of the General Staff, who knows as much about India's military needs and capacity as anybody else. The Committee made some recommendations unanimously. But even these the Government have been trying to shelve on various pretexts and excuses, the hollowness of which has been repeatedly exposed. In the recent debate on the subject in the Legislative Assembly the Indian members acquitted themselves quite well. The name of Mr K C Roy deserves special mention in this connection, as he, though a nominated member, made an outspoken speech which made the official benches very uncomfortable.

We should be highly pleased if good arguments and considerations of justice alone could avail to give Indians their rights as citizens. But unhappily that is not the case. If we want self-rule, the objection is raised that self-rule cannot be had without self defence. If we want to have the opportunity of self defence, we are told in effect that we cannot have it unless our social system, our educational system (for which England is entirely responsible), etc., become like those of England. Why not go the whole hog and say that the climate of India must be like the climate of England and the people become either thoroughly Anglicised (if possible) or commit suicide wholesale and make room for men of Anglo Saxon descent, and then the army would be "Indianised"?

India has had a long history, during which she has been subjected to many invasions, like other countries with a long or short history (including Great Britain). History does not record that any invaders could boast of continuous and uninterrupted victories here. India in all periods of her history has pro-

duced brave soldiers and great generals. Even the English had to sustain many defeats at the hands of India's generals. In the early days of the East India Company's rule many Indian commandants led both Indian and British soldiers. Therefore, it is a falsehood to say or suggest that India cannot produce military leaders. If British officers are unwilling to serve with or under Indian officers, that does not prove the unfitness of Indians. It only proves that British officers are guilty of selfishness and unjustifiable and unreasonable racial pride.

One of the so called arguments of the British monopolists is that the problem of India's defence does not stand alone but that it must be considered and co-ordinated with that of the defence of the whole British Empire. If so, why was the Skeen Committee appointed first, and this argument brought forward after it had reported? The logical course should have been to appoint the Imperial Defence Committee first, and after obtaining their opinion as to what should be done with and for the Indian army, an Indian Army Committee might have been appointed to settle details. Probably the men at the head of the Government of India hoped when they appointed the Skeen Committee that the Committee or at least a majority of its members would report that even partial genuine Indianisation of the army was impossible. But the report has falsified their hopes. Hence the various pretexts and excuses that are being invented to shelve it.

The Siamese, the Chinese, the Persians, the Nepalese, the Afghans, the Japanese—can all produce officers of their own nationality. Only the Indians cannot. Why? Because they are under British rule.

Whether India remains a part of the British Empire or becomes independent, it must be defended by its own men. In deciding how this can or ought to be done Indians cannot take it for granted that the problem should necessarily be approached with the preliminary assumption that India is for ever to remain a part of the British Empire. It has been argued that in any war with a first-class power, India cannot defend itself unaided, it must take the help of Britain. But in the event of any war with a first-class power, neither Persia, nor Siam, nor Afghanistan, nor Nepal can defend itself unaided. Do these countries for that reason consider their problems of self defence

cannot protest nor can they answer questions on them as they would like to

Miss Mayo's Services to Imperialists

Miss Mayo knows that the time for re-forming, or tailing nullifying or ending the Montagu Chelmsford Reforms is drawing nigh. She knows too that the vast majority of Britishers do not want that India should have even a modicum of real freedom, and would be glad to discover or invent excuses for keeping India for ever politically and economically enslaved. Just in the nick of time comes out her book 'The timeliness of the publication is not one of its negligible merits

Another fact shows that she knows the game of Imperialists very well. Britishers know how to accentuate and take advantage of Hindu Moslem differences. So she does not forget to point out that Musalmans are socially better than Hindus. She also knows that the educated classes are the Britishers' *bete noire*. Hence she pours contempt on them and extols the martial races.

We may be permitted to observe here incidentally that Mr George Bernard Shaw's denunciation of India in the introduction which he has written to his friend Mr William Archers' three posthumous plays has also been quite timely.

It may be that neither Miss Mayo nor Mr George Bernard Shaw should be classed among anti Indian propagandists. It may only be that accidentally things are so shaping themselves as to favour the anti Indian imperialists. But there is no harm in pointing out how things are happening quite accidentally.

"No Confidence in Bengal Ministry

The motion of no confidence in the Bengal ministry has been carried by the votes of men all of whom did not vote for the same or similar reasons. Some professed to have voted for the motion because they, as Swarajists, were against dyarchy. Others voted with them because they did not like one minister or the other or both. Others again voted for purely personal reasons. So the vote of no confidence is not a vote against dyarchy. Even if it had been a

vote against dyarchy, it could not have ended that system of administration.

The failure of the Bengal National Bank ought to have been a sufficient warning to Mr B. K. Chakrabarti to lead him to resign. The subsequent revelations connected with the affairs of the Banga Lakshmi Cotton Mills ought to have hastened his resignation. For though he had given up his connection with these two concerns on accepting a ministership, he had previously been connected with them for a sufficiently long time to justify people in thinking that he was to some extent responsible for what had happened. Of course, nothing criminal has been proved or suggested against him. But so far as actual results go, remissness or incapacity may lead to failure in business, as much as dishonesty and breach of trust. For these reasons Mr Chakrabarti had become unpopular with his countrymen, apart from his merits or demerits as a minister. Due praise should not, however, be withheld from him for the financial responsibility he undertook in being the guarantor of both the concerns. As a guarantor his liabilities amount to 45 lakhs.

As for Mr Ghaznavi, he gave great offence to a section of Bengali Musalmans by accepting a ministership after Sir Abdur Rahim had failed to persuade any Hindu M. L. C. to accept office with him. Otherwise, broadly speaking, Mr Ghaznavi had not yet proved himself to be a less zealous Muslim communalist or a less competent minister than any other Muslim minister in Bengal.

Another cause of the unpopularity of both the ex-ministers is that on questions on which all parties felt alike, e. g., the release of the *detenus*, they had not taken a bold stand.

Dyarchy is a bad system of government. But in itself it is not worse than autocracy. At the same time it must be considered worse than autocracy pure and simple if it can be successfully passed off as responsible government or self government. For lovers of freedom are on guard against undisguised autocracy, but they can be taken in by what is not self government but only masquerades as such.

If dyarchy could be destroyed and self government established in its stead, nothing could be more welcome than such an event. But if dyarchy be only in suspended animation or in abeyance and autocracy has full sway, then nothing is gained. Dyarchy

with competent, honest and hardworking ministers would be preferable to it, because such men can do a little good work and prevent a little mischief, with the help of the Legislative Councils. And as dyarchy has been seen through, nobody would now mistake it for real responsible government or self-government, or even a half way house to it.

Among Bengal M. L. C's there are men enough who can carry on the work of ministers. But it is doubted whether there are any two men among them who would be able to command a majority of votes for the full term of the present Council or any considerably long period. In constitutionally governed countries like Great Britain, the resignation of ministers is followed by a general election. But India is not such a country

Bengal National Bank and Banga Lakhmi Cotton Mills

The rogues and incompetent men who have brought the affairs of the Bengal National Bank and the Banga Lakhmi Cotton Mills to such a miserable pass should have their deserts. No pity would be felt for them

We have no idea of the profits, if any, made by the Bengal National Bank at any time. But the goods produced by the Banga Lakhmi Cotton Mills have been all along in such great demand, that it has often happened that the supply has fallen short of the demand. And the concern has been in existence for a good many years. It may be assumed, therefore, that enormous profits have been made and misappropriated by scoundrels.

That there is some probability of the Mills being run by a new managing agency gives grounds of hope that the money invested in it by many a poor man and woman, including many poor widows, will not be lost

indefinite period without any trial, open or in camera. And it is still more shameful that the conditions in which many of these men have to live are worse than those existing in jails. Owing to these conditions, many have contracted serious illness, of which some have died, and some are next to death's door

Earl Winterton's Mendacity

In the Legislative Assembly, in reply to questions on the statement made by Earl Winterton in relation to the alleged trial of Mr S C Bose and other detainees, Mr Crerar, the Home Member had to admit that the Earl had made an inaccurate statement. Mr Crerar also said that Lord Winterton's false statement that Mr S C Bose had been tried by two Judges was not based on any statement that the Government of India had supplied him with. Indians are, therefore, left to guess what the source of his information was. It is possible that he did not understand or read carefully the information sent to him from the Government of India Secretariat. In that case, his unfitness for his office is quite plain,—a man who is so foolish or so careless ought not to be an Under-Secretary of State. Or he may have derived his information from men like Lord Sydenham or Sir Michael O'Dwyer. If he did so, he acted against all official procedure and rules and was guilty of insulting the Government of India, to boot. Or it may be that he exercised his faculty of imagination and invented his statement. In that case he should be made Poet-Laureate Extraordinary.

Earl Winterton did not frankly acknowledge his mistake in the Commons. He pretended to think that Mr. George Lansbury had not understood him aright. That shows the character of the man

General Dyer

When General Dyer was still in the land of the living, we said all that we had to say of him and his murderous exploit. We had no desire to write anything more. But from the many cuttings from the *London Morning Post* and other Tory papers sent to us by friends, it appears that persistent attempts are being made by the enemies of India to produce the belief that Dyer was a

Detenus and the Bengal Council.

Some Members of the Bengal Council gave Mr Moterley a very bad hour with their interpellations relating to detenus and supplementary questions arising out of his answers, when he gave any. For to many a question he could give no answer at all. It is a shameful business, this keeping of innocent men deprived of their personal freedom for an

martyr to duty and a saviour of India ! When it is said that Dyer saved India, it is, of course, meant that he prevented India from being lost to the British Empire. That is not saving India, but saving the British Empire. But even in that sense he did not save India, as there was no actual or projected rebellion far from saving India for the British Empire, the Jallianwala Bagh massacre which stands to his discredit roused feelings which would have led to India going out of the British Empire if Indians had a sufficiency of up-to-date arms and ammunition and competent warriors to lead them

Insult to Religion to be Made Specific Offence

Mr Crerar, the Home Member, has introduced a Bill to make it a specific offence intentionally to insult or attempt to insult religion or outrage or attempt to outrage the religious feelings of any class of His Majesty's subjects. That in spite of the conviction of the accused in the *Rasala Vartman* case, such a bill has been introduced, shows that Mr Justice Dalip Singh was right in his view that the law as it stands cannot be made applicable to offences covered by Mr Crerar's bill.

We are against insults to any religion and to outraging religious feelings. But we do not like the new bill. The British bureaucracy in India should not as a general rule be armed with additional powers to punish people. They cannot be trusted to use such powers with impartiality and due discretion. All offences against good taste, ethics, etc., ought not to be made penal offences.

Besides, the line of demarcation between serious criticism and justifiable denunciation or satire or sarcasm and insult to religion cannot very often be drawn with unerring precision.

But as we have not learnt to bear and forbear, we must be kept in check by the whip of the foreign slave driver. The lampoonists and fanatics of different sects must consider that to be a great honour.

As for the administration of the proposed law, it is more likely than not that it would be more often enforced against those who are not turbulent or fanatical or comparatively

less turbulent or fanatical than against those who are more turbulent and fanatical.

The penalty proposed includes imprisonment up to two years with or without fine, which is unnecessarily severe.

In this connection *The Behar Herald* reminds the public that

Exactly eight years ago, there appeared in a missionary paper of Calcutta a letter from a Mahomedan correspondent making the vilest reference to the prophet of Islam. There was considerable feeling among Mahomedans, who moved Government to take action against the paper. It will be remembered that the Press Act was then in full force, and consequently, the public was surprised when the Bengal Government came out with a communique which stated among other things that the publication of the letter would not justify action under the Press Act or under any other legal enactment.

MUCH WATER HAS FLOWED UNDER THE BRIDGES since then. In the Punjab several papers attacking Christianity were suppressed, while missionary publications making the most shocking imputations against personages regarded as sacred by Hindus and Mahomedans were never touched. This immunity was the direct cause of the origin of literature of the type of the *Rangila Rasul* and the *Risala Vartman*. The action now taken should not, however, be supposed to be the outcome of a general campaign against those who wounded the religious susceptibilities of other communities by traducing their prophets and saints. The point was forcibly brought home by the defence counsel in the *Risala Vartman* case who pointed out the inconsistency of proceeding against one particular writing while other writings of a similar nature were condoned.

THE OBSERVATION MADE BY MR. JUSTICE BROADWAY on this contention of the counsel was extremely significant. His Lordship said, 'I can only conclude that action was not taken by Government in connection with the writings referred to by Mr. Puri (counsel for the defence), viz, the 'Journey from Delhi to Admabad' (nowhere) and the 'Unswin Saddi ka Maha Rishi' because they were not considered by Government to have transgressed the law.' This observation of the Judge could only mean that in his lordship's opinion the only justification for the inaction of Government in the matter was that they thought that the publications had not transgressed the law. The highly offensive character of these publications, however, was so palpable that the Punjab Government realising the awkwardness of the situation in which his lordship's remarks have placed them have come forward with an explanation which is far from convincing. With regard to the publication, 'Journey from Delhi to Admabad,' the explanation says that it was printed in a paper published outside the Punjab and with regard to the other publication it only refers to the reply given by Sir John Maynard in reply to a question in the Punjab Legislative Council which in effect says that the publication of the pamphlet in September 1923 did not appear to have caused any general public feeling and no comment regarding it appeared to have been made in the Press till after the

institution of the proceedings against the author of the Rangila Rasul' in July 1924. There was a time when equity in England used to vary with the Lord Chancellor's foot. According to the Punjab Government, their own apathy or keenness must be the sole test of deciding whether a publication is offensive or not. Thickness of the hide which receives the blow and not the blow itself would be the determining factor.

Skeen Committee's Report

The Government of India appointed a Committee to report on the gradual Indianisation of the army. They chose the personnel of the Committee themselves, the chairman being Sir Andrew Skeen, the Chief of the General Staff, who knows as much about India's military needs and capacity as anybody else. The Committee made some recommendations unanimously. But even these the Government have been trying to shelve on various pretexts and excuses, the hollowness of which has been repeatedly exposed. In the recent debate on the subject in the Legislative Assembly the Indian members acquitted themselves quite well. The name of Mr K. C. Roy deserves special mention in this connection as he though a nominated member made an outspoken speech which made the official benches very uncomfortable.

We should be highly pleased if good arguments and considerations of justice alone could avail to give Indians their rights as citizens. But unhappily that is not the case. If we want self rule, the objection is raised that self rule cannot be had without self defence. If we want to have the opportunity of self defence we are told in effect that we cannot have it unless our social system, our educational system (for which England is entirely responsible), etc., become like those of England. *Why not go the whole hog and say that the climate of India must be like the climate of England and the people become either thoroughly Anglicised (if possible) or commit suicide wholesale and make room for men of Anglo Saxon descent, and then the army would be "Indianised"?*

India has had a long history, during which she has been subjected to many invasions, like other countries with a long or short history (including Great Britain). History does not record that any invaders could boast of continuous and uninterrupted victories here. India in all periods of her history has pro-

duced brave soldiers and great generals. Even the English had to sustain many defeats at the hands of India's generals. In the early days of the East India Company's rule many Indian commandants led both Indian and British soldiers. Therefore, it is a falsehood to say or suggest that India cannot produce military leaders. If British officers are unwilling to serve with or under Indian officers, that does not prove the unfitness of Indians. It only proves that British officers are guilty of selfishness and unjustifiable and unreasonable racial pride.

One of the so called arguments of the British monopolists is that the problem of India's defence does not stand alone but that it must be considered and co-ordinated with that of the defence of the whole British Empire. If so, why was the Skeen Committee appointed first and this argument brought forward after it had reported? The logical course should have been to appoint the Imperial Defence Committee first, and after obtaining their opinion as to what should be done with and for the Indian army an Indian Army Committee might have been appointed to settle details. Probably the men at the head of the Government of India hoped when they appointed the Skeen Committee that the Committee or at least a majority of its members would report that even partial genuine Indianisation of the army was impossible. But the report has falsified their hopes. Hence the various pretexts and excuses that are being invented to shelve it.

The Siamese, the Chinese, the Persians, the Nepalese, the Afghans, the Japanese—can all produce officers of their own nationality. Only the Indians cannot. Why? Because they are under British rule.

Whether India remains a part of the British Empire or becomes independent, it must be defended by its own men. In deciding how this can or ought to be done Indians cannot take it for granted that the problem should necessarily be approached with the preliminary assumption that India is for ever to remain a part of the British Empire. It has been argued that in any war with a first class power India cannot defend itself unaided, it must take the help of Britain. But in the event of any war with a first class power, neither Persia, nor Siam nor Afghanistan, nor Nepal can defend itself unaided. Do these countries for that reason consider their problems of self defence

such before the authorities, cannot be considered by us merely or chiefly in its financial aspects. Whether India remains within the British Empire or becomes independent, all political parties in India want that India should have an army consisting entirely of Indian privates and Indian officers. This cannot come to pass at once. But Indians cannot agree to any arrangement which places new or more formidable obstacles in the way of reaching the above goal. The proposal under discussion would increase the British garrison in India, by whatever name it may be called, and help to make British rule in India more safely autocratic. The larger the garrison in India, the easier it would be to cow down and break the spirit of Indians. The object of keeping a large garrison in India is not merely to make autocracy safe and profitable here. Another object is the same as that of the Singapore naval base. Now, Britain's possible or actual enemies are not necessarily India's enemies. Britain may have reasons to anticipate the hostility of some nation or nations. Why should India anticipate similar hostility from them and do or allow to be done things which may bring into existence hostile feelings against her which do not at present exist? The Singapore naval base has been taken by Japan to be a part of the preparations against her. A really independent and rejuvenated China would have similar suspicions. A British Imperial garrison stationed in India would also rouse similar suspicions and hostility.

Prof Jadunath Sarkar's Bombay Convocation Address

Professor Jadunath Sarkar's convocation address in Bombay has been very highly spoken of in many Bombay papers. *The Servant of India* is the latest to eulogise it in its issue of August 25. After giving a summary of the speech and driving its lessons home, it observes —

Brevity is the soul of wit and we think it is also the soul of a good address. Judged in this way Prof Sarkar's address should be a model to those who tire us out by long harangues. But though brief it is pitched in a high key and has placed before the alumni as well as the citizens the highest ideal of intellectual development. If we succeed in giving it a concrete shape we shall soon get rid of the intellectual sterility for which our Universities have become by-words.

One of the passages in Prof Sarkar's address to which our contemporary draws attention is where he pleaded for 'intellectual Swaraj' and which runs as follows —

The intellectual resurrection of India is the supreme ideal of the Indian nationalist. And in realising this ideal our Universities must play the leading part. This is a duty which they cannot any longer ignore without failing to justify their existence in the changed world of to-day. They must no longer be glorified schools mere workshops for turning out clerks and school masters, mechanics and overseers translators and copyists. They must in future add to the world's stock of knowledge. They must achieve intellectual Swadeshi, instead of clothing our people's minds with garments imported from Europe. Is political Swaraj possible can Swaraj last if given by others in a country which eternally looks up to foreign lands for all additions to human knowledge for all new discoveries in medicine and science for all new inventions in the mechanical arts and the accessories of civilised life and for every leap forward of the human mind in its quest of truth?

What Prof Sarkar said and suggested is certainly true, and our intellectual workers, young and old, should try their utmost to achieve intellectual Swadeshi. At the same time those who are striving to achieve political Swaraj may rightly feel that they are trying to bring about conditions which would make the attainment of intellectual swaraj more feasible. We want, not merely a few towering intellectual peaks, but a high intellectual plateau all round. Political swaraj makes this more practicable than political subjection. Intellectual swaraj and political swaraj are to a great extent interdependent.

Prof Sarkar's Special Calcutta Convocation Address

A special convocation of the Calcutta University was held on the 27th August to confer degrees on the ten graduates who are proceeding abroad for further study. Addressing them the Vice Chancellor said —

You are getting better chances in life than your comrades but at the same time you are undertaking heavier responsibilities than those who are staying at home. In foreign parts you will be rightly regarded as the representatives of this ancient seat of learning. You have not, therefore, the private individual's freedom to live the life that he pleases. Your speech and behaviour your intellectual progress and moral character will determine in the eyes of the foreigners among whom you will live, the high or low repute in which this University will be held by them. In your persons your country's race your former teachers will be on trial before foreign judges. There will be many

products of other Universities European and American, among whom you will be thrown and with whom you will inevitably stand comparison day after day I know that it is a very heavy responsibility for a young man to shoulder. But I am confident that you will rise to the height of this appeal of your country and will never consent to shame your fatherland in your person. Let the wisdom of the Calcutta University be justified of her children.

But it is not only fresh opportunities of life that you are gaining by being sent abroad for study. It is not merely that you are going to stand forth as our intellectual representatives in foreign lands. Your country has a still greater claim on you. It is your duty to acquire those arts, those processes and those branches of human knowledge which are not taught in India or can not at present be taught here to such a high standard as in Europe or America. You will thus be like the daring explorers and merchant adventurers of 16th century England who opened new trade relations with far-off lands and brought back rich cargoes of hitherto unknown foreign products to their native land. In this way you will have to enrich and invigorate the intellectual life of India and connect her with the ever moving ever progressing outer world of thought and invention. Our young graduates who go to foreign countries inspired by such a spirit and try to live up to this ideal are only paying back to the land of their birth a part of the debt they owe to her. Their foreign travels when devoted to such an aim will not only benefit them personally but enrich their country also. It is only by a constant succession of young ardent and patriotic scholars sent abroad that we can save India's life and thought from being locked up in the placid backwaters of a stationary civilisation.

If India is to take her rightful place among the creators of human thought she must constantly know what the other great nations are doing and how they are doing it. She must know in what respects she can become a creditor nation in the modern world. Her sons trained abroad will bring this message to her on their return they will naturally be the chief agents of her intellectual advance on these modern lines.

I pray that your hearts may be supported and strengthened in the midst of the trials and temptations, the hardships and dangers of foreign lands by a reflection on the high mission that is for you in the near future. In that mission you have our hearty wishes for your success.

Not merely the ten graduates to whom these words of noble and wise advice were addressed but all who go abroad for study would do well to follow them.

Inundations in Various Parts of India

Parts of Sindh, Bengal, Orissa, Gujarat, Baroda and Katniawad have been devastated by floods. In some areas whole villages have been swept away, rendering hundreds of thousands homeless. The loss of cattle and of crops has been immense. Men, too, have died in

considerable numbers. In the Bombay Presidency the task of giving the kind of relief immediately needed has been well tackled. The restoration of all cattle lost, the rebuilding of houses washed away or damaged and the recropping of fields inundated are tasks of greater difficulty requiring the expenditure of more time and money. Government must help liberally.

Bombay has been able to begin the work of relief at once because there is no lack of public spirited and wealthy persons in that presidency. The lot of Orissa has been different. Ever since the beginnings of British rule, not to go back to an earlier period, this province has not been the sole nor chief care of any provincial government, the result being that it has remained educationally and economically backward. That it was once prosperous and enlightened is evidenced by its architectural remains. This once prosperous land has been again and again hard hit by famine and flood. Both Government and the public should, therefore, pay special and prompt attention to its needs.

The giving of immediate relief is not the only problem to be faced. The example of America shows that it is not beyond the power of engineers to prevent devastation by floods. Neither the British Government nor the Indian States concerned should adopt a *non possumus* attitude. The Bengal Government has published a report on floods in north Bengal with maps, covering a period of half a century, prepared by Prof. P. C. Mahalanobis, its late meteorologist. We do not know whether any remedial steps based thereupon have been taken. Nor do we know whether such reports have been prepared for other parts of India subject to floods, and preventive measures adopted.

A Useful Maharaja Who Exacts Forced Labour

The following appears in *The Daily Herald*—

The Maharajah of Alwar is a devotee of sport. Last year he suggested that Indian panthers might be let loose in the Highlands, and so provide an easy exit for people who wanted to deprive these beautiful lands of sport. Now he is improving the sportsman's amenities of Alwar by building a dam at Ajabgarh, which will provide an improved water supply, not for agricultural land, but for his hunting grounds in the jungle. Three thousand workmen have been compulsorily recruited for work on the dam. While on the job they receive no pay but free board and lodging.

as parts of the problem of defence of some other and first class power? No

But why take hypothetical cases? In the world war could Belgium defend itself unaided? Could France defend itself unaided? Could Great Britain defend itself unaided? Why the last named country had to depend a great deal on the military help given by even poor and despised India. But we have yet to learn that Belgium, France and Great Britain consider their problems of self defence with reference to and as parts of the problems of self defence of their allies.

The real truth is that Great Britain is interested in the problem of the defence of India as an estate of the Britishers. They want to keep it in perpetual subjection. They do not want to enable Indians to defend their country by Indianising the army because that may enable them to make it free also.

Though we have not entirely lost our faith in the partial reasonableness of human nature we are afraid Britishers will not agree to even the semi Indianisation of the army proposed by the Sken Committee until they are driven to it by another great war in which they may stand in need of the help of India's men (both soldiers and officers) and money. But then it may be too late.

Another Command Performance?

Under the above caption *The Indian Daily Mail* writes —

It is very significant that just as the Legislative Assembly is to discuss the recommendations of the Sken Committee a deputation of Army men holding King's Commissions and the Viceroy's Commissions should wait on the Commander in Chief and put forward suggestions as to how they would like the Committee's recommendations to be carried into effect. The deputation is reported to have impressed on his Excellency the Commander in Chief the possibility of the martial races that compose the army resenting the introduction of officers drawn from non martial races. They apprehend that with their noble brains they (candidates from non martial races) will find it easy to get selected in any competition and that the consequence of such selection will be disastrous to the Army in India. Before men from non martial races are selected for officers the deputation would recommend the formation of regiments from such races over which the new officers could be placed without in any way interfering with the efficiency of the present army. Just about the time when there was a discussion about the recent despatch of Indian troops to China, his excellency the Commander in Chief gave currency to certain heart to heart talks which he had had with a number of army men

in which they expressed an amount of eagerness to go out to China. The present deputation also comes in at a very opportune moment and we have no doubt his Excellency will make use of the deputation and their special plea in his speech in the Assembly over the discussion on the Sken Committee recommendations. The martial classes myth has been exploited long enough in the past. It is high time that it be finally exploded during the discussions in the Assembly on this occasion.

Probably with reference to the same deputation (or was it another?) *The Amrita Bazar Patrika* states

The representatives of the martial races of India waited on a deputation to his Excellency the Commander in Chief and aired their views on the Sken Committee's report. They are pleased that the line which was placed upon certain sections of the Indian community in regard to their admission to military service has been lifted, but we never expected that there would be a complete and violent break with the past such as the recommendations of the Sken Committee imply.

The representatives of the martial races have been pleased to consider that the system of recruiting advocated by the Sken Committee would result in the non militarization of the officer ranks of Indian Army, as a "competitive test is not an unerring test of even intellectual brilliance. The unerring test, of course is that which perpetuates the artificial classification of the people of India into martial and non martial." We are not surprised that the wisdom of the Sken Committee's recommendations passes the comprehension of the representatives of the martial races.

British regiments should be formed by recruiting privates from the families of the cabinet ministers, the peers, the big bankers, the university professors etc in England and officers should be selected from these classes to be placed over only such regiments.

So long as British rule lasts in India, there would be no lack of wily wire pullers and foolish puppets. But as members of a non martial race may we make a suggestion? There are at present many Pathan, Gurkha, Sikh, Rajput, Garhwali, Jat, Maratha and other graduates of martial races and there can be as many more of them as needed. Let the competitive examination for admission to military colleges be limited solely to them and let them alone have the King's Commissions and let the whole army be Indianised. Should this suggestion be accepted by the cunning British wire-pullers and the brainless Indian puppets, one could safely undertake to obtain the consent of the representatives of all non martial races to a self denying ordinance

to the effect that they would give up all military ambitions

The Indian puppets could have suggested that the army should be officered by Indians alone and they should all belong to the "martial races" That would have safeguarded their monopolistic interests and at the same time done some good to India. But, though physically brave, they had no moral courage to do so. Nor, it may be added, had they sufficient intelligence and love of country to make such a suggestion.

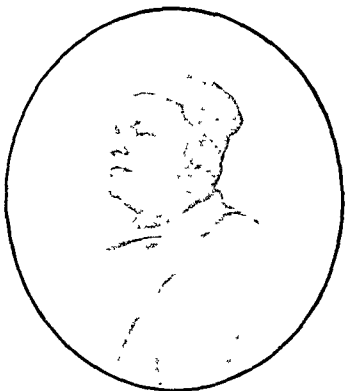
It has been said in effect that army officers should not be drawn from the non martial Indian races, as they belong to the educated and politically-minded classes. Such an observation at once shows the cloven hoof. Are the minds of the privates and officers of France, Italy, Germany, Great Britain, Canada, America, Australia, Japan, South Africa, politically blank? Have not British officers and soldiers in India their politics? The fact is, Britishers want that Indian sipahis and Indian officers should simply be as weapons in their hands like their rifles or swords, with no thought or feeling for their country. If they have any such thought or feeling, that is politics and taboo.

Swami Saradananda

By the death of Swami Saradananda of the Ramakrishna Mission, India has lost a great and untiring philanthropic worker. He was a distinguished scholar, too. But he was better and more widely known for the help which he was instrumental in rendering to people in distress, irrespective of caste and creed, whenever in any part of India famine, flood, earthquake, cyclones, fires or epidemics rendered such help necessary. That persons who handle money or other help given by the public should keep and publish detailed and accurate accounts of the same is a proposition which requires to be stated only because some people forget to do this obvious duty.

Swami Saradananda's reports of relief work have always been a model of what they ought to be. Apart from the high character he bore, that is one of the reasons why his appeals for help were responded to.

The external life of the Swami was so beneficent because of his inner life. Of this inner life only his intimate associates can tell, which we hope they will in *Prabuddha Bharata*.



Swami Saradananda

A Novel Military Proposal

Rumours have been published in many Indian papers that the British "Home" Government are considering a proposal to station a part of the Imperial army in India. There are, it is said, to be altogether 120,000 British troops and some 75,000 sipahis in India. The expenses are to be met by Great Britain, India, and the Dominions. It is pointed out that this would result in some reduction of India's military expenditure. That may or may not be. But the proposal, if there is any

The Maharajah is famous not only as a sportsman but as a lavish entertainer of his European guests.

Out of the total revenues of his estate—£337,500—in 1925 he spent £2,000 on the entertainment of guests, £65,000 on the upkeep of his motor cars and stable, £11,200 on his kitchen. The sum allotted in the Budget to education was £1,500.

The British Government in India has passed a law for the protection of Indian ruling princes for various reasons. Though unintended we are sure one of its results will be the preservation of the species of princes to which the Maharaja of Alwar belongs. The British Government will shine by contrast.

This Maharaja should be selected next year to lead the Indian delegation to the League of Nations so that he may be able to declare authoritatively from first hand knowledge that there is no forced labour in India.

Great Britain's Transformation in Health Matters

In an editorial note on public health problems in Bengal it has been pointed out in the May number of *The Calcutta Medical Journal* what a transformation Great Britain has undergone in matters of health within the last fifty years. It is stated therein that

Between 1831 and 1854 epidemics of cholera visited this island thrice and people used to offer prayers to check their progress just as in India now. As early as that, they found the relationship between poverty, *curi*, ignorance and epidemic diseases. Up till 1870 the sanitary departments were concerned mainly with the passing of negative orders such as do not commit nuisance, do not keep houses unclean, keep the drains clean just as here now. It was the Royal Sanitary Commission of 1871 which laid down for the first time a comprehensive scheme of securing for the people a sanitary minimum of what is necessary for civilised social life and pointed out the incompleteness of legal enactments and put a stress on the correlation and co-ordination of various local sanitary authorities and organisations. This led to the passing of the Public Health Act of 1875. This measure and the Elementary Education Act of 1880 have borne fruit in a single generation. Between 1874 and the close of the 19th century came in quick succession a series of sanitary and legal enactments of a positive character—on the prevention of river pollution and protection of water supplies, provision of housing accommodation and of isolation hospitals and notification and prevention of infectious diseases. The early part of the next century saw the passing of a number of Acts dealing with *inducement* employment of children, provision of school meals, protection of food, medical inspection and treatment of school children, pensions for the aged, widows and orphans, the insurance of the adolescent and

adult against sickness (over 13 millions of people were thus insured in 1924), accident and unemployment, housing reform, industrial welfare, *maternity nursing*, dentistry, and with the prevention of some important diseases such as tuberculosis, mental deficiency, lunacy, blindness and venereal diseases. Within this period of 50 years as a result of persevering work the longevity of the people has increased from 36 to 56 years, the general mortality has diminished by half, the infant mortality has come down to 75 per thousand, deaths from tuberculosis have diminished by two-thirds and the sanitary environment (adequate nourishing food, clean houses and clean surroundings) has greatly improved.

In India Great Britain has enjoyed supreme power, including the power of the purse for more than a century. It was possible for the British rulers and the British rulers alone to do for British ruled India what has been done for Great Britain during the last fifty years. But they have not done it. Nevertheless, it is the Indians who are held solely responsible for the backward condition of India in sanitary and other matters. The British factories on the banks of the Ganges are partly responsible for river pollution.

Dr Gour's Criminal Law Amendment Bill

The Legislative Assembly has passed Sir Hari Singh Gour's Criminal Law Amendment Bill by 51 votes to 41 in the teeth of Government opposition. The Indian Criminal Law Amendment Act of 1908 Part II, popularly known as the Samiti Act, empowered Government to deal with associations declared by them to be unlawful. Dr Gour's Bill does not seek to take away this power, it only seeks to confer on the High Courts jurisdiction, as in all other criminal matters, to revise the action of the executive in declaring an association unlawful, and to give the right of appeal to an aggrieved person. The second part of the Bill extends the provisions of the Habeas Corpus Act to all British subjects in India. A similar bill was passed by the Legislative Assembly three years ago, but was thrown out by the Council of State. This too, may have a similar fate. Supposing however, that sober and wise body passes it, it will have to receive the assent of the Governor-General. Government's opposition is only a fresh reminder of the bureaucracy's love of irresponsible and unlimited power, to be exercised without due care and circumspection.

Duty on Imported Yarn

! In consequence of the representations made by the Bombay Mill owners' Association the Government of India have revised their decision in regard to the cotton industry and have decided to impose till March 30 1930 a specific duty of one and a half anna per pound on all imported yarn unless the value of the yarn exceeds Rs 1-14 per pound, yarn of higher value being subject to an *ad valorem* duty of 5 percent. The reason given for this step and for the time limit is that the Japanese yarn which competes with the Indian is produced by night work of women in factories working with double shifts, and that the system of night work by double shifts is expected to be stopped by legislation in Japan by March, 1930.

Our mill owners would do well not to depend solely or chiefly on import duties, bounties and the like. They should depend more on improved machinery, and the increased efficiency of labour produced by education and better conditions of living.

—

Indian Representation on the East African Commission

In Africa as in every other continent and country the welfare of the indigenous inhabitants to be secured by their own self rule, should be the object of all lovers of humanity. But in all subject countries the selfish and hypocritical masters pretend to be eternal trustees and seek to keep the indigenous inhabitants in perpetual servitude. East Africa is no exception to this rule.

The Kenya White Paper of 1923 admitted the "paramount duty of trusteeship" of the natives and laid down that this duty "will continue as in the past to be carried out under the Secretary of State for the Colonies by the agents of the Imperial Government and by them alone." It was added that the British Government were "unable to delegate or share this trust with any one else."

Kenya is an African territory and his Majesty's Government think it necessary definitely to record their considered opinion that the interests of the African natives must be paramount, and that if and when those interests and the interests of the immigrant races should conflict, the former should prevail.

This policy is going to be changed. The new policy proposed to be adopted was outlined in the course of the recent debate

in the House of Commons on the subject of East Africa. Self government for East Africa is to be self government only for the whites. The Africans are to be under their trusteeship" for ever. This is clear from the following extract from the speech of Mr Amery, Secretary of State for the Colonies:

All that is laid down in this White Paper and all that constitutes any modification of the underlying principle of the White Paper of 1923 is that we there explicitly reject the idea of white and black diarchy and affirm that progress towards self government on the part of the white community does mean must mean and ought to mean an association with the black community in the sense of trusteeship to the weaker and more numerous part of the population.

This means in plain language that the East African natives are to remain serfs in perpetuity to their white masters and that the lot of the Indian settlers, who were the makers of East Africa and who far outnumber the whites, is to be little better.

Under the circumstances, Mr K C Roy did well to impress on the Government on the first day of the current session of the Assembly the urgency of securing proper and adequate representation of Indians on the proposed East African Commission.

—

'Freedom' for the Calcutta University

There can be no question that so long as Sir Asutosh Mukherjee lived he on most occasions of conflict with the bureaucracy fought for his own freedom to do what he liked in the Calcutta University with the help of his self effacing colleagues and followers. It is therefore quite proper, of course to enumerate again and again all the distinguished men who were tools in his hands as sturdy lovers of academic freedom. We do not know whether those who are fond of repeatedly expounding an enumeration of their names are doing so with their consent. It would be quite easy for us to show up their independence. But we do not like to expose anybody until we are sure that he claims to have been a worshipper of freedom during the regime and life-time of Sir Asutosh Mukherji.

The Swarajist movement professes to be a branch of the Non-co-operation movement. This movement sought to destroy the prevailing system of University and school education. But for a long time past Swarajists have been claiming, in combination with the Mukherjee-Banerji clique, to be the defenders.

Other matters connected with the doings of the monopolist companies show that where they have constructed waiting rooms, the money has mostly come from District Boards and similar public bodies. The construction of the Gabkhan Bharani Khal, a canal excavated at a cost of over 7 lacs, paid from provincial revenues, which reduced the distance between many of the stations served by these Steamer Companies, led to no reduction of fares, rather the Companies forgot even to show the reduced mileages on their tickets. A test case was made to establish the fraud involved in this and the decree went against the Companies. The Steamers run by the Companies are mostly obsolete and constructed in the eighties and nineties of the last century. The result of all this is that the people of Bengal are being made to suffer untold misery so that the Companies may make great profit. And they are making it. The Government of Bengal having expressed their inability to do anything in the matter Mr Neogy is taking the appeal to the Assembly. Whether he will succeed in his attempt to redress long-standing public grievances against Companies who have powerful friends, remains to be seen.

Welcome to Mr C. F Andrews

Along with the rest of our countrymen we extend a cordial welcome to Mr C F Andrews on his return to the land of his adoption after his most strenuous labours in South Africa on behalf of the Indian settlers of that country. He has done his work all along with great tact and charity and faith in God and in human nature.

Execution of Sacco and Vanzetti

The execution in America of the Italian emigrant labourers Sacco and Vanzetti seven years after their arrest on a charge of murder and after a most protracted trial has created a great sensation all over the world. It is not their fellow labourers, fellow socialists, or fellow-communists alone who believe in their innocence or at least doubt if there was sufficient evidence to convict them, numerous other people, entirely unconnected with any kind of labour movement, are not convinced that they were guilty of the crime of which they were accused. In any case, they had been kept

in prison for so many years after conviction, in suspense as to their ultimate fate, that it would not have been cheating justice of her dues if they had not been executed.

Women's Demand for Modification of Hindu Law of Inheritance

At the Dacca Young Men's Conference Miss Sakuntala Chaudhuri moved a resolution urging necessary alteration in the Hindu law of *Dayabhaga*, which denies to Hindu women a legal right to their paternal property. The resolution was lost by a small majority. Miss Chaudhuri was right in her diagnosis that this denial of the right to a share of paternal property was one of the causes of the regrettable dowry or "bridegroom price" system.

Raja Rammohan Roy has shown in his paper on Hindu women's right to property that some ancient codes of Hindu law have assigned to women a share of ancestral property and of the husband's property. Women, and men who are advocates of women's rights should read this paper, and carry on an agitation until this ancient right is recognised.

Investiture of the Maharaja of Tripura

In our boyhood we used to read of a country called "Svadhini Tripura" or Independent Tripura. Even then, no doubt, if it came to fighting for preserving his independence the Maharaja would not have been in a position to do so. But in Europe and America, there are a good many independent countries the population of which is less than many of our districts. Yet their powerful neighbours have not deprived them of their independence. It is different in India. Within the life time of two generations or so Bhutan and Sikkim and Tripura have lost their independence, not as the result of defeat in war but on account of peaceful pressure. Hence the Indian public have had to read the news of the recent investiture of the Maharaja of Tripura by the Governor of Bengal.

Women Prisoners in Bengal

According to the Bengal Jail Administration Report for 1926, during that year 420 women were directly admitted to jails.

from Court Of these 234 were Hindus 117 Mahomedans and 11 Christians, and 58 belonged to all other classes. As Musalmans form the majority of the inhabitants of Bengal the fact that their female convict population is half that of the Hindu female convict population is a matter for satisfaction. It is due in part to the stricter observance of the purdah by Muslims. The Hindu community should seriously inquire into the causes which have sent such a disproportionately large number of their women to jail. It is no consolation that in Western countries the proportion of female convicts is larger

Male Prisoners in Bengal

Of the male convicts 12126 were Muhammadans and 8646 were Hindus and Sikhs. In proportion to population the Musalmans were found to be more criminally inclined than the Hindus.

Taking both male and female convicts 56.06 per cent. were Muhammadans and 40.68 Hindus; their percentages in the general population being 53.50 and 43.12 respectively.

Prof Taraporewala's Reappointment

The question of the reappointment of Professor Taraporewala as Professor of comparative philology for a period of three years gave rise to a lively discussion at a recent meeting of the Calcutta University Senate. We desire to notice a few points that arose in the course of the discussion. We gather from what various speakers said that the idea of doing without the professor's services at any rate for one year arose because there were few or no students in his class and because the financial condition of the university is unsatisfactory. That the financial condition of the university is unsatisfactory is indisputable and therefore in the abstract it has the right to abolish any chair that it thinks necessary and justifiable. But consistency should be observed in doing so. We will not refer to any person who is no longer a Professor. But there are Professors who from the date of their appointment have never had a class and have never taught a single student and in fact the subjects they profess do not form parts of university curricula. Why were they appointed and reappointed? A merely technical answer will not do. An impecunious university cannot

afford to throw away thousands of rupees for such chairs. Professor Taraporewala is we believe the only man in our university who knows both Sanskrit and Avestan philology, as well as European philology. If in any year there be no students in his comparative philology class, his services can be utilized in other ways as he is a versatile scholar. But the other professors we speak of have not been and cannot be made useful in this way.—We should add that Prof Jadunath Sarkar is not the man responsible for their appointment and reappointment.

Dr Howells said 'They should be careful lest it might be interpreted elsewhere that there was no room for a non-Bengali scholar in the Calcutta University.' Dr B C Roy rightly repudiated the suggestion on behalf of the University. Thereupon Dr Howells said 'I never suggested anything of the kind. I only said that we should be careful lest it be misinterpreted.' Dr Howells may not have suggested any such thing but the mere mention of such a thing was mischievous and unnecessary. The following most important chairs are occupied by non-Bengalis: proving that the Calcutta University does not discriminate against non-Bengalis: Tagore Law Professorship, Dinshaw Fardunji Mulla George V Professorship of Philosophy S Radhakrishnan, Hardinge Professorship of Higher Mathematics Ganesh Prasad Carmichael Professorship of Ancient History and Culture D R Bhattacharya Sir Taraknath Professorship of Physics C V Raman Sir Rashbehary Ghose Professorship of Botany S P Agharkar, Professorship of Comparative Philology I J S Taraporewala. It is needless to mention the names of non-Bengali lecturers and readers.

Temporary I M S Recruitment in England

British doctors are being appointed temporarily to the I M S on lavish scales of pay and gratuities. Equally qualified and better qualified Indian doctors can be had for more moderate salaries. But their claims are overlooked obviously on racial grounds. British I C S men want British doctors and so their racial self-hood and prejudice must be respected. The excuse is that as the Lee Commission's recommendations *re* the I M S have not yet been disposed of it is necessary to make these

of the University against Professor Jadunath Sarkar who has spent his whole life from youth upwards in promoting the causes of education learning and research. It is only fitting that plagiarists should join this unholy alliance. Some plagiarists whom we had thoroughly exposed in *Prabasi* by means of photographic facsimiles and other means implored us not to expose them further. So we did not expose them in *The Modern Review* in the same way thinking that they were penitent and would behave well in future. But it was misplaced leniency.

The organ of this unholy alliance has stated more than once that Sir Asutosh Mukherji and Mr G. K. Gokhale acted together in opposing Lord Curzon's Univer. Act. This is not true. Sir Asutosh voted for the measure and Mr Gokhale against it. Neither is it true that Sir Asutosh did not indulge in adulation of the British Government or the representatives of the British power when it was necessary for him to do so. This has been shown in our last March number. That he was also guilty of carrying out the unjust behests of the Government will appear from the following well known facts mentioned by *The Bengalee* —

Now it is even out in all seriousness that from 1906 to 1914 the Government failed to impose its will on the detailed administration of the University — 1906-14 — Was not that the period of Swadeshi agitation and was it not the time when the Government was enforcing its will upon the Syndicate? Was this not the period when on the suggestion of the Government Mr Krishna Kumar Mitra, Mr Lalit Mohan Das and Mr J. tendralal Bannerjee were removed from the C. V. and the R. pon Colleges under pressure from the Syndicate? That is not perhaps a detail of administration.

It goes against our grain to write against a dead man. But some people would leave us no option.

It is very often assumed that the critics of the Mukherji Banerji clique are supporters of the Government. Our motto has always been "Plague on both your houses." The official wire pulling which Mr Wordsworth exposed was exactly of the same character as the methods adopted by the aforesaid clique.

Zaghlul Pasha

In Zaghlul Pasha the world has lost one of its foremost fighters for freedom. He had done and suffered much for the freedom of Egypt. His spirit will animate his colleagues and followers and future genera-



Zaghlul Pasha

tions of Egyptians will not fail to follow his example. Therein lies the hope of Egypt.

Outrages on Women in Bengal

The Bengali weekly *Sangitani* has now brought its lists and statistics of outrages on women in Bengal during the last five Bengal years to a close and given a summary district by district. It shows that such outrages have gone on steadily increasing year after year. Some figures from this summary are given below. The years (B. S.) are of the Bengal era.

District	Number of Outrages in the year						Total
	1329	1330	1331	1332	1333	1334	
Calcutta	1	5	12	31	39	88	
24 Parganas	0	0	19	20	32	71	
Nadia	0	0	5	11	24	40	
Murshidabad	0	0	3	3	2	8	
Jessore	0	1	9	8	6	24	
Khulna	0	1	2	3	10	16	
Howra	0	1	5	5	4	15	
Hughli	0	0	2	3	6	11	
Burdwan	0	0	5	3	4	12	
Midnapore	0	0	4	2	4	10	
Birbham	0	0	4	0	1	5	
Bankura	0	0	1	1	2	4	
Rashtahi	0	0	9	4	12	25	
Labna	0	0	6	3	7	16	
Bogra	0	0	6	3	11	20	
Rangpur	0	9	20	17	16	62	
Dinajpur	0	0	2	6	5	13	

appointments But why could not the recommendations be disposed of expeditiously and why could not highly qualified Indian doctors be given these temporary appointments?

America the American Society for the Advancement of Science Theta Delta Psi

Women Degree holders in Madras

At the annual convocation of the Madras University Professor Dewan Bahadur K Ramunni Menon said in the course of his address —

The Madras University had more than 500 women first degree holders on its rolls about forty per cent of whom were further qualified for teaching. He believed Madras was the first province in India in the progress of female education.

Other provinces should emulate the example of Madras.

An Indian Going With An Arctic Expedition

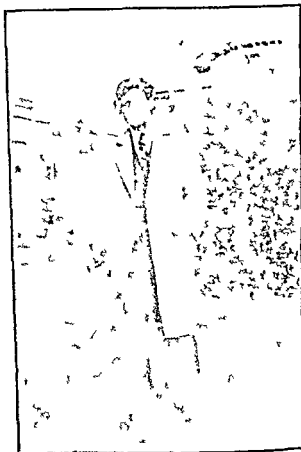
Mr Sharat Kumar Roy assistant Curator of Invertebrate Paleontology of the Field Museum of Natural History of Chicago and formerly a member of the scientific staff of the New York state museum in Albany has been selected as one of the members of the Rawson MacMillan Arctic expedition of the Field Museum.

This expedition which is under the leadership of Commander Donald B MacMillan a widely known Arctic explorer was to leave Wiscasset, Me U S A on the 25th June last for a fifteen months trip.

The two ships of the party were to move to Sidney Nova Scotia, for additional supplies thence they were to proceed to Battle harbor Labrador and up the coast to Kowak. From there one of the ships will go on alone to Baffin Land entering Frobisher bay and Cumberland gulf the coasts of which have been but little or never explored.

The party will operate from a base at Nan an Eskimo village on the coast of Labrador where it will set up winter headquarters and establish a scientific station. It will collect specimens of plants, fossils, fish, animals and birds of the Arctic and in the winter will penetrate the interior of Labrador and stay several months with the Naskapi the most northerly of Algonquin Indians.

Mr Roy who has the degrees of bachelor of arts and master of science is a member of Sigma Xi Paleontological Society of



Mr Sharat Kumar Ray

and Kappa Epsilon Psi. He is a post graduate research student at the University of Chicago.

The Proposed Secondary Board of Education

There has been some controversy in the papers on the subject of the proposed secondary Board of Education for Bengal. It should be an independent body. Admittedly it cannot be entirely independent of the Government but Government should have a voice only as it has a voice say in the affairs of the Calcutta Municipality or in those of the Allahabad University. The majority of its members should be elected non-officials, a fraction of them being teachers. The Calcutta University should be represented in it by some elected non-official Fellows. The Bengal Government should be represented by

a small minority of nominated men most of them preferably non officials The rules should be so framed as not to enable the Board to arbitrarily reduce the number of secondary schools and of undergraduates Its public examinations should be under the control of the Calcutta University which should be democratised along with the formation of the Secondary Board

Hindus on the Frontier

That numerous Hindus living in the N W Frontier area have been compelled by their numerically superior fanatical Muslim neighbours by threats to leave their hearths and homes and property and that much if not most or all of their property has been *razia* is an undoubted fact Other outrages have also been committed Under the guidance of fanatical mullahs these frontiers men have found a short cut to prosperity in this world and salvation in the next We have no knowledge and experience of the next world we have some of the affairs of this world Savagery and robbery cannot bring enduring prosperity to any community We are aware that success in predatory exploits on the international scale though morally reprehensible pay for some time But those who adopt such wicked methods against their village town and district neighbours only write themselves down as both fools and savages

It was officially declared that the Indian contingent was sent to China for the protection of Indians in that country No contingent needed to cross the seas to protect cis Frontier and trans Frontier Hindus—the battalions and regiments have been there all along Did Government mobilise or threaten to mobilise them for the protection of the Hindus? Did it take any other step for the same purpose? If not, why not?

Maulvi Leakat Husain on the Causes of Communal Strife

Maulvi Leakat Husain an orthodox and sincere Muslim has been all along a staunch nationalist advocate of friendship between all castes and creeds and of joint endeavour for our common good Recently he has tried to produce Hindu Moslem amity by pointing out the causes of conflict and suggesting cures thereof This attempt

of his, like all his previous endeavours is entirely praiseworthy

Our conviction is and this has been admitted by Muslims who have read the Quran that music before mosques has not been prohibited therein It is not at all a religious question Apart from the fact that in the past music has been played by Hindus before numerous mosques without objection, the Musalmans themselves do so and have always done so And they do not object to British martial music played before mosques. Maulvi Leakat Husain has pointed out that when on one occasion the prophet Muhammad was engaged in prayer in a mosque with some of his followers a hawkler passed along the road in front making a terrific noise with some sort of music The prophet did not forbid him to do so but went on with his devotions It is not piety, according to Islam or any other religion to break the heads of people who pass along public highways playing music before houses of worship Nor is it anything but wickedness to intentionally disturb people in their acts of devotion

We would not insist on stopping or allowing music before mosques by legislation or executive order It is not only a religious but a secular civic right to pass in procession with music along public thoroughfares People should not be deprived of this right. Noise of all kinds not merely the music of Hindus in front of all houses of worship not merely of mosques may be prevented or minimised by mutual friendly understanding If that cannot be done we deserve to slavishly obey the orders of foreigners, now leaning to this side now to that

Some Muslims object to Hindus carrying the images of their gods and goddesses along roads in front of mosques. They should remember, a modern State is not an Islamic theocracy it must protect all in the exercise of their right to religious observances which are not inhuman immoral or criminal They should also remember that the carrying of *talas* and other things by Muslims is also idolatrous

As regards cow killing Hindus must tolerate it. Musalmans have as much right to sacrifice cattle as Hindus have to sacrifice buffaloes and goats We would impose on both Hindu and Muslim animal sacrifices only those restrictions which are imposed on the slaughter of animals in civilized countries where pigs cattle sheep goats etc.,

are slaughtered alike The slaughter of animals is a gruesome sight It ought not to be done in public either by Hindus or by Muslims Humanity public decency and sanitation make it necessary that it should be done in places screened from the gaze of passers by This principle is observed in Europe and America It should be observed in India too For economic reasons the slaughter of prime cattle should be prevented Hindus and Muslims should co operate to do so

Shuddhi and Sangathan stand on the same footing as tabligh and tanzim

Dr Ansari's views on the present situation

In the course of an interview to the Associated Press Dr Ansari summed up his views on the present political situation as follows

I urge that all our energies and resources should be concentrated on fighting the enemy rising inside our own body viz communal and political discord I beseech Hindus and Mussalmans to cease fratricidal warfare and settle the communal question without narrowness and bigotry I appeal to all those who still desire to go to the Councils to frankly confess that they are Co-operators to sink their differences their quarrels and to form one united popular party

I cordially invite all communities and all political parties to join the National Organisation in a body in order to strengthen it and make it truly representative and national I plead the cause of Labour which has been shamefully neglected by us so far and lastly I advise the speedy preparation of the future Constitution of India.

Whether the making of this pronouncement after most provincial congress committees had declared themselves in favour of Dr Ansari's election to the congress presidential chair was a deliberate stroke of policy we cannot say But it is certain that if his views had been known beforehand some of his supporters in the provinces would not have voted for him

We do not find anything objectionable in his views though in detail we would not say all that he has said and in the way he has done so

He continues to be a believer in Non-co operation He says We must realise

that we have failed, and that, from being on the crest of the wave as we were during the height of Non-co operation we are today in the lowest depths of a trough' But he declares all the same —

I feel as certain as ever that apart from any very extraordinary and unexpected occurrences we shall win back our freedom only by self-discipline self-organisation and self help and through a movement in which we would be obliged to resort to direct action in some shape or form

Our feelings are similar

Sir R N Mukherji on Co operation

When Sir Rajendranath Mukherji speaks on any movement which requires business capacity and solvency to carry to a successful issue he has the right to be heard In his recent pronouncement on the Co operative movement in Bengal he pointed out that the things from which at present the province is suffering and which make it imperative to push on Co operation are exactly the things which stand in the way of the spread and consolidation of the movement Bengal suffers from poverty indebtedness and illiteracy These stand in the way of the spread of the movement But it is mainly co operation which can pull Bengal out of the slough of despond Sir Rajendranath pointed out how the peasants of Germany and Ireland have got rid of their indebted condition by recourse to co operation and how Italy has fought illiteracy with the same weapon

He wants our villages to be made centres of the movement In his opinion all the villagers should become members of the village co operative societies which should be autonomous in their own internal affairs as far as may be practicable

The co operative movement is at present under official guidance and control It should be democratised But any attempt which may have to be made in that direction must be made by men whose honesty and solvency are unquestionable and whose business capacity has been proved by successful work in other directions

INDIA'S WOMANHOOD

News and Portraits

MISS SHEILA RAY daughter of the late Dr Paresh Ranjan Ray has as announced before, topped the list of successful candidates (first class first) in the Allahabad M. Sc. (previous) examination in Chemistry. Miss Ray's academic distinction deserves special mention in view of the fact that a very few girl students in this country go in for science degrees.



Miss Sheila Ray

MRS. ASRUKANA DEBI daughter of the late Prof Hiralal Sanyal of the Calcutta University Law College has passed the last B A examination of the Calcutta University with high second class Honours in English. She did well at the Matriculation and Intermediate Examinations. Much credit is due to her because she has been able to prosecute her studies even after entering married life.

Although the citizens of Calcutta enjoy the privilege of electing women councillors to the Municipal Corporation yet it is regrettable that not a single lady has been elected to that body as yet. At the last election two lady

candidates—SRIMATI MAYA DEBI and SRUKTA URMILA DEBI—sought the suffrage of the male



Mrs. Anna Thomas
Supt. Maternity Dept. Madras



Mrs. Asrukana Debi



Mrs. Jayalakshmi Kumar



Srimati Maya Debi



Mrs. Lakshmi Ammat



Mr. Ponnuswami

voters. But neither of them has been returned.

In the sphere of civic and educational activities Indian ladies are making much headway. We learn:

MRS. LAKSHMI AMMAL has been nominated as a member of the Vellore Municipal Council. MRS. JAYALAKSHMI KUMAR has been nominated as a member of Chingleput District Educational Council. MRS. H. SARGRU PONNUSWAMI, M.P.E., Secretary of the Red Cross Society, Palamcottah has been nominated as a member of the Tinnevely District Board.

MRS. ANNA THOMAS has been awarded first prize medal for an essay on child-welfare.



MORNING LIGHT

Artist Mr Deviprasad Roy Chowdhury

Prabasi Press Calcutta.

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WHOLE NO.
250

TO JAVA

FROM THE PILGRIM FROM INDIA.

(Translated from the Original Bengali)

I

In a dim distant unrecorded age
we had met, thou and I—
When my speech became tangled in thine
and my life in thy life

The East Wind had carried thy beckoning call
through an unseen path of the air
to a distant sun lit shore
fanned by the coconut leaves
It blended with the conch shell sound
that rose in worship at the shrines
by the sacred waters of the Ganges

The great God Vishnu spoke to me
and spoke Uma, the ten armed Goddess
'Make ready thy boat carry the rites of our worship
across the unknown sea'

The Ganges stretched her arm to the eastern ocean
in a flow of majestic gesture.
From the heavens spake to me two mighty voices—
the one that had sung of Rama's glory of sorrow
and the other of Arjuna's triumphant arm—
urging me to bear along the waves
their epic lines to the eastern islands,
and the heart of my land murmured to me its hope
that it might build its nest of love
in a far away land of its dream

II

The morning came, my boat danced on the dark blue water,
her white sails proud of the favour of a friendly breeze
She kissed thy shore, a stir ran athwart thy sky,
and the green veil fluttered on the breast of the Nymph of thy
woodland

We met in the shade of the night fall,
 in the dark hours of the earth,
 the still evening was touched to its depth
 by the blessings of the Seven Holy Stars of Wisdom.
 The night waned, and Dawn scattered her prodigal gold
 on the path of our meeting
 along which the two companion souls
 combined their journey through ages
 among a crowd of gigantic visions

III

The time wore on, the dark night came upon us,
 and we knew not each other
 The seat we shared was buried under the Dust
 raised by Time's chariot wheels
 By the receding flood of oblivion I was borne back
 to my own lonely shore—
 my hands bare, my mind languorous with sleep
 The sea before my house remained dumb
 of the mystery of a meeting it had witnessed,
 and the garrulous Ganges spoke not to me
 of a hidden long track to her other sacred haunt.

IV

Thy call reaches me once again
 across hundreds of speechless years
 I come to thee, look in thine eyes,
 and seem to see there the light of the wonder
 at our first meeting in thy forest glade,
 of the gladness of a promise,
 When we tied golden threads of kinship
 round each other's wrist

That ancient token, grown pale,
 has not yet slipped off thy right arm,
 and our wayfaring path of old
 lies strewn with the remnants of my speech
 They help me to retrace my way to the inner chamber of thy life
 where still the light is burning that we kindled together
 on the forgotten evening of our union

Remember me, even as I remember thy face,
 and recognise in me as thine own,
 the old that has been lost, to be regained and made new

Batavia
 August 21, 1927

RABINDRANATH TAGORE

WHEN SHOULD INDIA HAVE SELF-RULE?

By THE REV. DR. J. T. SUNDERLAND

ONE of the most remarkable groups of men known to modern history was that company of patriots in America in 1776 who threw off the British yoke and launched the United States as a new and free nation in the world. If they had waited for freedom until their British masters had educated them for it and pronounced them fit, they would have waited until doomsday.

England long tried the short-sighted, imperialistic policy of holding Canada under close domination, treating her people like children unable to take care of themselves, just as she is treating India, and withholding from them the self-government that they wanted, while she went on with her exasperating plan of putting them off with promises and pretending to educate them for 'freedom' instead of giving freedom. Like any other self-respecting people they chafed, protested and rebelled and England would have lost them, as she had lost her American colonies at the South, had not Lord Durham, who was sent to Canada to look into matters, returned home with a report which shocked the British Government into sense, and caused it to grant to the Canadian people, practically at once a very substantial quantum of real self-government.

Japan did not require to be educated for freedom and self-rule by a foreign power. Siam did not. Yet both nations are making fine progress, and are ruling themselves well.

Turkey has at last got for herself a government that gives every evidence of being strong, well organised, and enlightened. Her long delay was caused by foreign dominations and tyrannies. With relief from foreign control, and with freedom to manage her own affairs, she is taking her place by the side of the most progressive nations of the world.

All the South American peoples have created for themselves governments that are reasonably good, some of them very good, and all have done it themselves with no domination or training by foreigners. While they were under Spain and Portugal their governments were abominable. Under self-

rule they are steadily approximating the best.

The woes of China have come almost wholly from foreign nations forcing opium upon her, robbing her of her best sea-ports and large areas of her territory, depriving her of her customs and dominating her in a score of ways. If she had been let alone to adjust herself to the conditions of the modern world in her own way and under her own leadership as Japan was, there is every reason to believe that today we should have seen a peaceful and prosperous China, not quite so far advanced as Japan, but progressing steadily and on the whole wisely, and occupying a place in the world little less important than those of the great nations of Europe and America.

One of the most remarkable achievements of the modern world is the progress made by the negroes in America since their emancipation in 1863. Suppose that instead of freeing the slaves at once and setting them at once to the task of walking on their own legs we had said as the British say of the people of India 'No, not now. We must go slow. Some time, after many years, it may do to free them, but we must keep them where they are for a long time and let their masters, overseers and slave-drivers train them for freedom. As soon as we think they are fit to govern themselves we will grant them their liberty,' would they have been free today? Or in a thousand years?

How long would it take a child, kept on crutches, to learn to walk, run and perform with vigor on its legs? How long would it take a person kept out of the water to learn to swim? Of what value is training received from masters who look down upon those being trained as inferiors and virtual serfs because their colour is brown? Instead of the people of India needing more training from the British, the fact is, they have had far too much such training already. What they need is to get on to their own feet, stand up as men and train themselves. The more training they get from lords and masters the weaker they will be, and the

the results of the voting are known can, turn over the government to the Indian officials chosen, and accomplish it all as quietly, in as orderly a manner and with as much safety as one political administration succeeds another in England after an election, or as one King follows another. And why should they not be able to do it all within a single year's time?

Such an Indian Government, while doing no injustice to Britain, would serve India incomparably better than the present Government does because it would be in the hands of men who know India so much better than the British do (or than any transient foreigners possibly can) who sympathize with India's ideals and civilization as the British do not and whose supreme interests are in India and not in a foreign land.

Of course whether India is fit for self-government or not depends upon what kind of a government we have in mind and what we mean by fitness. If as many seem to do, we entertain the ignorant and foolish thought that everything Indian is bad and that only things European or Western are good and therefore that the Indian people will not be fit to rule themselves until they are made over into imitators of Englishmen, turning their back upon their own culture and ideals of thousands of years and adopting the language customs, fashions habits, education, religion and all the rest of an alien and far off land and if the kind of government which we insist that they must be fit for, is a kind not their own not what they want but what we ignorantly and egotistically want them to have—an entirely European kind, and entirely British kind, a kind strange to India's ways, thoughts and ideals,—if this is what we mean by fitness for self government, then unquestionably the Indian people are not fit, and what is more, there seems no reason to believe that they ever will be.

But if India is to be allowed to remain her own true self instead of trying to become a feeble and foolish imitation of Europe, if she is to be permitted to retain and develop her own unique and important civilization, instead of abandoning it for that of foreign masters, if she is to be permitted to have and develop a kind of government in harmony with her own experience and culture and answering to her own ideals and needs instead of a kind that came into existence under other skies and to serve other wants and which, if it were adopted by her would

probably answer her needs little better than in the Bible story the cumbersome armor of King Saul answered the needs of young David, then, as already has been urged, she is unquestionably ready for self government now.

If it is objected that Indians competent to carry on the government cannot be found, the answer is, they can be found if sought for. As a matter of fact, the Government of India, in nearly all its departments, is actually being carried on now mainly by Indians. And for two reasons first, because there are not enough Englishmen to carry it on, and secondly, because in many respects the English are not competent,—they are so ignorant of the languages of the country, of its history, institutions, customs, ideals, needs, and a thousand things which are necessary to be known to keep the government from making fatal mistakes. A large part of the most difficult, important and vital work of carrying on the Government in all its departments and branches simply *has* to be entrusted to competent Indians, or else everything would break down. The British occupy the high places, do the directing or "bossing," wear the honors and draw the high salaries. But they can all be spared. As has been said, there is no lack of Indians capable of filling and filling well absolutely every place of official responsibility from lowest to highest.

At this point let one thing be clearly understood, and that is, that turning over the Government of India to the Indian people does not necessarily mean any such thing at all as that all Englishmen would be required to leave India at once or ever. Business men engaged in business that is legitimate, business not dependent upon unjust concessions to them as Englishmen, would not be disturbed. Beyond question the Indian government would do exactly as the government of Japan has done—employ, at least for a time not a few highly qualified foreigners Germans Frenchmen, Americans, and especially Englishmen, as professors, in universities and technical schools, as managers and experts in developing the resources of the country and organizing its industries, and naturally this would continue (as in Japan) as long as there was need,—that is, until India felt herself abreast of the best science and other important knowledge of the West.

With regard to this whole matter of the

relation of a self ruling India to foreigners there seems to be a wide spread misunderstanding. The impression has been created, and given out to the world, that the Indian people want to drive out 'bag and baggage' not only the British Government but all Englishmen, if not all foreigners. No mistake could be greater. India has never demanded that Englishmen or individuals should leave, but only they should no longer remain as rulers and lords of the country. Mahatma Gandhi has more than once taken pains to say, as have many other leaders of the highest influence, that Englishmen would be welcome to stay as citizens, as traders, and business men, as educators and even as officials in cases where the Indian Government might see fit to appoint them as such. But they cannot stay as self appointed rulers, masters and privileged exploiters of the land. They must take their places by the side of the Indian people, not above them.

In conclusion, and in a sense summing up all that this article has aimed to say, the whole dream of "educating a nation for freedom" by *outsiders and masters*, while at the same time *keeping the nation in bondage* is a *delusion*. The whole history of mankind

has shown it to be such. The best informed and most authoritative students of the subject condemn it. Modern education and modern psychology declare its folly. It never has been successfully done in the whole history of the world. In the very nature of the case it never can be. "Nations by themselves, are made." They cannot be manufactured by foreigners and set up like statues. If the British could teach the Indian people to create a government as like that of England as two peas in a pod and to carry it on as perfectly as possible after the English model, it would do no good. The whole thing would be artificial, and therefore quickly perishable. British ways are not India's ways nor British needs India's needs. The Indian people would have to change their government all over, after the British were gone, to suit it to their own ideals and to answer their own wants. Why cannot the British see this and without further foolish and hurtful delay, turn over the country to its rightful owners, for them to build up a government suited to their customs, their civilization and their needs, and therefore really permanent and useful?

[This is a chapter from the author's forthcoming book, *India's Case for Freedom*]

GREATER INDIA REVISITED

Through the Island of Bali

By KALIDAS NAG

III

TO reach the island of Bali from Surabaya the eastern port of Java, we had to pass through the straits of Madura. The very name "Madura" brought back to my mind the history of the progressive Hinduisation of Indonesia. I could not somehow believe that I was sailing in unknown waters. Heaps of antiquities belonging to the Hindu civilisation of Madura, Bali and Lombok that I saw in the Museum of Batavia, helped also to dispel the idea of "foreignness" from my mind while I travelled in spirit through these "island museums" of Hindu culture reaching to the very confines of the Austra-

lasian continent. Lying on the deck of the small steamship 'Beth', I spent the whole day surveying the outline of the southern shore of the island of Madura, while the ship glided past Kamal, Sempar, Sampang and Pamekasan Bunder. The range of low hills in the centre formed a charming dark-green background. On the shore were seen clusters of fishing villages, fishing boats were plying with the help of a peculiar sail woven not of cloth but of palm leaf matress, like the Indian *chata*, which shone brilliantly in the midday sun. Then I felt that I was in real Polynesia, the world of leaf reed-wicker work.

less able to go alone Is there any reason to believe that the so called training of the Indian people for self rule conducted as that so called training is now being conducted under virtual slavery and by virtually slave masters that is under the absolute dominance of the British bureaucracy—is there any reason to believe that if it went on for a hundred years it would fit them any better than they are fitted now by their own native intelligence their own natural instincts for law and order and their experience of three thousand years of actual practice of self rule ?

I repeat England's whole manner of dealing with India in withholding self rule from her until she is first educated and trained and made fit for it is contrary to the best modern psychology and the best modern systems of education If there is anything that our best psychologists and educators unite on and declare to be settled and certain it is that the only way in which individuals or groups of individuals can be effectually trained for anything practical or made really fit for anything practical is by the method of actual doing of experiment of practice of trial and error or trial under the possibilities of success and possibilities of failure The child has to learn to walk by walking to speak by speaking to write by writing to think by thinking to use all his faculties and powers by using them to do everything he has to do in life by doing Every step forward in civilization has been attained by experiment and experimental ways involving the possibility of mistakes It is by their mistakes as well as by their successes that men and nations always have to learn and to advance There is no other way

It is a calamity to India of the first magnitude that throughout all the dealings of the British with her this principle has been ignored And it is ignored still If England herself had been kept by some superior power from self rule until she could govern herself without any mistakes or until in the judgment of that dominating power she was fit she would today be in political slavery as India is The same is true of the United States The same is true of every nation Every nation in the world that rules itself has learned to do so by actual experience and never by being taught by a foreign power They have all learned to swim by going into the water India simply demands

the right to go into the water One year of actually governing themselves making mistakes and correcting them would do more to train the Indian people for self rule than a millennium of the sham training which they are now getting from their British masters Dare any one deny that Gladstone was right in declaring that every year and every month that a subject people are kept under the administration of a despotic government renders them less fit for free institutions ?

Just when should India receive freedom and self rule ? This question has been answered already But let me cite definite answers from distinguished and trustworthy English men

No Englishman knows India better than Rev C F Andrews who came there more than a quarter of a century ago was for a time missionary of the Church of England and a college professor and who for some years past has traveled all over India devoting himself to work of social reform Mr Andrews tells us unhesitatingly that in his judgment, the Indian people should have self rule at once that is as soon as proper adjustments for it can be made and that delay in order to carry on what is mistakenly called educating them for freedom is folly and only makes conditions worse Here are his own words

A few days ago a professor from America asked me the question whether India would prefer Swaraj (self government) tomorrow or wait for twenty years when it might be had with less danger of confusion and disaster in the process I said to him that the real danger was not that of the confusion which might take place if Swaraj came to India tomorrow but rather the danger of delay because every year that Swaraj was not obtained was another year of foreign institutions foreign government and foreign trampling upon India's rights I asked him as an American what he would think if foreign institutions were imposed upon his own country Would he wish to get rid of them immediately even if there was some disturbance in the process ? Or would he be willing to wait for twenty or any other number of years during which those very foreign institutions would become still more hard to get rid of ? He replied immediately We would never allow foreign institutions to be imposed upon America even for a moment much less a term of years I said to him Then you see the whole Indian situation at one glance and you can understand why Indians are impatient, and cannot bear even a single year to be passed under the foreign yoke He confessed to me I have asked Indians from one end of India to the other the same question that I asked you and they have all given me the same answer They have all said We want self government now We protest against

Britain's utterly unnecessary and exasperating delay"

The following is what Mr Bernard Houghton, long a distinguished member of the British-Indian Civil Service, says about delay

"Why should political freedom come to India slowly? It is ready for freedom today. It is not a barbarous country. It possesses a civilization far older than ours (that of Britain). In some respects particularly in its village organizations its civilization is more democratic and better than ours. Indians are peaceable, intelligent, quick to unite in group action. The writings and speeches of their leaders and the tone of their newspapers strike a higher note than in England. Indians really strive after ideals, they really believe in moral principles. Is not such a country ready for self rule? It is no argument to say that because Britain has taken 800 years to attain democracy, therefore India too must advance at tortoise pace. Events and ideas move a hundred times more swiftly now than of old. Look at the United States of America. At a leap they obtained freedom and a constitution which after 150 years is still ahead of Britain. Look at Japan. India aspires to govern herself. For this she is ready. It will be a crime against humanity if she is prevented."

A number of times within the last five years the British Labour Party has declared itself unequivocally in favor of self rule for India, and not in some far off future but immediately, as soon as proper arrangements can be made. One of its most recent declarations is the following

"We believe that the time has come when our brothers in all parts of India are capable (not will be sometime but are now) of controlling their own affairs equally along with South Africa and other British Dominions and we hereby pledge ourselves to assist in every way possible to bring about this much-desired reform."

The Boers were not required to wait twenty years, or ten or five, or two for self-government. As soon as a constitution could be framed and proper governmental machinery could be set up, home rule was given them. And it has worked well. The Indian people see no reason why self government should not be given to them as promptly as to the Boers.

What the Indian people need and demand is to have the useless crutch the galling crutch, the weakening and injurious crutch of government by foreigners taken away without further annoying postponement, and to be allowed to use and develop their own legs.

No one has expressed this better than Mrs Annie Besant, the eminent Englishwoman who knows India so well

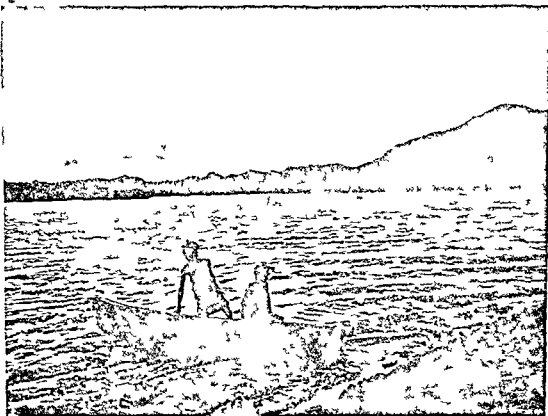
"Indians are tired of Britain's grandmotherly

legislation which always treats them as babes. If the British think them babes very well let the babes crawl by themselves get up and try to walk and then tumble down until by tumbles they learn equilibrium. If they learn to walk in leading strings they will always develop bowlegs. But as a fact, wherever the Indians have been tried fairly in the matter of self government, they have always succeeded."

It is no wonder that many of the Indian people feel themselves stung, insulted, outraged by the insistence of the British that they need to be tutored for self rule, as if they were children, as if they had not ruled themselves for thousands of years,—and tutored by a nation which is a *parvenu* in self rule compared with India. It seems to them much like the talk of some young American 'flappers' about 'bringing up father'.

As for the question, how long a time is needed to give India self rule? It is widely believed that one year is enough. Up to within a recent period the Indian people would have been quite willing to consent to five years or even ten, if they could have been definitely and positively assured that at the end of that time self-government, real self government and not a mere semblance would be granted them. But there have been so many delays and so many disappointments, so many evaded or half-broken promises, that few now are willing to consider a time anywhere near so long.

Today nearly all the most eminent and trusted leaders, and also not a few Englishmen, believe that in a single year, or certainly in two the British government in India can, if it will, set up as its successor a native government, with every official position in it, from Viceroy to policeman, filled by fully competent Indians (quite as competent as the men who fill the positions now), and do it with no confusion or disorder attending the going out of the old and the coming in of the new and with no injustice to any interest. The Indian people are more peaceable and more law abiding and naturally more orderly than the English and if in England the government of the country can pass from one political party to another, or if one King can die and a successor assume the crown with no disturbance of the peace, surely we have a right to believe that the British masters of India can arrange for proper elections there national, provincial and local, and after



A view of Bali from the shore. Balinese boat

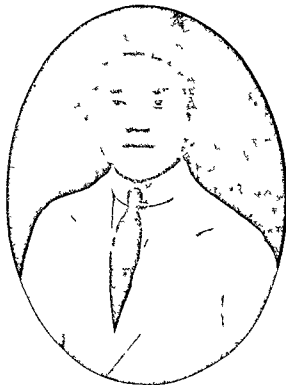
surpassing civilised handicrafts in an unsophisticated grace and delicacy.

Our boat left Surabaya at 9 a.m. and it touched Semenep the eastern port of Madura at about 3 p.m. thus flanking practically the entire length of the island in eight hours. Here the boat stopped for some time loading and unloading cargoes. While watching the exports and imports of the island, I noticed a smart young man in a white drill suiting who had been studying me from a distance. I greeted him and he nodded gently and replied in broken English that he was trying to ascertain if I came from India. I assured him that he was right and we soon became good friends, though the range of our conversation was very limited. I gathered that my friend hailed from the island of Celebes. His name was Mr J. Walintukan and his home was at Menado in the Sonder District of Celebes. He was full of praise about his native country where India is known through the Ramayana, the scenes of which are still

depicted by the people of North Celebes on painted cloth. Walintukan urged me to visit Celebes on my way back from Bali. Alas! my mind was willing but money is ridiculously unwilling to replenish the exhausted purse of a vagabond tourist. Hence I had to postpone my visit to Celebes for some future incarnation.

Early next morning I felt that the steamer had stopped somewhere. I rubbed my eyes and rushed to the deck with a view to ascertain if we were already in Bali. The captain informed me that while face to face with Bali we were still in Java. To solve this fine riddle I consulted the map and found that the island of Bali almost touches the extreme eastern port of Java. Banjarwangi where our boat was lying in anchor for the loading and unloading of cargoes from the farthestmost province of Java, called *Besuki* (Basuki) which shows place-names like Probolinggo, Argapura, and Situbondo. Surely the *setu bandha* or

the bridging of the ocean by Rima, did not stop with Ceylon. His worthy descendants must have ventured farther and farther till they reached the very heart of Polynesia and—who knows—probably they or their spiritual progeny of Indonesia crossed the vast expanse of the Pacific and left the relics of their manners and customs, their cosmogony and mythology, their art and iconography in far off Polynesia nay farther than that, even in the so called *New World* where the symbolical elephant motif has been recently discovered in the sculptural remains of the Pre-Columbian art of America.



Njoman Kadjeng
My Guide in Bali

Our ship weighed anchor leaving the Javanese port Banguwangi and forced me to leave my historical fantasies. What a rare feast for the eyes! The morning sun lit up the sea of Java and the verdure of the Balinese coasts into an extraordinary brilliance. There is an unspeakable fascination in this greenery of the Pacific isles. I drank in the charm the whole morning through and woke up as it were from a trance when in the mid day the ship touched Buleleng the northern port of Bali. A crowd of Balinese boatmen invaded the steamer and tried to

induce me to go on shore. But I was eagerly waiting for my Balinese friend wired to from Batavia. Suddenly I discerned a young man of about twenty approaching my steamer in a small boat. This was Njoman Kadjeng the former student of the school of Gunung Sari and at present a clerk in the office of the Resident at Singaradja. He struck me as an ideal guide—a healthy unopinionated and sympathetic young man speaking just sufficient English to make himself understood. He took charge of my luggage and brought me to the shore in a Balinese boat *tambangan prahoc*. I was informed that there was no regular hotel in the island but that there are rest houses called *pasangrahan* (corresponding to our Indian *pantha salas*). So my friend deposited me and my luggage in the rest house of Singaradja, some two miles from the landing place.

IN SINGARADJA—THE CAPITAL OF BALI

The Balinese are born artists. The clean and charming roads with trees on either side supplying natural sunshade, the picturesque houses with thatched towers and rich wood carvings, the variegated dress and dignified bearing of the womenfolk, the exquisite designs of temple architecture and decorations—all combined to evoke in me the memories of an ideal village community which is so persistently aspired after in our Indian texts which once must have been the very basis of our Indian civilisation yet which is so rarely to be seen and enjoyed in India! How strange it is that, in this far away Hindu colony so long forgotten by the Hindus I felt the inspiring touch of the bygone rural civilisation of India.

I spent the whole afternoon strolling along the village roads haunted as it were by this bewitching scenery. I was suddenly attracted by the loud music of drums and cymbals in a neighbouring house and on enquiry was informed by my friend philosopher and guide Njoman Kadjeng that a folk festival was being celebrated there, as is customary on the full moon day. So our Balinese brethren observe the *tithi* celebrations like us! When I reached the house the ceremony was over and amusements were going on. It was really a funny spectacle in the spacious court yard had assembled a huge crowd and in the centre there was a gigantic lion with white mane! To reassure my nervous readers let me say at



Balinese ladies
Going to temple

the very outset that it was not a real lion but a dummy made to jump about by a clever man a 'specialist in animal acting'. The lion is not to be found in the list of Balinese fauna. Tigers, as I heard are found in west Bali but lions are neither seen nor known to the people. So this must be a ceremonial lion imported from India along with the Indian cults. And it jumped and danced quite unceremoniously while the boys and girls were shrieking with merriment. Two men were dancing some rustic dance while the village orchestra was playing. Suddenly another actor appeared on the scene and approaching the terrible beast with rhythmic gestures laid it low not with the stroke of any weapon but simply with magic *mantras* duly uttered. On the dead body of the lion (probably a symbol of Evil) was

sprinkled water and flowers by an attending priest from whom I came to know that the flowers strewn were of four different colours to propitiate the four gods Brahma, Vishnu, Siva and Indra.

While I was trying to disentangle the Indian element from this queer ceremony, I was asked by my friend to watch a black chicken which was tied all the while in an obscure corner and which was liberated now that the power of Evil had been killed by sacred mantras. This little detail made me alert at once in detecting the strain of Malay Polynesian magic in this Indo Javanese culture.

IN THE LIBRARY OF A BALINESE PANDIT

Ever since my landing I was in search of a real Balinese scholar who might enlighten me with regard to the extant texts and traditions of Indian origin. I had the good fortune to meet just a man of that type in Pandit Djilantik who had a splendid collection of books and manuscripts. He received me very cordially and asked me numerous questions on India and the state of indigenous learning there. I felt how in spite of centuries of separation these descendants of



The thatched towers of Bali
picture que houses hills on the background

Aryan pandits were vitally interested in Indian religion and culture. We were sitting in the outhouse on a long wooden seat, so similar to the Indian model and this Balinese

Pandit was showing me one by one, the manuscripts of the Mahabharata, the Brahmanda and Vishnu puranas, the Dharmashastra of Manu and Bhṛigu, the Rajaniti or royal science of Kamandaka, etc., till I almost forgot that I was thousands of miles away from India the original home of these Shastras which I saw in their Balinese garb. What a vast field for research and how our Indian learned societies, and universities should take immediate steps to send experts in Indian palaeography and Sanskrit learning in order to collaborate with our brother pundits of Bali and Java.



A Temple of Bali

Pandit Dylantik informed me that his collection had been catalogued by a Dutch Indologist. The ancient Indo-Javaese literature written in Kawi' dialect formed part also of the old literature of Bali. At a later epoch when Islam inundated Java with the fall of the Majapahit empire in 1475, the important Hinduised families left their possessions in Java and crossed over to the island of Bali, which down to this day is free from Islamic domination. Those who consider themselves as descendants of the early Hindu immigrants are named *Wong Madjapahit* who are the *Kulins* infinitely superior to the *Bali aga* or the indigenous Balinese. It is very easy to discern the two types one flat and featureless, the other fine and handsome,

among the Balinese of to day. The *Padanda* or Pandit class resembles very much the Hindu Brahmins and I gathered that the Balinese Brahmins claim *Padanda Vahu Ravuh* (the "newly arrived") as their ancestor. Thus Bali began to offer me from day to day, sociological and cultural problems, at once fascinating and baffling.

A VISIT TO THE RESIDENCY

Thanks to Dr Bosch, Director of the Archaeological Department, my arrival at Singaradja was intimated to the Governor or Resident of the islands of Bali and Lombok, P. E. Moolenburgh. He very kindly invited me to his house, situated in a lovely spacious garden. He was somewhat surprised to find an Indian scholar coming so far in search of archeological adventure. Very soon I discovered that the Resident was a well-read man. I mentioned incidentally that we appreciate keenly in India the profound studies on Buddhism by the Dutch *savant* Henrick Kern. Mr. Moolenburgh at once told me joyously that he had had the privilege to sit at the feet of Prof Kern in order to learn Sanskrit years ago. So he would help to the best of his abilities an Indian admirer of his learned master. I had some favour to ask

and I took that opportunity to seek his aid. I knew that Njoman Kadjem was a clerk in the office of the Residency and I knew equally well that it would be very difficult for me to secure the services of another Balinese of his type, during my short stay in the island. So I requested the Resident kindly to lend me the services of Njoman Kadjem during my trip through Bali. The Resident not only granted my request but generously offered to place me under the care of Dr. Schrieke, the Director of the Ethnographic Survey who was then staying in Gianjar (South Bali) in order to study the elaborate Cremation ritual there. That was just the thing which I wanted to witness before anything else and that was why I postponed my Java trip. By a stroke of good luck or by a propitious

smile of Lord Ganesha I gained my object completely. Thanking the Resident I began to get ready for my historic tour from Singaradja on the north to Gianjar, the stronghold of Hindu culture in South Bali.

The Resident's library contains all the important books and reports on Bali Lombok and other islands. I offer some facts that may prove interesting to my Indian friends.

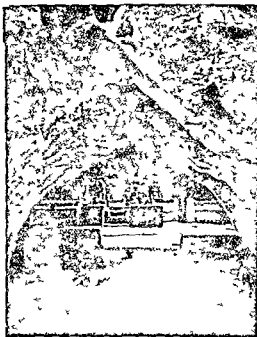
Bali and Lombok were first visited by Houtman as early as 1697, and he found the people "extremely warlike" in nature, quite in keeping with the proud tradition of the native chronicle—*Usana Bali*, which names the island *Bali anka*, the lap of the strong and valiant—thus fitly expressing the bold warlike spirit of the Balinese (Vide B. R. Chatterjee's *Indian Culture in Java and Sumatra* pp. 12, Greater India Society Bulletin No. 3).

The Balinese could not be made to acknowledge the suzerainty of the Dutch Government before 1841, although the *Susuhunan* (or chief) of Surakarta (a central Javanese State) who had theoretical rights over Bali, ceded them to the Dutch settlers as early as 1743. The grip of political control was tightened in 1841 with the consequence that there were dangerous uprisings throughout the island between 1846-1849, causing considerable drain of men and money to the Dutch Government. The nationalist opposition was so determined and organised that as late as 1894 the Dutch power had under their direct control only two provinces of Bali Djembrana in the west and Buleleng or Singaradja in the North. All the other provinces were governed by Rajahs who were absolute monarchs, the Dutch having little more than nominal influence.

The island of Lombok was subdued in 1849 the year which also witnessed the subjugation of Karangasem (South Bali) though at the cost of the life of the Dutch general Michiels who was killed at Kusambe (? Kausambi). "But even then the spirit of resistance was not subdued." The inevitable however, happened. The Dutch Government took decisive steps between 1906-1908 during which nearly all the chiefs surrendered except a few striking cases of uncompromising patriotism. The Rajah of Badung (present Den Pasar) preferred death to servitude. He laid down his life with his devoted followers rushing out in the field dying to a man like heroes. This is the exact

counterpart of the Rajput practice of plunging in mortal fight, exchanging betels for the last time. In Bali this heroic custom was known as "Puputan", which means a sortie *en masse* of the ruler and his entire court, advancing not so much with the idea to fight but to die honourably in order to avoid a dishonourable prolongation of life.

The Raja of Tabanan committed suicide in order to avoid the above humiliation. The Dava Agung (chief) of Kusambe (present Klungkung) also followed the example of the Raja of Badung in 1908, which year witnessed the final extinction of the flame of Balinese liberty.



A romantic Grotto

The whole of this chapter of history reads like the memorable pages of our Rajput history. It shows that not only Brahmanical wisdom but the heroic courage of the Kshatriyas of India were also manifest in the life of the people of Bali. With the same feeling of awe that possesses us while we visit Chitor, I started my pilgrimage through this land of the Rajputs of Indonesia.

FROM NORTH TO SOUTH BALI

The island of Bali is about 75 miles long and 5.0 miles broad covering an area of

road and came to *Bubunan* where we found a beautiful Balinese temple. It is built mainly of bricks with stone carvings added here and there to add to the beauty of the edifice. These temples of Bali resemble the shrines of the Hindu colony of Champa (modern Annam) which I had visited a few weeks before. The ornamental parts are more elaborate in the temples of Bali while those of Champa are more soberly designed and decorated. In fact most of the work of Bali shows a tendency to over-decoration. Somehow these specimens of plastic art of Bali strongly remind one of its superb goldsmiths' art; we appreciate the minutiae of details from close quarters but they seem from a distance to be a sort of overgrowth obstructing the view in ensemble. On the walls are seen carved figures of the Indian *Garuda* and *Naga*. Symbols are quite numerous—a curious piece of iconography appeared in a niche—a figure with human face but with the tusks of a boar riding a tortoise and a tree growing above! What a long and forgotten history of tree, serpent and animal worship of primitive man is peeping through this iconic incarnation!

The next stage where we stopped was the village *Ringdilit* which had a Shaiva temple with a pair of gigantic *Naga* figures guarding the gates and a terrific female (? *Dakini*) with hanging breasts and flames shooting from her mouth. Inside the shrine I found a small wooden seat for the priest, a *Kalasa* full of water, and a few wooden ladles, probably for ceremonial use. On the walls I was surprised to find a painted wooden board depicting some mythological subjects, just like the *Pat* drawings of Bengal.

The gate of entrance is made as it were of a superb piece of tower sawed into two halves leaving a narrow space between. The lotus motif appears very often and the temple contains numerous thatched towers in five or seven stories.

We motored down the picturesque village

road, with neat thatched houses on either side and bright innocent faces of boys and girls peering at us from a distance. In the village, *Desa Busungbise*, we had the good fortune to witness a regular village assembly (*Panchayat*) in full session. I enquired through my Balinese friend and came to know that there would be a celebration and to discuss the ways and means the village folk, as well as the members of the various village guilds, had assembled in the courtyard of the temple. I wondered if the village community of ancient India had been brought over to these Pacific isles by the Indian colonists. The orderly way in which the meeting was conducted impressed me deeply and I felt how fruitful it would be for our students of rural economics in our Indian universities to come over here and make a comparative study of the cottage industries and agriculture in India and Indonesia.

Thus skirting the hill range of *Batukan* (Central Bali) along its western side we reached the *Pasanggrahan* (Panthasala) or rest house of *Tabanan* the first important centre of South Bali. While approaching *Tabanan* I got a glimpse of the Indian ocean and felt that I was still in familiar waters. The *Poonggawa* of *Tabanan* committed suicide when the last attempt to preserve his independence failed between 1906-1908.

Viewing the bazaar of *Tabanan* we came to *Den Passer*. Its ancient name was *Badung* and the *Raja* of this place with his whole court sacrificed his life fighting like an Indian Rajput prince of yore. This happened in 1906 and his example was followed by several *Rajas* of South Bali; e.g. the prince of *Kesiman* and the *Deva Agung* of *Klunglung* (or *Kusambe*). The history of this splendid though futile heroism is still alive in the heart of the local people, who showed me with deep feeling and reverence the sites of this heroic fight for liberty.

ISHWARCHANDRA VIDYASAGAR AS AN EDUCATIONIST

(Based on Unpublished State Records)

By BRAJENDRANATH BANERJEE

II

THE Sanskrit College was originally founded with the avowed intention of fulfilling two functions—the cultivation of Hindū literature and the gradual diffusion of European knowledge.* In May 1827 the General Committee of Public Instruction introduced an English class into the college for teaching European science to the students and enabling them to translate occidental ideas into the vernacular literature of Bengal. This arrangement, however proved a failure, and the English class was abolished on 31st December 1835. In October 1842 the Council of Education restored the English class with two masters but with no better success. Vidyasagar saw the defect in the principle on which the English studies had been hitherto conducted and he felt the necessity of strengthening the Department. It was his intention that the students of the Sanskrit College should be well-versed in both Sanskrit and English, in order that they might prove most efficient vernacular teachers, as well as create a new and enlightened Bengali literature. In the following letter to the Council of Education dated 16th July 1853 he represented the need of recasting and strengthening the staff of the English Department and, to attain his object, he claimed the benefit of the orders of the Home Directors in their Despatch No 1 of 1841 regarding the continuance of the original assignment for the improvement of Oriental colleges.

"I have the honour to state for the information of the Council that the last Junior Class now contains 58 pupils and that further admission into it has become quite impracticable. Applications for admission are constantly received. To meet this demand it is necessary to form an additional Junior Sanskrit Class, which will require an outlay of not less than Rs. 30 per mensem for the services of a competent teacher. Should this proposition be sanctioned, the Sanskrit instructive establishment will be complete and there will be no necessity of any further extension in this department.

I beg leave to embrace this opportunity of again bringing to the notice of the Council the

necessity of strengthening the English Department of this college. Under present circumstances, five teachers are absolutely required for the efficiency of this department, which will require an outlay of Rs. 360 per month, as noted in the margin.

1 Professor of Literature	Rs. 100
1 Professor of Mathematics	" 100
1 First Junior Master	" 80
1 Second do	" 50
1 Third do	" 30
	Rs. 360

The salary of the three present English teachers together with that of the Professor of Sanskrit Mathematics whose services will be dispensed with amounts to Rs. 282 per mensem so that, on this account, Rs. 78 a month are required to be paid from the funds assigned to the institution.

This amount added to the Rs. 30 required for the services of a Junior Sanskrit teacher, will entail an additional expenditure of Company's Rs. 108 per month or Company's Rs. 1,296 per annum. The total disbursements of the year 1852-53 have been Rs. 19,496-1-6 and the proposed additional charge will bring up the annual expenditure to Company's Rs. 20,792-1-6 being Rs. 3,297-14-6 under the annual assignment of Company's Rs. 24,000.

There appears to be some misapprehension in regard to this annual grant of Company's Rs. 24,000 and I am anxious therefore to enter an explanation on the subject.

It would appear from your letter No 596 dated the 22nd March 1850 to the late Secretary of this institution that the Council were under the impression that the sum of only Company's Rs. 17,694 per annum had been appropriated to the maintenance of the Sanskrit College. On this point I beg most respectfully to draw the attention of the Council to the following facts.

In 1821 when the college was founded the Government made a separate grant of Rs. 24,000 per annum for the maintenance of the institution.

The Resolution of the Government of India, dated the 7th March 1835 ordered the abolition of the stipendiary system, the discontinuance of the printing of Oriental works and the employment of the savings therefrom in imparting to the native population a knowledge of English literature and science through the medium of the English language. It must be confessed that by this resolution all funds came to be considered as one and there ceased to be for a time any separate fund for any particular institution.

When in 1839 the question relating to the appropriation of funds assigned to particular institutions came before Lord Auckland, the then

* Resolution dated 21 Aug. 1821. See Sharps' *Selections from Educational Records*, p. 79.

2300 square miles From the general outline Bali seems to be a big tortoise heaving out of the sea of Java North Bali is separated from the South by a chain of mountains crossing the island from East to West The highest peak in the range is the volcanic peak of Gunung Agung (12 379 ft)



Architectural decorations
in a Balinese temple

The total population of Bali is about 460 000 The neighbouring island of Lombok which is almost of the same size contains almost an equal number of souls the two islands showing the total population of 1 541 931 According to the latest census (31 Dec 1925) of the various foreign peoples distributed in Bali and Lombok there were 7 13 Chinese 1031 Arabs 332 Europeans and

277 natives from British India as we find in the official census of 1920

Before starting my itinerary I had to study the map of Bali which I reproduce herewith and I add a few details for the benefit of future tourists from India I have said before that Bali resembles a tortoise in

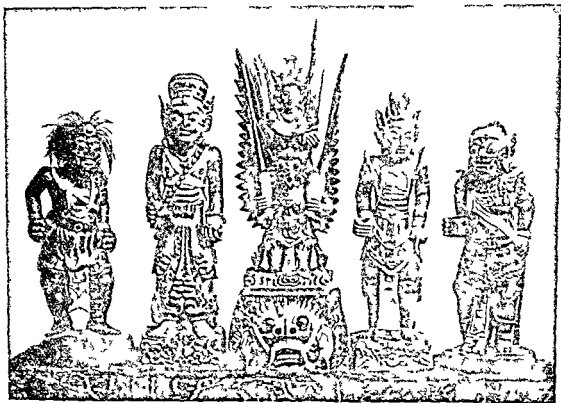
its outline now the western projection of the island the neck of the tortoise is like the extreme west of Java least interesting from our point of view The number of the Hindu temples or *Poera* are very few and there are only two Brahmin chiefs or *Punggawa* that of Djembrana and of Mendo A controleur of the Dutch government is posted in Negara (? nagara) which only shows a few miles of roads the rest being hilly and difficult of access We notice a few peaks Grogak 1414 feet Merbuk (1350 feet) and Malaya

Similarly the extreme east of Bali is hilly and uninviting to tourists Here we find the highest peak of Bali Gunung Agung (3142 feet) Here we also find the biggest lake or danau of Bali the lake Batur between Mt. Batur (1717 feet) and Mt Abang (2152 feet) The place of the controleur is at Karangasam

There are three other *danau* or lakes in the hill ranges of central Bali Bratan Bujan and Tamlingan

There we find that the middle portion of the island both to the north and to the south of the volcano range in the centre is most interesting from archaeological and other points of view I proceeded forthwith to study the ways and means of visiting this area I was in Singaradja the capital of Bali and Lombok and the Resident and his staff gave me their expert advice So I was enabled to see more than I ever expected

In the north central part (the back of the tortoise) we find several centres of native



Hindu pantheon of Bali
Vishnu on Garuda at the centre

Punggawas at Pengastulan Subunan Bandjar Pandji Kubutambahan Sawan Bondalem Tedjakula (? Teja kula) Kintamani (? Chintamani) and others.

But for the most interesting relics of Hindu religion and art we must make a thorough survey of South Bali a veritable museum of Indo Balinese culture. I cannot resist the temptation of giving a few place names, the centres of the *Punggawa* of south Bali Kesiman Sukawati, Satria, B-bitra, Kediri, Kapal Antasari Badjri Marga. Pajangan Madargan Susut and Bangli. I had already an introduction from Mr Kunt, on Tyokarda Gde Raka, the chief of Ubud near Sukawati. Now I had the invitation to the rare cremation ceremony of the princely house of Gianjar considered to be the leader of Balinese orthodoxy a sort of a Rana of Udaypur amongst these Balinese Rajputs. Consequently in the *sraddha* ritual of Gianjer, not only all the *Punggawas* of Bali but many chiefs of Java as well (some

of them Muhammadan) assembled in that function affording me the unique opportunity to observe and study the life of Bali in that concentrated aspect.

My friend Nyoman Kidjen was quite happy to get a few days leave from his office and the chance to witness the grand celebration at Gianjar. He made all arrangements about our trip the most important item being the hiring of an automobile. He brought an Arab dealer *Ali bin Sngaf* who struck me as a shrewd man a typical descendant of the race which by their maritime and commercial ventures as much as by their adaptability to new environments deprived the Hindus of their pre-dominant position in Indonesia. After some inevitable discussions on the difficulty of the roads, the cost of living and so forth the Arab agreed to place one of his cars at my disposal for a journey to and from Gianjar for seventy guilders.

We followed the north western coast

Governor General of India, in his celebrated Minute on Native Education dated Delhi the 24th of November 1839. His Lordship after taking a review of money estimates and of local wants arrived at the conclusion that the funds assigned to each Oriental seminary should be restored to and employed exclusively for the purposes of that seminary. His Lordship observes 'I see no advantage to be gained in this case by a close contest for strict constructions and having taken a review of money estimates and of local wants I am satisfied that it will be best to abstract nothing from other useful objects while I see at the same time nothing but good to be derived from the employment of the funds which have been assigned to each Oriental seminary exclusively on instruction in or in connection with that seminary. I would also give a decided preference within these institutions to the promotion in the first instance of perfect efficiency in Oriental instruction and only after that object shall have been properly secured in proportion to the demand for it would I assign the funds to the creation or support of English classes. At the same time I would supply to the General Committee of Public Instruction from the revenues of the State any deficiency that this resolution might cause in the general income at their disposal. And if they should already have partially used for other objects the savings arising from the seminaries supported by special funds I would in recalling such savings protect the General Committee from loss on that account (see Appendix page vi of the Report of the General Committee for the year 1839-40)'

On receipt of Lord Auckland's Minute, the late General Committee of Public Instruction in their monetary statement concerning the Sanskrit College noted in the margin distinctly stated that the allowance of the Sanskrit College was Rs 2,000 per mensem when they reported to Government on the state of colleges and schools under their control and on the measures which they considered requisite and expedient for the promotion of efficient education by means of these institutions in accordance with the principles and sentiments recorded in Lord Auckland's Minute (see the letter of the General Committee No 103, dated the 30th October 1840 in the Appendix No. II to the above Report)

Allowance Rs. 2,000	Present	Proposed
Secretary	100	100
Asst. Secretary	50	50
Managers	637-5-4	720
Natural Philosophy teacher	80	90
Establishment	14* 10-8	154
Supplies	29-10-8	0
Prizes	100	12
Books and Contingencies	0	0
Scholarships	0	38

The Honourable the Court of Directors, in their Despatch No. 1 of 1841 dated the 9th January 1841 confirmed the views of Lord Auckland regarding the restoration and appropriation of funds assigned to each Oriental seminary. The Honble Court of Directors in reference not only to the desire which has been manifested by numerous and respectable bodies of both Muhammadans and

Hindus but also to more general considerations it is our firm conviction that the funds assigned to each native college or Oriental seminary should be employed exclusively on instruction in or in connection with that college or seminary giving a decided preference within those institutions to the promotion in the first instance of perfect efficiency in Oriental instruction.

We are aware that the opinions which we have now expressed favourable on the one hand to the application of the funds belonging to the native colleges or seminaries for Oriental instruction in the first instance and on the other hand to the diffusion of European instruction involve an increase of expense to the State. To this we are prepared to submit concurring as we must do in the opinion which our Governor General has expressed of the insufficiency of the funds hitherto allotted to the purposes of public instruction in India. You have therefore our authority to make up any deficiency in the income now at the disposal of the General Committee which may be occasioned by restoring the allowances of several Oriental colleges to the purposes for which they were originally made' (See pages cli & cliii of the Appendix No IV to the above Report)

That the assigned allowance of the Sanskrit College amounting to Rs 21,000 per annum has not been subsequently curtailed to a less amount appears from the fact that the Accountant General every year credits Rs 21,000 on account of the Sanskrit College and after debiting its annual expenditure amounting to Company's Rs. 19,000 and some odd hundreds, credits the surplus in favour of the Council.

With due deference and submission I would beg leave to observe that from the facts stated above it is clear that the allowance assigned to the Sanskrit College amounts to Rs. 21,000 per annum that this amount ought to be exclusively employed to the purposes of the Sanskrit College so long as the community may desire to avail themselves of the advantages afforded by this institution and that after provision shall have been properly made for imparting Sanskrit learning in proportion to the demand for it, the funds ought to be assigned to the creation or support of English classes.

I further beg leave to remark that it nowhere appears that the Rs. 17,694, alluded to in your letter mentioned before is the only grant apportioned to the maintenance of the Sanskrit College. In 1840 Rs. 17,694 were sanctioned by the Government of India as the then required annual expenditure of the institution. It cannot be inferred from this, that this sanctioned annual expenditure was fixed upon by Government as the maximum allowance of the Sanskrit College. In that same letter of Government which sanctions the annual expenditure of Rs. 17,694 mention is distinctly made that the funds assigned to each Oriental seminary should be exclusively employed to the purposes of that seminary (see pp cxxvii & cxli of the Appendix No. III to the above Report).

In conclusion I beg leave to observe that under these circumstances the Sanskrit College appears to be fully entitled to have an additional Junior Sanskrit class, there being great demand for Sanskrit learning, as appears from the number of candidates for admission and as well as to a further outlay for placing its English classes on

an efficient footing as long as the expenditure does not exceed the allowance assigned to the institution

I further beg leave to observe that if an extended and improved system of vernacular education in Bengal be carried out and the Sanskrit College be regarded in the light of a Normal School to meet the increased demand for a higher order of Bengali teachers that will arise it will be unable to meet this demand without a considerable extension of its present classes *

The Council was satisfied that the outlay proposed by Vidyasagar would be most beneficial in encouraging the combined study of English and Sanskrit and secured the sanction of the Government of Bengal to the pandit's proposal

A better regulated and a more extended plan of studies was introduced into the English Department in November 1853 with great success. The following members composed its staff —

Prasanna Kumar Sarvadhikari—
Professor of Literature Re 100
Srinath Das—Professor of Mathematics 100
(Three other masters)

The study of mathematics through the medium of Sanskrit was found less profitable than its study through English and therefore an English mathematical class was started. Vidyasagar now made English a compulsory subject in the institution

After Vidyasagar had introduced the above improvements in the Sanskrit College and was contemplating the re-organization of the English Department the Council of Education wanted the celebrated scholar Dr J R Ballantyne Principal of the Benares Government College to visit and report upon the Calcutta Sanskrit College. In this connection they wrote to the Bengal Government as follows —

The Government is aware that great and important changes have been introduced into this institution since the appointment of its present able and energetic Principal. These measures have apparently already begun to bear good fruit and as the institution is likely to become extremely useful under its present management, the Council are anxious to have the opinion of the most able Sanskrit scholar in India regarding the measures now in progress and those contemplated hereafter †

The following observations made by Dr Ballantyne who paid a visit to the Calcutta

Sanskrit College sometime in July—August 1853 at the invitation of the Council explain the situation —

"From my personal intercourse with the accomplished Principal Ishwarchandra Vidyasagar I have derived the gratification I was led to anticipate both by his reputation and by his report on the college on which the Council sometime ago did me the honour to request my opinion

With the arrangement of the classes in the Sanskrit College and with the apparent zeal both of teachers and pupils I have been much pleased. The course of studies (if the appliances of the institution suffice for its being completely carried out) is very full especially in the English division of the course. On some points of detail in regard to the selection of class books I may have occasion to offer remarks in the sequel. Leaving out of consideration here various topics on which I shall hope to have opportunities of consulting with Pandit Ishwarchandra by letter I address myself to the question on which I conceive the Council to have proposed to me. Is there anything in the working of the Calcutta Sanskrit College or of the Benares Sanskrit College which might be advantageously adopted by the one from the other? To reply briefly I think there is in both—although in consequence of the difference of local circumstances the two institutions may still judiciously be left to differ in several respects. The bed of Procrustes is not the type of administrative wisdom and uniformity is dearly purchased when purchased by the sacrifice of more serious interests

A noticeable source of distinction between the two institutions is the fact that the Benares Sanskrit College contains no Bengalis while the Calcutta College contains nothing else*. The Bengalis who are students of Sanskrit College, participating in the general desire for the acquisition of English which they see in those around them may advantageously be introduced to the study of English at that point in the course which Pandit Ishwarchandra has fixed upon. It does not follow that the same arrangement would work well at Benares. To supply instruction to him who craves it and to force instruction on him who does not seek it are very different things. At the same time I quite approve of its being compulsory as it is now in the Sanskrit College to begin English at the stated date whether the pupil feel inclined to it or not (this arrangement being rendered indispensable by the system of class teaching the introduction of which into the Calcutta Sanskrit College has been effected by its present Principal. On the advantage of the class system in enabling the same teacher to take charge of a very much greater number of pupils it is unnecessary to dwell). Of the difficulties in the way of adopting the system to the same extent, at Benares this is not the occasion to speak. It

* To prevent misconception on here (a misconception which has been sometimes turned to mischievous account) it may be observed that it is the Sanskrit College of Benares that is spoken of and not the English school associated with it under the same roof. The English school is indeed mainly recruited by Bengalis but the application of a Bengali for admission into the Sanskrit College of Benares is a thing scarcely known

* *Educational Consultation* 22 Sept 1853 No 44
† Letter from F J Monal Secretary to the Council of Education to Cecil Bradon Secretary to the Government of Bengal dated Fort William 21st May 1853—*General Dept Con* 16 June 1853 No 43

may suffice here to remark that the Bengali boys are in general more pliant than those of the Upper Provinces and that Calcutta is so far inoculated with Anglican feeling consciously or unconsciously that an argument from Calcutta to the Upper Provinces is very apt to mislead. This holds also conversely and therefore I would offer any suggestion for the imitation of either college by the other under this express proviso that regard be had to the different circumstances of the two places.

Holding then generally that the Sanskrit course, in the Calcutta Sanskrit College is a good one and also (with a complete staff of teachers) the English course, I yet desiderate sufficient provision for obviating the danger that the two courses may end in persuading the learner that truth is double. This danger is no chimerical one. To take an example I am acquainted with Brahmans who being well versed in Sanskrit literature and also familiar with English are aware that the European theory of logic is correct and also the Hindu theory while at the same time, they cannot grasp the identity of the two in such a way as to be able to represent the processes of the one in the language of the other. If this be the case with the very best of those who have studied both Sanskrit and English independently it is not likely that the case will be different with the general run of pupils similarly trained. One reason why this is to be regretted is that men so educated cannot satisfactorily communicate to their educated fellow countrymen who are unacquainted with English much of that valuable knowledge which they themselves have gained through the English. They cannot show that our English sciences are really developments and expansions of truths the germs of which the Sanskrit systems contain and therefore to the mind of their hearers those valued germs appear to be ignored by or opposed to English science, when they might easily be shown to be involved in it. It is unnecessary to dwell upon this consideration because the very constitution of the present Sanskrit College with its English course and its Sanskrit course implies the understanding that it is desirable to train up a body of men qualified to understand both the learned of India and the learned of Europe and to interpret between the two removing unnecessary prejudice by pointing out real agreement where there was seeming discordance and conciliating acceptance for the advancement of science of Europe by showing that European science recognizes all those elementary truths that had been reached by Hindu speculation.

With the view of determining what points in the Hindu system corresponded with points in European science some years ago I took up the system called the *Ayaya* and in a work now partly printed in Sanskrit and English under the title of a *Synopsis of Sciences* I showed the points in that comprehensive system from which our various sciences branch out. Some portions of this work I have read and discussed with Pandit Ishwarchandra in company with one of my co-adjutors Pandit Vethala Shastri of the Benares College. Pandit Ishwarchandra promises to introduce it to the notice of his classes and to communicate to me by letter any doubts or difficulties that may arise in the course of the study so that the crudenesses incidental to a first attempt of such a

kind may be gradually eliminated in due time. The next volume will commence with the theory of Inductive Investigation. In dealing with this important branch I hope to enjoy the advantage of Ishwarchandra's co-operation. I observe that he places in his last Mill's great work on the subject. As introductory to the perusal of that work I have prepared an abstract of it in which I have traced to some extent the correspondence between its technical terminology and that of the *Nyaya* system in its treatment of the same topics. This abstract (printed by order of Government N.W.P.) being from its price etc. more suitable for a class book than the entire work, I propose its adoption into the course. At the annual examinations, I should be glad to supply questions on this and other works here suggested the replies to which might not only furnish evidence as to the progress of the pupils but might be so contrived as to lead to a still more complete determination of the way in which the mind of the native literate might be best conciliated to Baconian speculations.

Besides the *Nyaya* system there are two other systems taught in the college viz. the *Saṅkhya* and the *Vedānta*. A text book of each of the three has been printed with English version and notes for the use of the Benares College. This might with equal advantage be read in the Sanskrit College here, and the criticism both of the pupils and of the teachers might here also lead to a more complete determination of the precise relation between the philosophical nomenclature of India and of Europe. As there is much in the two systems last named that finds its counterpart in the speculations of Bishop Berkeley I have reprinted, Berkeley's *Inquiry* with a commentary indicative of these correspondences. I should like that the acuteness of the Calcutta Sanskrit College should be brought to bear upon this exposition also. Where speculation in countries so widely separated as India and Europe, has arrived at similar or identical conclusions, the conviction of the fact should naturally tend to beget mutual respect and mutual respect must naturally tend to facilitate the reception by the less advanced nation of the science and philosophy of the more advanced one.

In offering these remarks and suggestions I have had in view almost exclusively the desirableness of bridging the chasm between the Sanskrit and the English—between the learning of India and the science of England because the endeavour to bridge the chasm is what peculiarizes the measures introduced within the last few years into the Benares College and it was this peculiarity (if I mistake not) that attracted the attention of the Council. Pandit Ishwarchandra is perfectly competent to work the same system and to aid me in improving it. As the Sanskrit College at present stands there is a good Sanskrit course and a good English course but the pupil is left to determine for himself whether the principles inculcated in these correspond to one another or altogether conflict or correspond partly and if so how far. The pupil left to determine this for himself does not, as we have seen, determine it satisfactorily at all and therefore (not in the way of substitution for any part of the established course but as an additional feature necessary to the completion of the design) I have suggested the employment of the treasures above-mentioned.

If the general principles of this report obtain the approval of the Council as I have reason to believe they have the concurrence of the intelligent Ishawarchandra I shall co-operate with him most gladly in the endeavour to complete the arrangements for such a course of Anglo-Sanskrit education as shall raise up successive bands of men qualified thoroughly to interpret the mind of Europe to that of India for this is indeed the great end of such an institution as we may hope for in the Sanskrit College.

On 29th August, 1853 the Council passed the above report in the original on to Vidyasagar, requesting him to report upon the same. Vidyasagar materially differed from Dr Ballantyne's plan of study and sent the following reply to the Council —

In reply I beg leave to state that I am very happy to observe that all the measures lately introduced into this institution have met with the entire approbation of a man of Dr Ballantyne's talents and abilities.

With regard to the adoption of class-books recommended by Dr Ballantyne I regret to say I cannot agree with him on all points. He appears to recommend the adoption of his abstract of Mills' Logic in substitution of the original. Under the present state of things the study of Mills' work in the Sanskrit College is in my opinion, indispensable. Dr Ballantyne's principal reason for recommending the abstract seems to be the high price of Mills' work. Our students are now in the habit of purchasing standard works at high prices. So we need not be deterred from the adoption of this great work on that consideration. Dr Ballantyne's abstract might be read to quote his own words, as introductory to the perusal of that work. But the great author himself in his preface, strongly recommends Archbishop Whately's treatise on Logic as the best introduction to his work. I therefore leave the matter to the decision of the Council. Dr Ballantyne also recommends to adopt as class-books three text-books of each of the three systems of philosophy—Vedānta, Nyāya, and Sāṅkhya—printed with the English versions and notes. Of these the *Vedāntasara* text book on Vedānta, is already a class-book here and its version in English might be read with advantage. The two other text books recommended by him the *Tārakavāṅśa* the text book on Nyāya and the *Tillakavāṅśa* that on the Sāṅkhya, are very poor treatises in their own departments. We have better treatises in our curriculum. With regard to Bishop Berkeley's *Inquiry* I beg to remark that the introduction of it as a class-book would beget more mischief than advantage. For certain reasons which it is needless to state here we are obliged to continue the teaching of the Vedānta and Sāṅkhya in the Sanskrit College. That the Vedānta and Sāṅkhya are false systems of philosophy is no more a matter of dispute. These systems false as they are command unbounded reverence from the Hindus. Whilst teaching these in the Sanskrit course we should oppose them by sound philosophy in the English course to counteract their influence. Bishop Berkeley's *Inquiry* which has arrived at similar or identical conclusions with the Vedānta or Sāṅkhya and which is no more considered in

Europe as a sound system of philosophy will not serve that purpose. On the contrary when by the perusal of that book the Hindu students of Sanskrit will find that the theories advanced by the Sāṅkhya and Vedānta systems are corroborated by a philosopher of Europe, their reverence for these two systems may increase instead of being diminished. Under these circumstances I regret I cannot agree with Dr Ballantyne in recommending the adoption of Bishop Berkeley's work as a class-book.

I also beg leave to state that I cannot quite agree with Dr Ballantyne when he admits that both the Sanskrit and English courses in the Calcutta Sanskrit College are good and yet desiderates sufficient provision for obviating the danger that the two courses may end in perverting the learner that truth is double. This danger, says Dr Ballantyne is no chimerical one. To take an example, he continues I am acquainted with Brahmans who being well versed in Sanskrit literature and also familiar with English are aware that the European theory of logic is correct, and also the Hindu theory while at the same time they cannot grasp the identity of the two in such a way as to be able to represent the processes of the one in the language of the other. I believe, the danger that Dr Ballantyne apprehends is not so inevitable in the case of an individual who has intelligently studied both English and Sanskrit sciences and literatures. Truth is truth if properly perceived. To believe that truth is double is but the effect of an imperfect perception of truth itself—an effect which I am sure to see removed by the improved courses of studies we have adopted at this institution. It must be considered as a singular circumstance if an intelligent student cannot perceive identity of truths where there is real identity. Suppose students read logic or any other department of science or philosophy both in Sanskrit and English. If they be fond to assert, that the European theory of logic is correct and also the Hindu theory, while at the same time they cannot grasp the identity of the two in such a way as to be able to represent the processes of the one in the language of the other the hearer is naturally led to conclude that either they could not comprehend the subject with sufficient clearness or that their familiarity with the language in which they are found unable to express themselves is not sufficient. It must be confessed however that there are many passages in Hindu philosophy which cannot be rendered into English with ease and sufficient intelligibility only because there is nothing substantial in them.

I further beg leave to state that I regret I cannot but differ a little from Dr Ballantyne when he observes that the very constitution of the present Sanskrit College with its English course and its Sanskrit course implies the understanding that it is desirable to train up a body of men qualified to understand both the learned of India and the learned of Europe and to interpret between the two removing unnecessary prejudice by pointing out real agreement where there was seeming discordance and conceding ample room for the advancement of science by showing that European science recognises all those elementary truths that had been reached by Hindu speculation. It is not possible in all cases I fear that we shall be able to show real agreement between

European science and Hindu shastras. Even if we take it for granted that we shall be able to point out agreement between the two it appears to me to be a hopeless task to conciliate the learned of India to the acceptance of the advancing science of Europe. They are a body of men whose longstanding prejudices are unshakable. Any idea when brought to their notice either in the form of a new truth or in the form of the expansion of truths the germs of which their shastras contain they will not accept. It is but natural they would obstinately adhere to their old prejudices. To characterize them as a class I can do no better than quote the words of Omar. When Amru the Arab General the conqueror of Alexandria wrote to Omar about the disposal of the Alexandrian library the Caliph replied. The contents of those books are in conformity with the Quran or they are not. If they are the Quran is sufficient without them if they are not, they are pernicious. Let them therefore be destroyed. The bigotry of the learned of India, I am ashamed to state is not in the least inferior to that of the Arab. They believe that their shastras have all emanated from omniscient Rishis and therefore, they cannot but be infallible. When in the way of discussion or in the course of conversation any new truth advanced by European science is presented before them they laugh and ridicule. Lately a feeling is manifesting among the learned of this part of India especially in Calcutta and its neighbourhood that when they hear of a scientific truth the germs of which may be traced out in their shastras instead of shewing any regard for that truth they triumph and the superstitious regard for their own shastras is doubled. From these considerations I regret to say that I cannot persuade myself to believe that there is any hope of reconciling the learned of India to the reception of new scientific truths. Dr Ballantyne's views may be successfully carried out in the North-West Provinces where his experience has made him arrive at his conclusions with regard to the learned of India.

But in Bengal the case is different. His remarks that regard be had to the different circumstances of the two places and that the bed of Procrustes is not the type of administrative wisdom are very judicious. The local circumstances of this part of India compel us to pursue a different course for the dissemination of sound knowledge. I have with care and attention observed the state of things here and my impression is that we should not at all interfere with the learned of the country. We do not require to get them reconciled because we do not require their assistance in any shape. We need not fear the opposition of a body declining in their reputation. Their voice is gradually becoming more and more feeble. There is little chance of their regaining their former ascendancy. To whatever part of Bengal is the influence of education extending, there the learned of the country are losing their ground. The natives of Bengal appear to be very eager to receive the benefit of education. The establishment of colleges and schools in different parts of the country has taught us what we can do without attempting to reconcile the learned of the country. What we require is to extend the benefit of education to the mass of the people. Let us establish a number of vernacular schools let us prepare a series of

vernacular class-books on useful and instructive subjects, let us raise up a land of men qualified to undertake the responsible duty of teachers and the object is accomplished. The qualification of these teachers should be of this nature. They should be perfect masters of their own language, possess a considerable amount of useful information and be free from the prejudices of their country. To raise up such a useful class of men is the object I have proposed to myself and to the accomplishment of which the whole energy of our Sanskrit College should be directed. That the students of our Sanskrit College, when they shall have finished their college course will prove themselves men of this stamp we have every reason to hope. Nor is this hope an illusive one. That the students of the Sanskrit College will be perfect masters of the Bengali language is beyond any possible doubt. If the contemplated new organization of the English Department be sanctioned there is every possibility of their being able to attain considerable proficiency in the English language and literature and thereby acquire a considerable amount of useful information. It is very gratifying to observe that they have lately begun to think in such a way as to promise that hereafter every qualified student will be found free from all the prejudices of his countrymen. As a specimen of what may be expected from the Sanskrit College here, I beg leave to enclose herein an English translation of a Bengali essay of the past session by a senior student (Ramkamal Sharma—student of the Philosophy class) of this institution who has still about three years to finish his collegiate course and has yet made but little progress in the English language and literature.

In conclusion, I beg most respectfully to state that if I may be so fortunate as to be permitted to carry out the system introduced, I can assure the Council with great confidence that the Sanskrit College will become a seat of pure and profound Sanskrit learning and at the same time a nursery of improved vernacular literature, and of teachers thoroughly qualified to disseminate that literature amongst the masses of their fellow-countrymen."

The Council considered the whole matter on 14th September, 1853 and passed the following orders, a copy of which was forwarded to Vidyasagar, for his information, on the 22nd —

That the Council are gratified to find that Dr Ballantyne reports generally so favourably on the present course of instruction and state of progress in the Sanskrit College, and that the Principal of the college be informed that he will be expected by the Council to continue that course, the success of which must however obviously depend on the competency of the teachers employed to give instruction in the most advanced works of Mental Philosophy by English as well as by Sanskrit authors, that for the attainment of such success the Council relies mainly on the great zeal and ability of the Principal himself and that they would at the same time desire the Principal freely to avail himself of the Abstracts and Treatises compiled by Dr Ballantyne, the use of which must be in the highest degree valuable

in explaining and admiration of the subjects of his own instruction. Most of the students of these colleges would not in this regard be far from the mark. I have been in contact with a family with Dr. Ballantyne's wife. The Principal will also be in frequent communication with Dr. Ballantyne on the progress of his class and the Council it would not be a free interference of some subjects between the heads of the two important institutions at Benares and in Calcutta with a view to the continuing improvement of their several courses of instruction and to the establishment as far as possible of a common terminology in the rendering from English into Sanskrit or the uses of the original expressions in use in each language respectively in the exposition or discussion of philosophical subjects."

This correspondence throws a very interesting light on the attitude of Vidyasagar towards the Hindu shastras. Contrary to what one would expect from Vidyasagar's deep Sanskrit learning, he had not the slightest bias towards shastric teaching. He was a rationalist and an eminently practical man. He grasped the fact very clearly that a blind admiration for the ancient shastras stood in the way of the acquisition of western knowledge. He was intensely eager that the Indian mind should be imbued with western knowledge, and this is the reason why he advocated so strongly the improvement of the English Department of the Sanskrit College. It is to be regretted that in his zeal for practical ends Vidyasagar could not find anything useful in the Indian systems of philosophy. In his letter to the Council he says "For certain reasons, which it is needless to state here, we are obliged to continue the teaching of the Vedanta and Sankhya. That the Vedanta and Sankhya are false systems of philosophy is no more a matter of dispute." When English education was first introduced into this country, a section of the orthodox pandits vehemently opposed it, declaring that everything useful was to be found in the teachings of the omniscient Rishis, and that English education was not only useless but also subversive of all social order. A reaction, however, soon set in, and a reformed section of the Hindu public went to the opposite extreme and declared that there was nothing useful to be found in the Hindu shastras. Vidyasagar, though a Brahman pandit, showed the bias of the reformed section. Though appealing to the teaching of the Hindu systems of philosophy, which he did only for expediency, he lacked the breadth of vision of Rammohun Roy who understood both the eastern and

the western standpoints. In spite of his orthodox training and heritage, Vidyasagar's outlook was remarkably similar to that of a modern European. In everything to undertake, he took up an essentially practical standpoint and showed the pertinacity and indomitable energy of John Bull.

Vidyasagar had applied himself heart and soul to remodelling the institution under his charge, and the Council's present orders filled him with honest indignation. He could not brook interference with his work and would not deviate an inch from what he thought right as will be seen from the following demure official letter which he wrote to Dr. Mouat on 5th October 1851—

"My dear Sir—After the most attentive consideration of the orders of the Council in reference to Dr. Ballantyne's report on the Sanskrit College, I feel compelled to inform you that those orders, if carried out in their integrity, will involve a degree of interference with the scheme of study lately adopted by me with the sanction of the Council that will not only make my position in the college somewhat unpleasant but will tend, I am convinced to impair the usefulness of the institution itself."

In the hurry and bustle of closing the college and of preparing to leave home I am unable to write officially on the subject. But before I leave Calcutta I am anxious to state to you briefly some of the more important objections to the carrying out of Dr. Ballantyne's plan which have occurred to me.

For the present at least I am unwilling to mix up with the discussion of an important matter any question of a personal character in being forced to adopt a plan of study which I cannot approve of or in being obliged to communicate to a fellow Principal in the same position in the service with myself on the progress of my class—conditions which I suspect few educated Englishmen will be found to submit to. Waiving such personal considerations I will come at once to the real question at issue.

Dr. Ballantyne's suggestions seem to me to be based upon the assertion that without their adoption the danger of the Anglo-Sanskrit scholar being a follower of double-truth cannot be avoided. I will not pretend to question the Doctor's experience among his learned friends at Benares. But of this I am certain that not a single instance can be pointed out in which of any educated man who has studied English as well as Sanskrit being persuaded that truth is double.

Leave me to teach Sanskrit for the leading purpose of thoroughly mastering the peculiar knowledge through the acquisition of sound knowledge through the medium of the English and you may rest assured that before a few years are over I shall be enabled, if supported and encouraged by the Council, to furnish you with a body of young men who will be better qualified by their writings and teaching to disseminate widely among the people sound information than it has hitherto been possible to accomplish through the instrumentality of the educated clerics of any of your colleges.

whether English or Oriental To enable me to carry out this great—this darling object of my wishes I *must* (excuse the strong word) to a considerable extent be left unfettered So far as I can approve of Dr Ballantyne's abstracts and treatises—such for instance as his excellent edition of the *Novum Organum* in English I will avail myself of them most readily and cheerfully But if compelled to adopt all his compilations without any reference to my own humble judgment as to their utility and value or to their adaptation to the peculiar wants of the institution over which I have the honour to preside my occupation is gone. Such a system would break in upon and interrupt my own plan of instruction and in spite of my sense of duty as a servant of the Council the responsibility which I now keenly feel will be assuredly weakened if not destroyed

I hope these hints somewhat ramblingly and hastily thrown out, will receive the kind and indulgent consideration of the Council so as to induce them to modify their Resolution of the 14th ultimo so far as not to make the course of study in the Sanskrit College a compulsory one.

If required I shall be happy to send in an official and consequently a more formal letter on the subject after the termination of the holidays.

This letter it appears had the desired effect and Vidyasagar was left to pursue his own plan of teaching

The Council were satisfied with the working of the new schemes launched by Vidyasagar and they raised his salary to Rs. 300 a month with effect from January 1854 That his introduction of various reforms in the Sanskrit College had actually done much good, is evident from the following passage in the report of the Director of Public Instruction (who succeeded the Council of Education in Jan'y 1855) for May 1855 to April 1856 —

The course of instruction at the Sanskrit College adapted as it has of late been to modern ideas and to purposes of practical utility is being successfully carried on and administered by its able Principal Pandit Ishwar Chandra Sharma, and is producing results the effects of which upon the education of the lowest classes cannot be over-rated.

Vidyasagar possessed the gift of choosing the right type of man for his subordinates which, to a great extent, contributed to his success

He had won the esteem of the officials, who often approached him for help in educational matters When the College of Fort William was abolished in January 1854 and a Board of Examiners formed in its place, the pandit was made an ex officio member of the Board Frederick Halliday—a member of the Council of Education and the first Lt Governor of Bengal, greatly appreciated Vidyasagar's labours It was in accordance with his directions that the Council wrote to Vidyasagar on 18th July 1854 asking him to visit the vernacular school at Bumunmurah, situated about two miles east of Barasat Vidyasagar visited it on 23rd July 1854 and submitted his report, dated 22nd August 1854, to the Secretary of the Council*

To conclude with the fitting words of the late Ramesh Chandra Datta —

The fame of the young and enthusiastic educationist spread far and wide. The greatest and most enlightened zamindars of Bengal reckoned him as their friend Eminent literary men welcomed their new colleague. Englishmen inspired with a sincere desire to help the cause of progress in India found in Vidyasagar a worthy collaborator. For Vidyasagar was versed in the learning of his forefathers and the traditional knowledge of the past. He had won high distinction by his Sanskrit learning and had become the Principal of the Sanskrit College. And more than this, his open mind received and assimilated all that was healthy and life inspiring outside the range of Indian thought and with a robust physique and a robust heart he ceaselessly endeavoured for reform.

(Concluded)

* For the report see *Education Con* 14 Sept 1854 No 152

A DECADE IN THE PUNJAB

By NAGENDRANATH GUPTA

IN May, 1891, I left Sind to take up the editorship of the *Tribune* at Lahore. That paper used to be published twice a week at that time. The office and press were located in an unpretentious house in Anarkali Bazar. There was a large courtyard in front of the house, where public meetings were held. The only public halls in existence at that time were the Town Hall over the Municipal office in the Gol Bagh and the Montgomery Hall in the Lawrence Gardens. The latter was used by Europeans for dances and other entertainments, and there was a library for the European residents. The Town Hall was used only rarely on important public occasions. The courtyard of the *Tribune* office was close to the walled city and was in frequent requisition for meetings of the Indian Association, political and other meetings I had for my first assistant Kali Prasanna Chatterji, whose family had settled in the Punjab. Kali Prasanna was a member of the Arya Samaj and a public speaker whose services were in frequent demand. He spoke Punjabi not only with fluency but with remarkable eloquence while his flashes of wit and stock of Punjabi proverbs kept his audiences in hilarious good humour. He died some years ago at Benares.

SARDAR DYAL SINGH MAJITHIA

Sardar Dyal Singh Majithia was the proprietor of the *Tribune* newspaper. He was the only son of Sardar Lena Singh Majithia, Commander in chief of Maharaja Ranjit Singh's army. Sardar Lena Singh was a remarkable man. In a court in which hardly a single man was free from corruption he was a man of the highest integrity of character, deeply religious and very ingenious in mechanical devices. A clock made by his own hand was shown to people several years after his death. Lena Singh was the owner of the village of Majeeth in the Amritsar district and had a fortified baronial mansion. At Amritsar he had a large *haveli*, the *Zenana* being enclosed by a high wall. Lena Singh retired to Benares and died there. In the Golden Temple at Amritsar there are two flagstaves in

front of the Akal Bunga where the Khala Sikhs are initiated. The taller of the two poles was set up by Maharaja Ranjit Singh and the other by Sardar Lena Singh Dyal Singh lost his father while he was a young boy. As a young man he went to Europe and stayed for some time in England and France. The visit to Europe left a permanent impression upon the young Sikh nobleman. He was an orthodox Khalsa Sikh by birth. In Europe he cut off his long hair and never wore it long again. His religious belief inclined strongly to the theistic creed of the Brahmo Samaj, and he was a consistent and loyal supporter of that movement. When he lost his first wife negotiations were carried on for his marriage with a young Bengali Brahmo lady who, however, declared her preference for another suitor. Sardar Dyal Singh was a great admirer of the Bengalis, whether Brahmo or Hindu, and his most trusted advisers at Lahore were Bengalis. He was the foremost representative of the Sikh aristocracy and might have easily become the recipient of many favours from the Punjab Government. But his visit to Europe and his studies had made him a real patriot with genuine notions of self respect. While the scions of other leading families in the Punjab eagerly sought official favour and humiliated themselves before European officials, Sardar Dyal Singh was never seen at Government House or any official Durbar. He had some European friends but he never visited any official as such. His independence was all the more remarkable when it is remembered that it is more than fifty years ago that he returned from Europe. The usual effect of a sojourn in the West is an overpowering fondness for everything European. Dyal Singh neither put on European clothes, nor lived in the English style, neither did he show any preference for the company of Europeans. I do not think the Punjab has produced another man like him since that Province passed to the British Government.

THE WARBURTON CASE

Some time before I took charge of the *Tribune* a case for defamation had been

brought against that paper by Colonel Warburton District Superintendent of Police Amritsar Colonel Warburton's father was an Englishman and his mother an Afghan. The *Tribune* had published a number of serious allegations against the Amritsar police. Some leading lawyers of Lahore including Pratul Chandra Chatterji afterwards a Judge of the Punjab Chief Court offered to appear for the defence without any fees but Sardar Dyal Singh would not accept any favour from any one and all the lawyers were paid in full. After a protracted trial heavy fines were imposed upon the Sardar as proprietor of the paper and Sitala Kanta Chatterji the Editor. The expenses ran up to several thousand rupees. After my arrival at Lahore Colonel Warburton brought another case against the Sardar arising out of the first case and on the advice of the lawyers it was compounded by the payment of a solatium of Rs. 10,000 to Colonel Warburton. This was the only case ever brought against the *Tribune* which was started in 1881 and is still the leading Indian newspaper of the Punjab.

SARDAR DYAL SINGH AND THE TRIBUNE

When I first saw him Sardar Dyal Singh was about forty years of age fair and of medium height and inclined to corpulence. He was a splendid representative of the Sikh aristocracy with a full rounded face bright eyes and a close cropped beard. Aristocratic in appearance he was thoroughly democratic in his habits of thought and sympathies. The Brahmo Samaj at Lahore was liberally assisted by him and he was always accessible to all visitors. He was well informed and widely read was greatly interested in religious and philosophical subjects and was of a serious turn of mind. He had started the *Tribune* at the suggestion of friends without the slightest notion of any personal profit or public kudos. There was a small annual loss even when I went to Lahore but in another year or so the paper began paying its way and gradually became profitable. Sardar Dyal Singh was an ideal newspaper proprietor. He never interfered either with the editorial work or the management. He was so considerate that on one occasion, having received intelligence of a certain affair he came over to my house and communicated it to me. The discretion of the Editor was absolute and wholly unfettered. No matter who happened to be criticised

there was no appeal to the Sardar. Any one who complained to him was referred to the Editor whose influence and position were greatly improved by the correct attitude of the proprietor. He was not in much sympathy with the Arya Samaj movement and held aloof from it. The Dayanand Anglo Vedic College was once in sudden need of a senior professor of English and I offered my services temporarily. When I asked Sardar Dyal Singh for permission he gave it at once. Later, when I was relieved of the professorship the Sardar asked me why I did not take it up permanently. I explained that there was too much strain and such time as I could spare from the *Tribune* was given to literary work in Bengal. Of the Sardar's readiness to help any good cause I remember in instance when Upadhyaya Brahmabandhava (Bhabani Charan Banerji) once wanted some help for a paper called *Sophia* and on my mentioning the subject to the Sardar he at once gave a cheque. Upadhyaya Brahmabandhava was at that time a Christian and had left the Anglican Church to join the Roman Catholic persuasion.

THE ARYA SAMAJ MOVEMENT

By birth Swami Dayananda Saraswati was a Nagar Brahmin of Gujrat. The fame of his learning had spread over the whole of north India. He had visited Calcutta Benares and other important centres and had held Sastrie discussions in several places. At first he spoke no other language except Sanscrit and Gujrati but he learned Hindi after leaving Gujrat and his well known book the *Satyarth prafasa* was written in that language. Swami Dayananda wanted to revive and re-establish the Vedic religion as distinguished from the various phases of Puranic religion and the worship of idols. But his propaganda did not meet with much success in the strongholds of orthodox Hinduism. In Calcutta Swami Dayananda met Keshub Chandra Sen but the leader of the Brahmo Samaj of India as it was then called was unable to agree to an alliance with the reformer from Gujrat, and it was not in the nature of the Swami to play second fiddle to any man. At length Swami Dayananda met Lala Mulraj of the Punjab. Lala Mulraj who has now retired from the public service of the Punjab after working as a Divisional and Sessions Judge

was a distinguished graduate of the Calcutta University and the only Punjabi who succeeded in winning the Premchand Raychand Studentship. The Panjabis are a religiously-minded people but the conditions in that Province are somewhat peculiar. There are about two million Sikhs in the whole Province, but fresh converts are few and there is no regular proselytising propaganda. As a community the Sikhs are educationally backward and the Khalsa College at Amritsar was not established till the nineties of the last century. On the other hand, the hold of orthodox Hinduism is not very strong in the Punjab. There are not many ardent Vaishnavas and Sivaïtes as are to be found in Bengal, Bombay and Madras. The worship of Durga or Kali is not common. There was no seat of Sanscrit learning anywhere in the Punjab. Of the educated Panjabis very few had joined the Brahmo Samaj. At the same time, every one shared the feeling of pride in the knowledge that the Punjab was the ancient Aryavarta, the land of the Vedas. With the practical help and advice of Lala Mulraj, Swami Dayananda established the Arya Samaj at Lahore and in a few years the majority of the educated Panjabis joined the reformed Church and became Arya Samajists. Branches were opened in all towns of any importance in the Punjab and a vigorous propaganda was carried on to enlist fresh adherents to the Arya Samaj. Vedic mantras were recited and chanted, the sacred and solemn Homa was performed and congregational worship was introduced. Enthusiastic preachers of the Arya Samaj went about the country preaching the revival of the Aryan tradition and the Vedic religion.

THE TWO SECTIONS OF THE ARYA SAMAJ

The Arya Samaj was divided into two sections, one of the meat eaters and the other of the vegetarians. The two sections were somewhat irreverently designated the *mas* (meat) party and the *ghas* (grass) party. The division was something like the Vaishnava and Sakta sects among the Hindus. The bulk of the educated Panjabis belonged to the first party, while the other section was led by Lala Munshi Ram, a pleader of Jullander, afterwards known as Swami Sraddhansanda. The meat eating section was also known as the D A V College party, because it had organised and established the

Dayananda Anglo-Vedic College at Lahore. I was present at some of the anniversaries of the party and was greatly impressed by the enthusiasm and fervour of the gathering. The anniversary used to be held in the grounds of the D A V College (now used for the school) and was attended by representatives from all parts of the Province. The ladies sat behind *chāls*, though the purdah has now been practically abolished in the Punjab. At these anniversary meetings appeals were made by various speakers for funds for D A V College and school, and the response was remarkably spontaneous and generous. Large sums of money were collected on the spot and handsome donations were promised, while the ladies took off their ornaments and added them to the heap of coin and currency notes.

The Wachhowli section of the Arya Samaj held its anniversary inside the walled city and the proceedings were led by Lala Munshi Ram. There was no educational institution controlled by that party at that time. The Gurukul, Kangri, near Hardwar, was founded by Lala Munshi Rama some years later and became a famous academy in course of time. The *Suddhi* movement was an offshoot of this section of the Arya Samaj, and the moving spirit was Dr Jai Chand, whose enthusiasm in reclaiming Hindus who had embraced some other religion was unbounded. Both sections had their organs in the Press and various subjects, not always of any immediate interest, were debated, sometimes with considerable heat. At one time there was a prolonged discussion about the doctrine of *Niyoga* as mentioned in the Institutes of Manu. It was not only discussed in the organs of the Arya Samaj but was the subject of constant and excited oral discussion in which even the students took part. Now, the doctrine of *Niyoga* was introduced at a time when the population was sparse and progeny and sons were considered essential. Society in India has now reached a stage at which no one can dream of the practical application of *Niyoga* any more than the imposition of the penalties laid down by Manu for various offences. The social organism has outgrown many of the ancient conditions and the revival of the Vedic religion does not impose any obligation for the reversion to customs which can not be defended on ethical and moral grounds. The entire controversy was hypothetical and purely academic, but it was carried on with

great zeal for several months. The love of argument was a marked feature in the Arya Samaj among the old and the young, while the study of Sanscrit was still neglected. The boarders of the D A-V College were taught the *Sandhya* and *Gayatri* mantras, and later on Sanscrit was taught at the Gurukul. The D A-V College and School have now grown into splendid institutions, with imposing buildings and extensive boarding houses, while the Gurukul has attained world-wide celebrity. The Arya Samaj in the Punjab has good reason to be proud of its achievement.

LALA HANS RAJ

The organised efforts and the spirit of sacrifice to which the Dayananda Anglo Vedic College owed its existence were typified in Lala Hans Raj, the Honorary Principal of the College from its foundation, and who remained at the head of this institution for over a quarter of a century. It was a deliberate but most unostentatious self-sacrifice. Lala Hans Raj never accepted any remuneration for his services. He maintained himself on a small allowance given to him by his elder brother, Lala Mulk Raj Bhalla. As I was associated with the College for a few months I had many opportunities of judging for myself how quietly and efficiently the Honorary Principal administered the affairs of the institution. Lala Hans Raj is a deeply religious man and took

part in the weekly service of the Arya Samaj. There have been zealous and earnest men in both sections of the Arya Samaj in the Punjab, and not the least remarkable among them is the first Principal of the D A-V College. When Swami Vivekananda was my guest at Lahore, Lala Hans Raj used to come and see him, and they had long heart to heart conversations. Lala Hans Raj invited the Swami to dinner and they spent several hours together. Only a few months ago Lala Hans Raj was telling me at Lahore that Swami Vivekananda used to speak to him without any reserve and there was hardly any question that they did not discuss. Lala Hans Raj retired from the College several years ago and lives very modestly, associating with religious men. I have often wondered what influence the shining example of his devotion and sacrifice has exercised upon the young men who have been passing through the Punjab Colleges during the last forty years. Many of the young students of those days have succeeded in life. Some are lawyers, others judges, medical men, and so on. How many of them appreciate the greatness of Lala Hans Raj, or realise that there are few examples like him in the Punjab? He is now called Mahatma Hans Raj, but the lesson of his noble life should be a living example in the Punjab. Every year that I revisit the Punjab I spend some time with Mahatma Hans Raj and we talk of the old times and the presages of the future.

"THE HISTORY OF THE PRARTHANA SAMAJ"

By V N NAIK

"THE History of the Prarthana Samaj" is a book in Marathi written by Mr D G Vaidya, the editor *Sambodh Patrika* which is the organ of the Bombay Prarthana Samaj. The book was written in connection with the Diamond Jubilee celebration of that religious body on the completion of its sixtieth year in April last. The book is a large comprehensive volume containing in all about 700 pages. It is divided into two parts. The first part, of about 320 pages sketches for us in full and accurate detail the history of the institution from its early beginning in 1867 as also of the various social philanthropic and

educational activities conducted by that body. The second part, (pp 372) is devoted to the study of the lives of some of its most prominent founders-workers. This part contains short but vivid character sketches of eighteen members of the Prarthana Samaj of whom the names of men like N M Parmanand, Shankar Pandurang Pandit, Lalshankar Umvi, Shankar Damodar Das Sukhad-wala, Ranade, Bhandarkar and Chandavarkar are or ought to be known all over the country in virtue of their social religious political or philanthropic work. It is also on account of the eminence of some of them in point of scholarship and

learning Others like Modal Bhagwat Kelkar Nowrange Madgaonkar and Dr Atmaram Pandurang were local celebrities whose life was characterised by purity and piety and who were known to all here for their zeal and devotion to the new faith they had embraced Some of these were rapidly growing to be forgotten worthies and Mr Vaidya deserves the sincerest thanks of the members of the Prarthana Samaj as well as of all students of the social and religious history of Western India during the last sixty years, for rescuing the names of these worthies from oblivion and restoring to them their proper place in the pantheon of the new church. Much material that would have remained buried in newspaper files and stray leaflets and brochures has been utilised in this volume to throw a flood of light on the social movement of this Presidency from the times that date farthelback than the establishment of the Prarthana Samaj in Bombay. The second part illustrates in vivid touches what is told us in simple narrative in the first.

The Prarthana Samaj as we discover from this history written by one of its most earnest enthusiastic sincere and devoted workers and members during the last twenty five years originated in the combined effort of the first batch of educated men in the city to save themselves and their society from the onrushing tide of religious indifference, atheism and irresponsible living The old could have no longer any hold on the mind of these men The new mould in which their character could be cast had not yet been formed They had realised how Hindu Society of their time—in the forties and fifties of the last century—was in the grip of superstition and convention that were eating into its vitals On the one hand there was the Christian Missionary eager to make converts out of these centres of indifference On the other hand the orthodox party would not listen to reason and mend its own house What were these young educated men to do under the circumstances? They had felt the degrading influence of superstition around them they had realised how baneful the institution of caste had proved with its numerous ramifications and its fessiparous influences They had studied the ancient writings for themselves and they were convinced that many of the customs and traditions that prevailed in their day—such as idol worship, and caste-distinctions and priestcraft with its attendant and degrading practices—had no sanction in those writings Conversion to Christianity did not appeal to them Hinduism in its existing form was equally intolerable A purified form of religion with its natural sequence and the reform of our social practices became the necessity of their lives Thus came into existence a secret society—known as the *Parama Hansa Sabha* the members of which disowned idol worship abjured the narrowing sanctions of caste, swore to regard one another with the feeling of real brotherhood and resolved when the society had gathered sufficient strength of numbers and had clarified its principles by common discussion prayer and self-discipline to make its voice public and to work for the emancipation of their country from the thraldom of old world ideas As we gather from the pages of Mr Vaidya's

book where for the first time, the account of that body is given in a connected and clear form the object of that Sabha was not merely religious nor had it confined its membership to Hindus alone During its life of a decade and more it had enrolled a membership of one thousand followers and had its branches in several parts of the Presidency Its aim was social and national By the abolition of the spurious distinctions of caste creed and custom it aimed to unite all in common worship of One God and under Him to behave towards one another as brothers Such was briefly the *Parama Hansa Sabha* the premature disclosure of whose activities by an enemy in the camp and its grossest misrepresentation in the public press brought about its disruption and end That the society was started as a secret body was the cause of its dissolution Many of its members relapsed into orthodoxy others became converts to Christianity but there were a few who constituted the salt of the Society It was out of these that the movement now known as the Prarthana Samaj of Western India came into existence

That body has no doubt drawn its inspiration from the sister church in Bengal But the pages of its history before us make it clear how the impulse to possess a renovating faith came from within and was racy of the soil itself The first hundred pages of the volume before us make a very instructive reading in that respect They serve to clear up many doubts and enable us to know and weigh aright the many factors that precipitated the movement so as to make it a pioneer movement on this side of India of the numerous reforming educational and social activities such as the Night Schools, the day schools the Pandharpur and other orphanages the prayers and public meetings, the Sagarat Sabhas—meetings for the discussion and exchange of relevant views the Mahila Samaj the free library and reading room movement numerous other centres of social uplift, moral improvement and national unification which are now so common in our country These were conspicuous by their absence at the time the Samaj came into existence Under its fostering care many of them saw their first light and have grown to vigorous proportions And almost all of them have now been adopted or emulated by other social workers and Leagues throughout the Presidency That portion of the book which outlines these activities is also an exceedingly interesting section One can imagine the labour the study and patient thought it must have cost the writer to bring the scattered material into one focus and evolve out of it a systematic history of the entire movement such as we have before us in this book One would have liked the author to devote a few pages, at the conclusion of the book to the consideration of the place of the Prarthana Samaj in the national life of the country as a whole The author has done enough in the discussion of its tenets and principles to refute the charge of its foreign origin and inspiration But it has been the negative aspect of the work The positive side of it, namely its proper place in and contribution to the reconstruction of India, has not been so well and so methodically developed We wish the author had done so The biographical section of the volume throws considerable light on this aspect of the

I have been Great Britain it certainly was the British Reuters news agency that convinced us Russia was an immoral nation not to be dealt with. A few months later the British had resumed relations with Russia. We continued to stand by principle.

Mr Close urges the United States to keep calm and follow an independent intelligent policy with the Pacific nations. He centers his attention for a while on China, Japan and Russia. It is impossible to head off the revolt. America has the power to guide it to the benefit of all the Pacific nations. As Great Britain's star is fading let the United States take a statesmanlike lead.

Asia is making the Pacific our front door. Omens multiply that the age of the Pacific is upon us. Economically this is proved by the rise of Shanghai to the third port in tonnage in the world. Politically amazing evidences confront us. China has taken the lead in the Revolt of Asia away from Turkey which means that the United States of America is left as the vanguard nation of the white race and western civilization. The two potentially greatest powers in the world, the United States and China, confront one another as leaders and spokesmen of their respective worlds.

Mr Close urges America to sympathize with the nationalistic aspirations of awakened Asia. "American idealism continues to be a factor in the editorial sympathy of the overwhelming majority of American newspapers with Asiatic nationalism and it expresses itself in a Porter resolution calling on the President to negotiate new treaties with China on a basis of reciprocity and equality and declaring severance from the concert of powers policy. It exists in the purest form in the utterances of Senator Borah." Mr Close reminds his countrymen in a brilliant chapter that since the days of Columbus Asia always dominated American destinies and that Americans should recognize the fact that the Far East is their Near East. And located geographically as she is looking both ways to Europe as well as to Asia—she has the power to direct the present high tension in Asia to peaceful channels. Her first gesture in that direction should be the granting of Philippine independence and then cooperate with Japan and China to steady the progressive march of the rest of Asia to her own interest.

With expansionism abandoned intensive industrialism is taken up as the method of caring for Japan's large population and improving the standard of living. But this requires three things in addition to the working population: a source of raw materials, a market for finished products, and capital. Asiatic Russia and China can supply raw materials and China, Malaya and India the chief markets. America, alone is able to supply the capital necessary for she is the world's banker. In this corner of the Pacific, America greatly needs a friendly Japan that stands upon its own feet. This is America's God-given opportunity not to make one of the Asiatic nations its economic vassal or even special friend but to demonstrate the practical expression which America's enlightened Imperialism is prepared to take toward Asia.

With rare honesty and courage to save the world from a great war he therefore calls upon America to renounce the Philippines, Japan to renounce expansion, Great Britain to renounce India, Russia to renounce her destructive designs, China to renounce anti-foreignism. Thus through mutual sacrifice can world peace be made secure. The New Era demands that:

1. Western control of Asia for profit, political or commercial is discredited and in collapse.

2. The general and conscious demand of Asian peoples for control of their own destiny nullifies the white man's responsibility for their welfare.

3. Legitimate Western interests and properties and lives of individuals stand a fair chance of protection under the native sovereignties in prospect.

4. The Asian nations have lost their fear of the white man and are carrying forward their program resolutely.

5. The Western Powers with the sole exception of America, frankly lack the ability to resist Asia's revolt.

6. America is the only power that may make resistance of the white race to the ending of its world domination possible.

7. Attempts to check the haste of the Asian movements by military demonstrations work the opposite results.

8. Asia's movement thus far is entirely directed against the Westerner on Asian shores. There is not the bud thus far of an offensive against the white man in his own countries.

Mr Close in his admirable book discusses also the cultural revolt of Asia. Mr Gandhi who was interviewed by Mr Close assures him that Westernism is a more dreaded tyrant than Westerners. If Mr Gandhi turns to the past, writes Mr Close, it is with a new spirit which is a distinctly western contribution to Hinduism. The conviction that I shall always live, and that I can better my condition sums his personal philosophy. The next life he elaborates cannot progress beyond the goal we set for this. I preach salvation through service, worship through action. Interpreted thus, Hindu civilization is the greatest influence in the world for the improvement of the life cycle. I cannot have it destroyed.

Behind this philosophy of life new social experiments are going on. Young China is following the philosophy of the pragmatic school which holds that only that which is demonstrated to be beneficial can be accepted as a guide. We are more modern than you. Westerners say a Chinese student in Shanghai to Mr Close: "We are free from all superstition while you still have your religious mindedness, your worship of wealth and your race prejudices. The Filipinos are afraid of the ruthless efficient gut-tearing civilization of America which is shadowing their lives and greatly contributing to the strength of the independence campaign among the educated classes. In Siam 'paci-fist Buddhism drafts all young men into monasteries for at least three months experience as priests during which they are taught non-resistance and told the taking of life is an unforgivable sin. Then the novices are compelled to turn from the monastery directly to the army for eighteen months military training'."

Whether Asia will ever produce a leader who will add to the magnetism of Mahatma Gandhi

the pragmatism of the Kuomintang to show the way of liberation from the political and economic dominance of the white governments or whether the freedom of Asiatic nations will be achieved with reasonableness and sanity triumphant depends entirely on what attitude the peoples of Asia and America take toward the political upheaval in the Orient

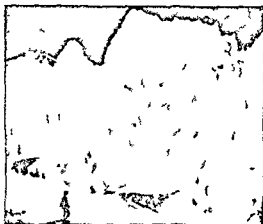
Mr. Closs in his *Revolt of Asia* shows a way out. The book is a welcome contribution to the study of international relationships. The people of the Orient will be glad to know that the press in America has taken a sympathetic view of the book and did not hesitate to declare that the book should be in the hands of every Senator and Congressman of the United States

GLEANINGS

Filming The Epic of Everest

Six Blankets on the Snow laid out in the form of a cross—as the signal of death. Printed on the cruel white crest of the Goddess Mother of the World higher than man had ever climbed before and discerned by telescope a mile or two down the mountain side that cross of blankets told a story of mystery and magnificent failure the requiem of two indomitable climbers who within hail of the very climax of their ambition and their incredible labors had vanished from human ken as completely as if caught up on high like Enoch or Elijah. Such was literally the high spot—well named in this case—of the third Mount Everest Expedition the cinema record of

suggested. Maybe Captain Noel muses she had killed them in revenge after they had attained their victory. Who knows? She alone holds the secret. For all my efforts here was much that my camera had not been able to record.



They called this the barryland of Ice

which is now being exhibited to motion picture audiences. The man who made the film Capt. J. B. L. Noel confesses to realizing when he saw the baffled relief party spread that telltale symbol on the snow how cruelly this mountain fights. True to her sister reputation in Tibetan monasteries and native villages she had allowed the men to come on and at the last moment had killed them. But did the victims actually conquer her before they perished? That mysterious possibility is



Dear to Climbers and Cross Word Puzzlers



When Everest falls on the Goddess Mother of the World

Small wonder that the filming of *The Epic of Everest* lives in the camera man's memory as the most difficult and absorbing task he has ever undertaken or is ever likely to undertake

matter But the light comes in scattered rays. It is not so systematically handled as we should have liked it to be in a separate chapter at the conclusion of the book. An outsider often asks himself the question how a movement so rational so true to the best ideals of our ancient culture so open to new light from every quarter so much imbued with the true spirit of progress so entirely free from bigotry and fanaticism so liberal and with so much in it to appeal to the mind and heart, to the conscience and character of all educated men in the Presidency should not thrive in the soil of Maharashtra to the extent to which the Bramho Samaj has thriven in Bengal or the Arya Samaj in the Punjab. Is it the rocky and barren quality of the soil itself? Is it the prevailing indifference in the Indian educated community to deeper matters? Is it the obssessing influence of an exclusive and undue devotion to politics that has thrust aside questions of religious and social reform? If we examine narrowly the lives of the majority of educated Indians around us we do not find them practicing any of those things that orthodoxy holds dear. They do not worship idols. They do not obey strictly the sanctions of caste they are social reformers for all practical purposes and yet the Prarthana Samaj and such other movements that make these matters subject of a solemn pledge do not grow in membership. Wherefore this? What does it point to? Whither will it lead us? Not the movement or the church but the people and the country. Such questions cannot help suggesting themselves to any thoughtful reader of this volume. One wishes the author himself had attempted an answer to the question. But he has not done so. That does not mean that it is not clear to his mind. But he has not raised the issue definitely and tried to grapple with it.

The preface to the book written by the President of the Samaj Mr. Vasudeo Gopal Bhandarkar is an illuminating piece in itself and places the whole movement in its proper perspective.

On the whole the work is indeed well done. It is written in a clear and lucid style is entirely free from any wrong bias one way on the other. The author has endeavoured to be fair and just to all and yet the book is a plain spoken document. He has eminently succeeded in tracing the history of the institution from its early beginning to the present day. The record of the work done is highly creditable to the institution and its founders. And the historian is worthy of the task. It has been a labour of love to him completed within three months. It is one more indication if any were needed of his zeal and devotion to the church of which he is an earnest minded member. Mr. Vaidya has been the editor of the Subodha Patika on its Marathi side now for the last 20 years. During that time he has brought out several volumes to elucidate and popularise the doctrine and tenets of the church and to explain them to outsiders. Such are his compilations of the sermons of Justice Ranade and Dr. Bhandarkar. The volume before us in a sense puts a finishing touch on the task begun in his editing of those two early volumes. With these three books before him no outsider need be at a loss to know what the Prarthana Samaj stands for and what work it has accomplished under such leading lights as Ranade, Mohanlal Bhandarkar and Chandavarkar. We commend the volume to the readers of the Modern Review. An English version of the same is such a desideratum. It deserves a place on the shelf of every serious minded student of social and religious history during the last sixty years.

THE REVOLT OF ASIA

THAT is the gripping title of a timely and excellent book written by Upton Close (Joseph Washington Hall) in which the author gives a penetrating interpretation of Asia's political flux that may mean the end of the White Man's World Dominance.

Mr. Close has been a student of Asiatic Politics for a number of years. For a time he acted as Chief of Foreign Affairs on the staff of General Wu Pei fu. He acted as a counsellor to Chinese students when they engineered the remarkable "Student Revolution" of 1911. He saw the dynamic forces at work in China and in his recent tour through all the Asiatic countries he found the same forces at work in Japan, Korea, the Philippines, French Indo-China, Siam, Java, the Malay States and a Afghaniestan, Persia, Turkey and Egypt. And the result is this voluminous book written in a nervous newspaper style but I think remarks Lewis Gannett one of the editors of the *Tribune* New York weekly *The Nation* who had been to the Orient himself "he is essentially correct."

He accepts the liberation of Asia from Western domination as a foregone conclusion and is very searching and sincere in seeking amicable solutions. He warns the western nations and America and shows the futility of maintaining their supremacy over the Orient by force of arms. Not only are the nations of the East wide awake to their strength but Mr. Close finds them co-operating with each other to bring about the eventual political economic and cultural liberty of Asia. We note the Chinese Minister to America takes his vacation in Turkey. Nationalist China makes treaty with Afghanistan. Japan establishes an embassy in Turkey and opens permanent industrial exhibition at Constantinople. Gandhi plans a lecture tour in China. Tagore is eager to break the cultural isolation of India and travels extensively in the Orient. The Indian National Congress passes resolutions in sympathy with the Nationalist party of China in its triumphant march to Peking and again Japan lavishly entertains Japanese princes and shows in all her public schools the Indian-

made film of the Buddha story. The Light of Asia."

Russia ostracised by Europe and America, now turns her eyes to Asia. Mr. Close finds that the pro-Asiatic policy of Russia is not due so much to vindictiveness. The reasons go deeper. First of all Russia's alignment with the Asiatic peoples has been made easy by her cultural background. A feeling strong in the Slav world was expressed by the Croatian present leader M. Raditch before the Zagret at Belgrade. Referring to the rise of China he said that while Great Britain and the United States formed a maritime system supported by Europe, Russia with China formed a continental unit which would be the center of the world and might be joined by India. We belong to the West by history and culture, he concluded, but to the East by sentiment. Secondly, a keen sense of Machiavellian practicality forced Russia to drift toward Asia. Russia discovered maintains the author that England's last great Imperial Scheme was directed against her. She was to be encircled by Britain. Greece was encouraged to attack Turkey throughout the Near East. British influence again became dominant and Persia was made a protectorate. She sponsored revolutions from the Black Sea under Wrangel, Denikin and Udenitch to the Pacific under Koltchak, Semenov and Ungren from Turkistan under various petty adventurers and also from the North with fitful support from France, Italy and America. To counteract this scheme Russia boldly introduced a new game, threw her lot with the Asiatics and joined the Fraternity of the snubbed. Cast out of Europe for political and economic reasons and out of America for puritanical reasons as well (Russians find a mental kinship with Japanese suffering from snubs to their racial pride administered by the United States and the British Dominions or Indians openly regarded by their rulers as an inferior race or Filipinos told that they are not out of their age of tutelage. Ardently flying Woodrow Wilson's banner of self-determination, Russia inspired the young intellectuals in Turkey, Persia, Afghanistan, China and India to make their peoples into nations. She renounced her special rights in China and Persia and thereby the Soviet statesmen showed themselves an age in advance of their European Rivals. On May 31 the first equal and reciprocal treaty between China and a white power Russia, was signed. Thus the Soviet has proceeded readily with its program to inspire and assist half the members of the human race to the mastery of their own destiny. Approve it or not, continues Mr. Close, "it is the most portentous piece of enlightened international philanthropy since France helped to make America a Nation."

In Russia, therefore, Great Britain finds a natural enemy to the fruition of her ambitious imperialism of 1911-19. Russia's challenge to Britain stiffened the nationalistic demands in Egypt. Afghanistan concluded a treaty of mutual neutrality and amity with Russia (1920). "It is maddening to think," viewed Sir Francis Young, husband of Lhasa Expedition fame, that after all the sacrifices we have made our whole position in Asia should now be in jeopardy." And India "blazes into Nationalism in spite of the so-called Reforms of 1919. Hindus and Moslems are uniting with a hundred other sects and races as

Indians under Swaraj (Home Rule). A Moslem fanatic recently murdered a Hindu saint and patriot in Delhi. The British said 'See! But hundreds of countless Moslems marched in his funeral procession. That was different!'

The Crucial Test of Great Britain's ability to meet the new Asia must come in India just as America's must come in the Philippines. The rise of western educated intelligentsia in Asia is the ruinous effects of economic boycott on commercial nations, the European disorders of the World War and Russia's determined plan to encourage Asiatic self assertion can the British statesmanship save the empire from these disintegrating forces? God always provides a way for the British Empire, said a whimsical member of the Secretariat in Delhi to Mr. Close. When we have to leave here (India) we still have Africa left. But Africa will eventually follow Asia into revolt. What then? There is only way out if Great Britain can make its vassals into nations, grappling them to it with steel hoops of friendship in place of the iron bonds of militarism if it can quicken its executives and inspire its laborers it will have assured unto itself the same glorious place in the new era of enlightened imperialism that it enjoyed in the now closing age of political domination.

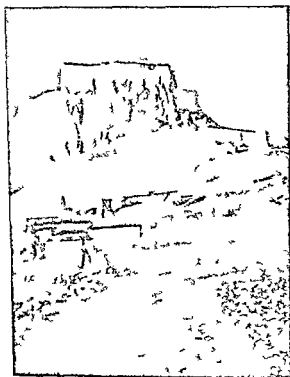
This means giving up India, and control of all lands from Egypt and Gibraltar to the Strait Settlements and Singapore, and the supremacy of British fleet in the Mediterranean and Asiatic waters. It is a daring idea though not an impossible one. Mr. Close makes it very clear that if Britain is to survive she must transform her vast empire from an empire of the sword to an empire of commerce. For according to Mr. Close, Great Britain is today either unable or unwilling to take all the risks and responsibilities of stemming the tide of Asiatic forward movements and keeping the banner of White Supremacy flying on Asiatic soil. Should America help England retain her old prestige in the Orient? America could and should take the lead, said a British resident in Shanghai to an American journalist. The speaker was in old China hand. He still believed in a strong policy. -Is America to intervene?

Uncle Sam is not particularly altruistic from the outsiders point of view but he is very sentimental. He was persuaded that he ought to save France. He once was almost persuaded that he ought to fight the Turk that he ought to take charge of Armenia (incidentally protecting Great Britain's grabs in the Caucasus). He was convinced that he ought to stand for civilisation against perverted Russia. Now he ought to champion the white man's prestige in an awakened Asia. He ought to protect Shanghai. Great Britain should not be expected to do it any longer. It is costing her too much.

So there is the danger. America may join Britain to thwart the progressive march of China at this moment if the latter succeeds in convincing America that the question at issue is a matter of principle. For Uncle Sam is a stickler for principle, as the above quotation from the author shows. John Bull also is a man of principle. But while the British talk principle and opportunity and are not afraid to change their minds, America remains true to her principle. As an example, Mr. Close points out. It must

Says Captain Noel I had four cameras to insure me against the ever present possibility of having my work brought to an end if one or more of them should fail and break. With them went tripods, supplies of film and plates and developing tanks, a developing tent and other paraphernalia. All this equipment was packed in specially made steel cases.

During the first half of the journey from Darjeeling the approaches of Everest mules carried the photographic baggage. After that we employed the yak.



Where the Mighty Mountain is feared
and worshipped

In the pictures I made it more than ever my task to convey as well as I could the fascination of those secluded lofty divinely beautiful mountains of Tibet and the implacable majesty of the supreme mountain herself—a majesty that causes the priests of the Rongbuk to worship her as a sacred living creature and to name her beautifully Goddess of the World. Not to add those impressions to the chronicle of events would be to leave the Everest story half untold. Above all it was my desire to convey a "something" that make the spectator feel the immensity of this struggle of man against nature—make him feel that climax which we ourselves reached among Everest's virgin snow fields fighting to the last ounce of our strength against her power, snatching victories, creating records, being hurled back an unforgettable impression of power, beauty, grandeur and the insignificance of man. If I could convey this feeling to others and so enable

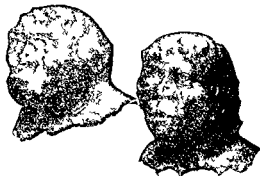
them to share what we ourselves felt then I should succeed in my task.

—The Literary Digest

Man Was Never an Ape

Your ancestors were neither apes nor human beings says Prof. Henry Fairfield Osborn, president of the American Museum of Natural History in New York City and one of the world's foremost paleontologists in an address before the American Philosophical Society in Philadelphia a few weeks ago. Professor Osborn expressed the belief that the forerunners of modern men were dawn men, who developed independently of the apes from some prehistoric animal not yet discovered.

According to Doctor Gregory the close similarity between the bodies and minds of modern apes and men is strong evidence that the direct ancestor of both was an ape. This he recalls was the original idea of Darwin to which he urges



Above So-called Java ape-man of 500,000 years ago. Right prehistoric Pittdown man who lived in England.

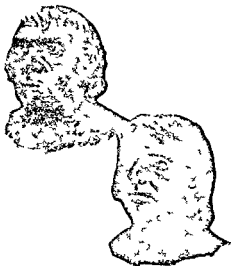
that scientific theory must return. In recent years the most commonly accepted theory has been that men and apes both were descended from a common apelike ancestor.

In support of his dawn men, Professor Osborn puts man's origin not thousands of years ago, but sixteen million! Both men and apes first appeared then he says, therefore man could not have descended from ape ancestry. Traces of man's mysterious ancestor he suggests might reward a diligent search in Central Asia, where he believes the dawn men first sprang into being.

This dawn man the founder of the Mongolian, Negro and Caucasian races is described by Professor Osborn as ground living, alert, capable of tool making and living in the fairly open country of the high plateaus and plains of Asia. The celebrated Neanderthal man, a primitive race of Europe, Professor Osborn believes to be a later offshoot that eventually died out, leaving no descendants. "Pithecanthropus erectus" of Java, usually considered the earliest of our ancestors may be one of the last of these Neanderthals, he adds, and therefore no direct kin of ours. New geological discoveries have shown much earlier the

Pitdown men of England perhaps the last of the dawn men

Prof Osborn's belief in dawn men and their more mysterious ancestry is supported by a recent



Above Neanderthal man primitive European of 25,000 to 30,000 years ago believed by Professor Osborn to have been a latter offshoot of dawn man. Right Cro-Magnon man of 20,000 years ago

discovery that apparently shows men existed at least four million years ago—long before previous estimates of man's antiquity. In a Nebraska hill, Professor Osborn discovered more than 30 fossilized bone implements of that estimated age fashioned by the hands of some primitive man from the bones of extinct animals.

—*Popular Science*

Locomotive Burns Oil

Liquid coal, a synthetic oil fuel obtained with the aid of hydrogen gas from the lowest



This queer looking locomotive, designed for use on German railroads, burns oil as fuel

grades of coal is used in a remarkable locomotive just completed in Germany. Prof. Lomonosoff, a Russian engineer, designed the new 1200-horsepower engine, which runs on a Diesel motor—a gasoline engine turned oil burner. The photograph taken during the trial trip near Berlin shows the curious apparatus at the front with its enormous vent that serves as a radiator to cool the motor. Enough fuel is carried in the engine tanks for a 1000-mile run. As the locomotive is smokeless, there are no smokers to blow into passengers' eyes.

—*Popular Science*

Novel Ear Lorgnette



The back seat of a theatre or and forum is brought within easy hearing distance of the stage by this novel ear lorgnette, a novel sound amplifier which magnifies voices just as opera glasses magnify faces.

—*The Popular Science*

The Classic World Come to Life

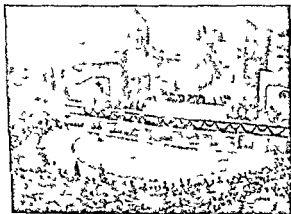
The moving picture plays shut us up in the dark. We stumble into our places at any time in the course of the show and stumble out when we have had enough. What is lost by these assaults on the attention? One hears it said that the drama will find its salvation in returning to its ancient stronghold namely in the open. A return to the Greeks and the Romans would mean a new technique as modern theatrical programs would hardly lend themselves to the vast proscenium of ancient theaters flooded with sunlight. Elsewhere in the classic world where Greek or Roman theaters remain even though in partial ruins companies have revived the ancient tragedies and comedies. Syracuse in Sicily is favored with

frequent revivals Pompeii Ostia and Orange in southern France, are other centers of classical revival.

On May 10 a performance was given of Eschylus's 'Prometheus Bound' in the theater at Delphi in Greece where the sonorous strains of the old tragedies had not been heard for two thousand years. This festival was largely due to the efforts of an American woman, the wife of a Greek poet Angelos Sikelianos.



By the Shores of the Ionian Sea

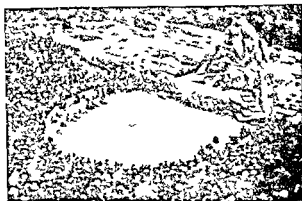


Italy also turns to Greek Drama

which minors predominate. The Prometheus music had a free harmonic spirit in keeping with the majestic beauty of the surroundings."

Archeologists agree that the production in all its details was archeologically in keeping. Although the present performance was probably a financial loss, hopes are generally expressed that it will be possible to repeat the Delphic festival annually.

The Institute of the Antique Drama in Italy, under the direction of Ettore Romagnoli, established before the late war, has had a long and honorable record. Their performances this year in the historic Sicilian town of Syracuse are more fully reported by Silvio D'Amico in *L'Illustrazione Italiana* (Milan) where we read:



Twenty-five Centuries after Aeschylus

If it be true, as it most certainly is, that nine times out of ten the ancient tragedies and comedies even if staged with the most loving care assume an inevitably academic rhetorical and scholastic character, the Institute of Syracuse knows that it has at its disposal the most extraordinary means to eliminate from its spectacles the air of cold erudition and to bring us back to the spirit of Ancient Hellas which it is said has survived here to a greater extent than anywhere else in the world."

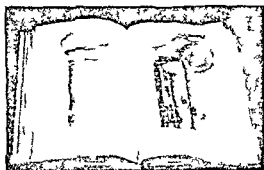
Here one arrives as on a pilgrimage. Here one can circle for twenty-four, forty-eight, or more hours among the most celebrated ruins of classical times. Here one can enjoy again the same sky, the same sea, and the same countryside as of yore. Here one can be found again among the customs of the people almost the identical rites and beliefs of thousands of years ago. Here finally one can find the same theater substantially intact, in which Aeschylus staged his plays. The location could not be more ideal.

On the first evening in Syracuse was staged Euripides's 'Medea' or, the drama of the woman who slays her own children to avenge herself upon her unfaithful husband—all subjects which would prove incompatible to the reason or sentiment of an audience which for good or evil is Christian—an audience who knows that without the intent there is no sin and who looks upon the relations between the mother and her children with the eyes of one who for two thousand years has seen the Mother and the Child on the altar (and we do not mention the chefs d'œuvres of that

frantic humor of Aristophanes compared to which the most spirited talk of the humorous writers of our Renaissance becomes as the speech of boarding school girls. Willy nilly mankind of to-day admits its difference. Only a minor adjustment thanks to a cultural effort, can remake for itself—in some manner and for a short time a Greek soul rediscovers the notes of its secret, essential identity with pre-Christian humanity.

—The Literary Digest

A Novel Way of Smuggling Opium



An attempt to smuggle narcotics hidden in a Bible

—The Literary Digest

Canal runs through Five Mile Tunnel

When French engineers set out to connect the coast port of Marseilles with the inland city of



The photograph shows the first boats entering one portal of the tunnel during recent dedication ceremony

Berre, about fifteen miles away by waterway, they found a seemingly insuperable obstacle in their way—a high intervening range of mountains.

After fifteen years of work they have at last completed one of the most remarkable canals in the world—it travels for more than five miles underground.

The subterranean tunnel is seventy to eighty feet wide and cost sixty million dollars to build. It connects the coast via the shaft under the mountains with Lake of Berre.

—Popular Science

Hell Raising Missionaries

Missionaries have been raising hell for more than a generation says one of them quite frankly, and they are today at the bottom of a good deal of the disturbances in China, the Philippines, India,



The White Man's Day in China done

and South Africa—the agitation against the imperial system of governments of race and religion. But it was to be expected that they would rebel against these as they are for points out the Rev. James M. Ward in Unity (Chicago). Jesus was a revolutionist and twenty years ago Gilbert K. Chesler on warned us that there was enough dynamite in the social teachings of Jesus to blow a modern society to rags. The missionaries took Jesus to China says Dr. Ward. A Methodist missionary in the Unity a journal of the religion of democracy berates its policy and warns under the caption 'What Are the Missionaries Up To?

"and He (Christ) has destroyed the myth of white superiority. That is one trouble in China. In spite of the bombast of some recent dispatches from newspaper correspondents in Shanghai the day of the white man in China is done."

According to him

Many of the Universities in China and India have had, not old grandmothers with lace bonnets but red blooded liberals teaching sociology, philosophy, and religion. These teachers have filled Asia with new ideas.

If Western scientific civilization had been shaken to its foundations by the new discoveries it is no wonder that people whose lives were governed by conceptions and customs of the middle ages should be absolutely turned upside down by these modern teachings.

But of course in the end that will prove a boomerang for you cannot teach intelligent students to criticize one religion without teaching them to criticize all religions. That is especially true to-day when we know so much about anthropology, the development of society and the history of religion. All religion has developed evolved out of the childhood of the race. In their beginnings all religions have much in common. The missionaries did not intend it, but when they raised hell with Buddhism they also raised hell with Christianity. It was their avowed purpose to break up Buddhism and Mohammedanism. They tried to buttress their own orthodoxy while breaking up the other man's orthodoxy. It cannot be done.

The missionary has been marvelously successful in spreading doubt. He has raised doubts about marriage customs, polygamy and polyandry in China and Tibet. And of course monogamy in America comes in for its share of criticism and questioning. He has raised doubts concerning the righteousness of the fourteen hour day and the five-cent wage. He has questioned the divine right of kings and of parliaments and presidents and of capitalists.

Under the leadership of a missionary in 1922 Dr. Yard tells us the National Christian Council of China set up a threefold standard for industry: one day of rest in seven, no child labor, adequate safeguard in factories both as regards health and safety devices. That started the labor movement. Capitalism was challenged.

Again in October 1926 the National Christian Council, a body made up of both missionaries and Chinese, passed a long resolution dealing with international relations. One paragraph of which read: "That the present treaties between China and foreign Powers should be revised on a basis of freedom and equality. That the missionaries dared to criticize the policies of their own government is exceedingly dangerous."

Even worse than that as far back as 1924, before there was much of any agitation on the matter of unequal treaties, some missionaries in North China signed a resolution a part of which follows:

We therefore express our earnest desire that no form of military pressure, especially no foreign military force be exerted to protect us or our property and that in the event of our capture by lawless persons or our death at their hands no money be paid for our release, no punitive expeditions be sent out and no indemnity be exacted.

The missionary cannot of course, claim the credit for all the new and dangerous thoughts that have been brought into the heathen world. Businessmen, industrialists, philosophers, teachers, have all played their part. In China, John Dewey and Bertrand Russell and the writings of Ibsen, Tolstoy, Darwin and a hundred others. Novels, science, history, philosophy, religion.

The East is awake! Superstition is dying. Ignorance is passing away. Science is destroying poverty. 'The White Peril' is less dreadful. Don't you wish you were a missionary?

—The Literary Digest

TESTIMONIES OF COMPETENT ENGLISHMEN AS TO THE FITNESS OF INDIA FOR SELF-RULE

By THE REV. DR. J. T. SUNDERLAND

It is rather humiliating to have to print certificates like those contained in the following article. But as there is at present much anti-Indian propaganda by Englishmen and others, the testimonies of persons who were not engaged in any propaganda at the time when they expressed these views may be considered valuable by unbiased people. Editor M. H.]

IT is the claim of the British Government that the people of India are not capable of ruling themselves. That is, do not possess the intellectual and moral qualities

necessary for carrying on the government of their own country, and therefore, require to be ruled by Great Britain.

In answer to this claim, the following testimonials are offered from eminent Englishmen possessing large knowledge of India, most of them officials long connected with the Indian government. More than four times as many other testimonies of like import, and little if any less weighty gathered within the last ten years, lie before me

authors of the Vedas of the Mahabharata and the Ramayana of the architects of the Taj Mahal and of such soldiers and statesmen as Baber Hyder Ali and Runjeet Singh.

And yet, nine tenths of what has been written by the British about India is so expressed that we are made to believe the shameful falsehood that stable and civilized government in Hindustan began only with the rule of the British.*

ARE INDIANS RACIALLY INFERIOR?

The Metropolitan (Church of England) Bishop of Calcutta in a sermon preached early in 1921 is reported (in the *Indian Messenger* of April 17 that year) as saying

There are persons who conceive that to the white belongs in virtue of inherent superiority the inalienable right to rule over races of darker color than themselves. But facts are against them. Indians have achieved the highest distinction in the varied spheres of human activity and by their successes have refuted the charge of racial inferiority. Certain of those qualities which we (British) are apt to think rank highly may be less in evidence among them than among ourselves but that is merely to say that they are different from ourselves but difference may exist alongside of perfect equality.

SHOULD INDIANS BE CLASSED AMONG INFERIOR OR AMONG SUPERIOR PEOPLES?

Mr J. A. Spender long Editor of the *Westminster Gazette* says in his recent book *The Changing East* p 23 (1927)

There is no Eastern country which has so many talented men in so many walks of life as India. Men like Tagore whose writings are read all through Europe and America Sir J. C. Bose whose researches in plant physiology are famous the world over and whose zeal and originality as a teacher make an indelible impression on those who see him at work with his students. Major B. D. Basu the historian of India (Dhan Gopal Mukerji the author of *My Brother's Face*—to name only a few out of scores—would be highly distinguished in any European country and most of them have followers and students around them who would do credit to any Western seat of learning. All of these should be respected and appreciated by us Englishmen and Europeans as working on a plane of absolute equality with ourselves.

* *Truths About India* Series I pp 89 New York (1923)

† In this connection it may be of interest to some to know that in his Encyclopaedia published March 1927 His Holiness the Pope declares that the belief that the dark-skinned races are inferior to the white is a mistake. He affirms that long experience proves that these alleged inferior peoples are fully equal in mentality to the white peoples.

In 1911 Mr Spender went to India to attend the Great Delhi Durbar. On his return, he published in his paper (January 29, 1912) the following interesting statement of the high impression he had received from the Indian people

India may impress one as poor or squalid as mediaeval but never for a moment can it strike him as a crude a barbarous country. Evidences meet him everywhere of art originality and refinement. He will see more beautiful faces in a morning's walk in an Indian bazaar than in any European city and he will be charmed by the grace and courtesy of the common folk. It may surprise Englishmen to hear it but many Indians seriously express the opinion that the Indian is mentally the superior of the white man.

HAVE INDIANS INTELLECTUAL AND LITERARY ABILITY?

At the St Andrews dinner in Calcutta in December 1901 the English Vice-chancellor of the Calcutta University spoke as follows of the Indian people, their intellectual ability and their great literature

Masterpieces of thought and language were produced in this country at a time when our ancestors as Englishmen were little better than savages and though the age of masterpieces may have gone by none of us who come into contact with educated natives of India to-day can doubt that their intellectual power is worthy of their ancestry.*

HAS INDIA GREAT MEN?

General Smuts, Premier of South Africa, in an address delivered in Johannesburg August 26 1919 called attention to the fact that the civilization of India instead of being low as some suppose is high. He said

I do not look down on Indians. I look up to them. Two with whom I have come into particularly close contact of late Lord Sinha and the Maharaja of Bikanir I regard as among the ablest men I have ever known. There have been Indians who have been among the greatest men in the history of the world. There have been Indians who have been among the greatest leaders of the human race whose shoes I am unworthy to untie. Nor is there any one else here tonight worthy to do that.

On urging that commissions in the army high as well as low, should be granted to Indians exactly as to Englishmen, he was asked if he would like to serve under an Indian. He replied at once: Why not? I would be glad to serve under an able Indian.

* *Indian Messenger* December 27 1901

ARE INDIANS TRUTHFUL ?

Colonel Sleeman, an Englishman who lived long in India and mixed intimately with all classes, and who was extraordinarily well qualified to judge, said,

"I have had before me hundreds of cases in which a man's property, liberty or life has depended upon his telling a lie and he has refused to tell it."

ARE INDIANS HONEST ?

Says Alfred Webb President of the Tenth Indian National Congress

"In Madras in 1891 I conversed with a sewing machine agent, who had travelled and done business over the globe. His principal trade now was with Indian tailors and seamstresses selling machines to be paid for by monthly instalments. I asked the proportion of bad debts in such business. He said he had found them as high as ten per cent. in England. How high in India? But one per cent," and such chiefly with Europeans. Practically we have no debts with Indian natives. If it comes that they cannot pay instalments they will give back the machines.

In open crowded bazaars or market places on railway platforms in India are money changers. They sit at tables upon which are heaps of coins of various denominations. Could money be thus exposed at similar gatherings in Europe? "

ARE INDIANS MORAL ?

At a meeting of the East India Association held at the Westminster Palace Hotel London in December, 1901 Sir Lepel Griffin, the President, is reported as paying the following tribute to Indian morality

"The Hindu creed is monotheistic and of very high ethical value, and when I took back on my life in India and the thousands of good friends I have left there among all classes of the native community, when I remember those honorable, industrious, orderly law abiding sober manly men I look over England and wonder whether there is anything in Christianity which can give a higher ethical creed than that which is now professed by the large majority of the people of India. I do not see it in London society. I do not see it in the slums of the East End. I do not see it on the London Stock Exchange. I think that the morality of India will compare very favorably with the morality of any country in Western Europe."

ARE INDIANS TRUSTWORTHY ?

Sir Guy Fleetwood Wilson, long a distinguished British official in India, pays the following striking tribute to the

* "Dutt's Civilization in Ancient India" Vol 11
p 159

† "The People of India," p 51

trustworthiness of the many Indians filling responsible positions under his charge. In a speech made when he was retiring from the office of Finance Member of the Indian Government, in 1913, he is reported as saying

"I wish to pay a tribute to the Indians whom I know best. The Indian officials high and low, of my department, through the years of my connection with them, have proved themselves to be unspanning of service and absolutely trustworthy. When need arose they have done ungrudgingly a double or triple amount of work. When their advice was sought they have given it to me, fully and frankly. As for their trustworthiness, let me give an instance. Three years ago when it fell to my lot to impose new taxes it was imperative that their nature should remain secret until they were officially announced. Everybody in the department had to be entrusted with this secret. Any one of these, from high officials to low paid compositors of the Government Press would have become a millionaire by using that secret improperly. But even under such tremendous temptation not one betrayed his trust. So well was the secret kept that a ship laden with silver in Bombay delayed unnecessarily its unloading for three days and was consequently caught by the new tax."

HAVE INDIANS REFINEMENT, SPIRITUAL INSIGHT AND BRAIN POWER ?

Sir Michael Sadler Vice Chancellor of the Leeds University England, and President of the Calcutta (India) University Commission, in a Lecture delivered in Leeds, in 1919, is reported as saying

One cannot walk through the streets of any center of population in India without meeting face after face which is eloquent of thought, of fine feeling and of insight into the profounder things of life. In a very true sense the people of India are nearer to the spiritual heart of things than we in England are. As for brain power there is that in India which is comparable with the best in our own country."

ARE INDIANS COMPETENT EDUCATORS ?

After his return from three months of study of education and educational institutions in India Mr Sidney Webb delivered an address before the Students' Union of the London School of Economics on "What are we to do about India?" In this address (as reported in the London weekly, India, of December 6, 1912), he said that among the many colleges he had visited he could not avoid the conclusion that some of those which had, from the outset, been established by Hindus, managed by Hindus, and staffed by Hindus, without the intervention or co-operation of any European

were among the very best colleges that he had ever seen—like for devotion of the professors ability of the teaching staff success in examinations and what was most important of all in the development of intellect and character in the students. He regretted to have to say that some of the Government colleges that he had seen which were entirely managed by Englishmen and nearly wholly staffed by English professors compared very badly indeed with the exclusively Hindu colleges in various respects and unfortunately often in the devotion and intellectual ability of the professors. He instance particularly the building up of The Ferguson College at Poona solely by Indian scholars and its great success the organization of so great and pervading a movement as the Arya Samaj the continued growth and development of the D A V College at Lahore wholly Indian and the successful working out of the quite novel educational experiment of the Gurukula at Hardwar.

DOES INDIA HOLD A PLACE OF IMPORTANCE IN THE WORLD'S INTELLECTUAL PROGRESS?

In an address delivered in India in March 1926 Sir Basil Blackett a high official in the British Indian Government, said

India long ago revolutionized mathematics and provided the West with the key to the most far-reaching of all the mechanical instruments on which its control of nature has been built when it presented to Europe through the medium of Arabic the device of the cypher and the decimal notation upon which all modern systems of numeration depend. Even so India to-day or to-morrow will I am confident revolutionize Western doctrines of progress by demonstrating the insufficiency and lack of finality of much of the West's present system of human values.

DOES INDIA PRODUCE GREAT MEN OF ACTION AS WELL AS GREAT THINKERS?

Sir Valentine Chirol who is loath to give over praise to Indians says in India, his latest book (1926) page 6

"At all times in her history India has produced some of the finest and most subtle intellects of which the human race is capable and great men of action as well as profound thinkers.

HOW DO INDIANS COMPARE WITH ENGLISHMEN?

Mr A O Hume who served in India nearly forty years and who held many high

offices among them that of Secretary of the Government, made the following statement before the Public Service Commission Calcutta March 1 1887

The fact is—and this is what I who claim to have had better opportunities for forming a correct opinion than most men now living desire to urge there is no such radical difference between Indians and Britons as it generally flatters the latter to suppose. If both races be judged impartially and all pros and cons be fairly set down on both sides there is very little ground for giving the preference to either. If you compare the highest and best of our Indians with the ordinary run of the rabble in England these latter seem little better than monkeys beside grand men. If you compare the picked Englishmen we often get in India trained and elevated by prolonged altruistic labors and sobered and strengthened by weighty responsibility with the rabble of India the former shine out like gods among common mortals. But if you fairly compare the best of both those in each class would exhibit excellences and defects less noticeable in the other and neither can as a whole be justly said to be better or worse than the other. The whole misconception regarding the people of India arises from the habit which Englishmen in India have acquired of regarding only the blackest side of the Indian and the brightest side of the English character and from their theories as to the capacities of the two races being based on a consideration of the worst specimens of the one and the best specimens of the other.

ARE ENGLISHMEN SUPERIOR TO HINDUS?

In his book "The Expansion of England" Professor J R Seeley denies that the English are superior to the people of India. He says

We are not cleverer than the Hindu our minds are not richer or larger than his

ARE INDIANS INTELLECTUALLY EQUAL TO THE ENGLISH?

Speaking in London in May 1904 at the annual meeting of the Society for Promoting Christian knowledge Lord George Hamilton for some years Secretary for India was reported as saying that

There were hundreds of millions of persons in India whose civilization was much older than that of the English that they possessed a literature, architecture and philosophy of which any country might be proud and that at the present time there were other tens of millions whose intellectual capacity was fully equal if not superior to that of the English. (Report in India the London weekly June 3 1904)

ARE THERE INDIANS EQUAL TO THE BEST ENGLISHMEN?

In an article in the Nineteenth Century and after of February 1911 Lord Morley

Secretary of State for India, speaking of the most accomplished and highly trained native officials in India, declares them to be 'As good in every way as the best of the men in Whitehall.'

ARE INDIANS CAPABLE OF COMPLYING WITH ENGLISHMEN ?

Sir Valentine Chirol says in his last book "India," (p 10)

'There is a rapidly increasing class of Indians, not a few of whom are highly gifted capable of mastering the literature and, though more rarely the science of the West and qualified to compete with Englishmen in almost all the higher activities of modern life in the public services on the bench at the bar in the liberal professions in school and university teaching in literature and in the press and if more recently in commerce and industry and finance

It is this new class of Indians who have assumed the political leadership of India and it is they who to-day dominate the new representative assemblies designed to acclimatise in an Indian atmosphere parliamentary institutions and progressive forms of government presumed to be capable of future adjustment, to the newest conceptions of democracy"

Elsewhere Sir Valentine Chirol says

'Indian brains when given a fair chance are no whit inferior to European brains

ARE THERE INDIAN LEADERS IN PRISON WHO ARE EQUAL IN CHARACTER AND CULTURE TO BRITISH MEMBERS OF PARLIAMENT ?

In a speech made in the British House of Commons during the India Debate in July 1922, Mr Ben Spoor, one of England's best informed men about India, said

At the present moment over 20,000 political prisoners are in jail in India. They include men of high character, men whose character has never been questioned. They include men of profound culture—a culture I submit, probably greatly in excess of that of the average Member of this House of Commons"

ARE INDIAN JUDGES EQUAL TO ENGLISH JUDGES ?

Sir Henry Cotton, in his book, "New India," (p 140), says that the Lord Chancellor, the Earl of Selborne, testified as follows from his place in Parliament

'My lords, for some years I practised in Indian cases before the Judicial committee of the Privy Council, and during those years there were few cases of any imperial importance in which I was not concerned. I had considerable opportunities of observing the manner in which, in

civil cases, the native judges did their duty, and I have no hesitation in saying—and I know this was also the opinion of the judges during that time—that the judgments of the native judges bore most favourable comparison, as a general rule, with the judgments of the English judges. I should be sorry to say anything in disparagement of English judges, who as a class, are most anxious carefully to discharge their duty, but I repeat that I have no hesitation in saying that in every instance in respect of integrity, of learning, of knowledge of the soundness and satisfactory character of the judgments arrived at, the native judgments were quite as good as those of English judges"

ARE INDIANS FIT, MORALLY AND INTELLECTUALLY, TO MANAGE THEIR NATIONAL AFFAIRS ?

Mr Hodgson Pratt, long a prominent member of the British-Indian Civil Service answers these questions as follows (in *India*, the London weekly, November 10, 1905)

'As regards the possible qualities which have delayed the admission of Indians to a larger share in the management of their national affairs it cannot be said that there is any evidence of moral or intellectual unfitness. When posts of great responsibility requiring qualities of no mean order have been filled by Indians whether in British or Native States they have evinced high capacity as well as trustworthiness"

HAVE INDIANS THE QUALITIES NECESSARY FOR RULING ?

Mr G F Abbott, author of "Through India with the Prince of Wales," answers in the *London Nation* of July, 1908

One often hears that the Indian lacks many of the qualities for rule upon which the Englishman prides himself. Among these qualities are a high sense of duty impartiality incorruptibility independence of judgment and moral courage. Now, I submit, no better test for the possession of those qualities could be devised than the placing of the Indian in a position which demands the constant display of those qualities. Such a position he already occupies in the law courts. Every day the Indian Judge is called upon to pass sentence in a variety of cases calculated to test his sense of duty, his impartiality, his integrity, his independence of judgment and his moral courage. How has he stood the test? By the confession of every European in India—including amusingly enough those who deny to the Indian the possession of those virtues—the Indian judge is not a jot inferior to his English colleague'

ARE INDIANS COMPLIANT FOR HIGH EXECUTIVE OFFICE ?

Sir Henry Cotton, who served long in India, holding high offices there, and later

was a prominent Member of Parliament, says in his book, *New India*" (pp 141-142)

The natives of India are assumed to be unfit to have charge of districts it is convenient to assume that all Englishmen are cool and wise in danger, while no natives are so, and that consequently only Englishmen and no Indians are competent to be trusted with independent charges. By a process of the grossest self adulation we persuade ourselves to believe that natives are only useful as ministerial servants but that the work of a district, if it is to be done at all demands the supervision of an English officer. The truth, however is that the Indians as of course they must be are the backbone of our administration. The burden and heat of the day are already borne by Indian subordinates and in the event (as occasionally must be the case) of an incompetent European being in charge of a district the whole of the work is done by his Indian deputies and clerks.

IS INDIA FIT FOR SELF RULE?

After his return from India, Keir Hardie declared

It cannot be alleged that the Indian people are unfit for self government. The many Native States which are ruling themselves is a proof to the contrary which cannot be gainsaid. A great educated class exists in India which manages universities and higher grade schools supplies the country with lawyers professors news paper editors and the heads of great business concerns. Wherever these men have an opportunity they prove that whether as administrators or as legislators, they have capacity of a very high order."

ARE INDIANS INFERIOR TO ENGLISHMEN AS ACTUAL LEGISLATORS?

Dr V. H. Rutherford, long a prominent English Labor Leader, and member of Parliament, tells us in his last book, *"Modern India Its Problems and Their Solution"* (pp 82-84), that after attending debates (in 1926) in the Indian National Legislative Assembly and in several Provincial Legislatures, where British and Indian members were speaking and working side by side he "found a definite inferiority among the Englishmen as compared with the Indians." He declares

Although I have a natural bias in favor of my own countrymen truth compels me to state that in these Legislative bodies the Indians far surpass their English rivals in brilliancy wit, logic, knowledge, breadth of vision and ideals of statesmanship."

Asking the question, "What station in life would these men have occupied if they had remained at home in England instead of coming to India?" he answers

"Not more than one or two per cent. would have risen higher than a first class clerk in a government office. As a matter of fact, India is governed by first-class clerks from England, with a few lordlings thrown in as governors. One truth stands out like a beacon light, namely that Indians are infinitely better fitted to govern India than are their English overlords. In sheer intellectual ability and parliamentary capacity Indians outshine their British adversaries."

In conclusion Such are a few of the evidences which offer themselves to all who care to know, of the high civilization of India, of the undeniable intellectual, moral and practical qualities of the Indian people,—their general faithfulness, their trustworthiness, their honorable character, their eminent ability and efficiency in the discharge of the duties and responsibilities placed upon them, not only private but in connection with every kind of official or government position which they have been permitted to hold.

Of course, these testimonies do not mean (as nothing in this book means) any claim or even dream that the Indian people are all angels. What people in the world are? Nor does anything said in these pages mean that they are all Platos or Bacons or Gladstones. On the contrary, they rank all the way from men very much nearer Gladstones and Bacons and Platos than many of us know, down to men, women and children as low and degraded as any found in our European or American slums.

But, we submit, basing our verdict on the above testimonies coming from competent Englishmen (and, as has been said, hundreds of other similar testimonies might easily be added), have we not a right to affirm that in natural ability the Indian people as a whole are little, if any, inferior to the people of even Great Britain, and that, if allowed the education, training and practical experience

in the management of their local and national affairs which every nation ought to have (but of which their British masters have cruelly deprived them), they would be able to maintain a government not unworthy to rank with that of Japan and the best governments of Europe

[This article is a chapter from the Author's forthcoming work, *India's Case for Freedom*
Editor M R.]

RICE CULTURE IN ITALY

By D ANANDA RAO, B Sc

Deputy Director of Agriculture, Madras

IN a country like India where rice is not only the staple food crop of her people but one that has been for centuries under cultivation, one would suppose that in its cultivation methods it has reached a high degree of excellence and in its yield it stands second to none in the world

Looking into statistics one finds that India ranks highest in the area of rice it grows During the years 1920-24 (average) she had to her credit 80,683,900 acres and there is no country in Asia whose acreage comes anywhere near it Turning to Europe where rice is still grown more or less as a novelty, it is found that there are only five countries which grow it to any appreciable extent. Of these, Italy and Spain take the first two places The former country during the same period grew nearly 300,000 acres of rice which is altogether an insignificant area when compared with that grown in India Such being the case, it should be pardonable if either the cultivators in India or those who work in their interests minimise the claims of other countries specially in Europe where rice occupies but a small area and whose people attach greater importance to other crops than it

However India has a very different story to tell, as regards its yield per acre The average out turn for the area quoted above for the years 1920-24 comes to 47365017 tons whereas in the case of Italy it is 491,968 tons In other words, while the yield per acre in India is reckoned at 1310 lb that of Italy it is 3,670 lb This is

astonishingly high Apart from what one finds in these statistics which reveal bare facts in cold print, Mr Galletti, a Madras Civilian himself an Italian drew pointed attention to the methods of culture and high yields obtained in Italy in his very interesting articles published in the "Statesman" a year or two ago While on a holiday tour in Europe last summer, I was tempted to visit Italy with the express purpose of seeing for myself the conditions which render such high yields possible On the advice of the International Institute of Agriculture at Rome I visited Vercelli, the chief centre of rice cultivation in Italy where there is an agricultural experimental station of which Professor Novelli Novelli is the head and to whose untiring energies and high intellect the present record yields are largely due Piedmont, the region in which Vercelli is situated is the most productive of all Other regions of importance are Lombardy, Emilia, Veneto Toscana and Sicilia

Professor Novelli spared no pains in taking me himself to different farms, travelling long distances by car which enabled me to observe at firsthand the real condition of the crops and the people who were responsible for their cultivation My visit synchronised with the harvest of rice I was thus able to see it to best advantage The region visited is situated in the valley of the Po and is thus fed by it and its tributaries In this region the most productive centres are Vercelli, Mortara, Novara, Pavia, Milano, and Cremona The area of rice

cultivation is spreading gradually to the east as far as the sea where the Po empties itself. In the south however, there are no such irrigational facilities, the province of Lucca growing only a small quantity. During the last year about 700 hectares were cultivated in the region of Paludi Pontina in which Rome is situated.

The spread of rice cultivation has seen many vicissitudes mainly due to economic causes. Taking the quinquennial periods from 180 till 1924 the following indicates the area under rice in hectares (one hectare is equal to 2.4 acres) and the yields in quintals (one quintal is equal to 197 cwt)

Year	Hectares	Quintals
180 74	232 670	4810 900
1879 83	2018 0	3544 900
1890 94	182 450	3046 400
1901 05	175 365	4434 500
1910 14	144,998	4878 700
1915 19	138 618	5218 300
1920 24	121 408	4 698 800

It is obvious that while the area has during the last half a century decreased by 50 per cent the average yield during the same period has nearly doubled itself. In other words, while the average yield per hectare during the quinquennium 180 74 was 20 it has risen to 38 quintals during the quinquennium 1920 24. Such progress must be attributed to the methods of culture rather than to the inherent richness of the soil. The river Po does not bring with it in its course any high fertilising materials flowing as it does through granite rocks.

The methods of culture in Italy are in many ways similar to those one is accustomed to in India. For example, one finds the method of sowing by hand still the common practice adopted there and it is said that about 80 per cent. of the total area is sowed by this method. About 10 per cent is drilled by machines while another 10 per cent, is under transplantation. In fact, this last method came into vogue as late as 1912. With regard to weeding, manual labour is employed even more largely than in India. It is astonishing to find that very large expenditure is incurred on weeding which is as will be described later due to the method of rotations adopted. Women walk into the fields and weed exactly as our women do and Professor Novelli brought to my notice the amount of weed that was collected and thrown on the main bunds, the remnants of

which could be seen even at the time of my visit. Transplantation is also done by manual labour but high cost of labour prevents this practice spreading rapidly. Attempts are now being made to substitute machines. I also witnessed the harvest which was being done by means of the sickle very similar to our own, with but slight modifications. But there are certain outstanding differences which it would be worth our while to consider here.

To one who is accustomed to rice cultivation in India, the most striking difference even to a casual observer is the way that fields are laid for irrigation purposes. Small bunds are absent and at first sight the whole area looks like one vast field. With the exception of large bunds carrying between them irrigation or drainage water there are practically no intervening bunds and one would see even 20 to 30 or even more acres without being interrupted by bunds which one so frequently sees in our country. Great trouble is taken to level the lands and a good deal of terracing is done wherever necessary. In fact, several years of gradual levelling should be done before the land is put under rice. The relatively high labour cost at present precludes levelling to any large extent, so that a good deal of such work had to be done in the preliminary stages. The smiling landscape that one now witnesses is not the work of today but is the outcome of hard and diligent work of former generations of farmers who levelled, drained and reclaimed land which at first sight was altogether unsuited for agricultural purposes. The final levelling of course is done as in India by means of levelling boards, only horses being substituted for oxen. Another reason for this state of affairs is that water is allowed to flow gently to the fields, flooding of fields as is done in India is altogether absent. Apart from helping to dispense with innumerable bunds it is possible under such a practice to economise a good deal of water. This problem highly interesting in itself is worth further consideration. From the main irrigation channels, small distributing channels are taken off about 6 yards apart through which water is gently let into the rice plots. There is thus no waste of water in its distribution to cultivators. The quantity of water required to mature the rice crop having been previously worked

out only the required quantity is measured and given to cultivators. This distribution of water is left entirely in the hands of the cultivators themselves. In 1853 an association called West Sesia association of cultivators was formed at Vercelli by the famous Cavour which empowered the associations to distribute water to its members. To day there are numerous associations of that kind throughout the country. The several rice zones are divided into districts or provinces and each sends its own requirements to the Central authority which is the association of cultivators. These associations pay to Government a certain sum for the use of water from April to the end of September. The individual cultivators in their own turn pay to their association a certain sum for its use. It is therefore to the interest of the cultivator himself to use the water with the greatest possible economy since the larger the saving the further use he can put it to. The association in its own turn exercises great economy in its distribution and sees that percolation and wastage are prevented wherever possible. I had the opportunity to visit Canal Cavour across the river Sesia which is dug below it and which takes water to Novara at one end and to Chivasso at the other. Although this canal is one of the largest there is now a net work of canals in the valley of the Po which is responsible for the greatly increased richness of the zone of Piedmont. Irrigation canals are no doubt of recent date compared with our ancient systems. I believe the irrigational canal system was introduced only during the fifteenth century and yet there is no doubt that Italy is far ahead of India with regard to the very large number of canal systems and the way water is utilised to the maximum advantage. My information is that the average consumption of water per hectare is about 3 litres per second for rice and one litre for other crops like meadows &c.

Besides the canals owned by the Government there are others which are the property of the cultivators themselves who do not pay anything for the use of such water. Such proprietors through whose territories these canals run maintain them at their own cost. Such a system of ownership of canals and the maintenance and distribution of water by the cultivators themselves is unique. In a country like India where water at great expense is harnessed and preserved the

waste of water that is indulged in in the deltaic tracts of the country and though perhaps to a lesser degree even in the areas under tank fed irrigation would be considered criminal from the standards which hold in Italy.

A very interesting point with regard to irrigation of the rice is that the flow is not constant as in India. On two occasions during the growth of the crop the fields are dried. Twenty five days after sowing water is drained for four or five days. The beneficial effects of soil aeration and root penetration are obvious at this stage. After this water continues to flow through the fields till after the last weeding which may be second or third according to the weediness of the fields. Withholding water at this stage probably tends to arrest too much vegetative growth apart from aerating the soil. Before water is let in again artificial manures are applied after which irrigation is constant until a few days before harvest. During the last few months water is maintained constantly in order also to keep the temperature of the soil uniform.

Certain permanent meadows called *Marcita* are kept up even during winter by constant irrigation. This constant flow of water keeps the soil under uniform temperature. Thus while all cultivation is ordinarily at a stand still under irrigation it is possible to maintain a steady supply of fodder for the cattle.

Another outstanding feature of Italian rice cultivation which is different to ours is the rotation of crops followed. Rice year after year or as it is called *risaia stabile* used to be the common method in its early history. This practice has given place now to systematic rotation of crops which claims to have increased the output of rice. There is no hard and fast rule as to the crops introduced in any particular rotation but rotation as such is adopted almost universally. Around Vercelli it is usual to take one crop of a cereal like wheat or oats followed by one or two years of pasture after which 3 or 4 years come under rice. In localities where clay soils predominate and where drainage facilities are lacking for example in Bologna and Montana there is only one year of rice in the rotation. Before the harvest of rice there is an interesting practice of sowing rapa, clover and other pulses which when grown are fed to cattle in spring. This is then allowed to

grow again and turned into the soil as green manure. This is a practice similar in part to that current in parts of South India. For example in the deltaic tracts under the Krishna sunn hemp is grown after the harvest of rice but when cut it is stacked along with rice straw to be fed with it.

In the region of Vercelli for example rice occupies about 55 percent of the total area the cereals about 15 percent and pasture about 30 percent. In other regions rice may occupy only 20 percent and other cereals 35 pasture about 30 and industrial crops like hemp would occupy about 15 percent. The amount of the area under rice in the rotation is dependent on soil suitability or other economic factors. Owing to pasture crops following rice in the rotation the land becomes foul with grass weeds. Consequently two and sometimes three weedings are given. The first weeding is generally at the end of May and the second in June and the third in July. The cost of weeding during the first year runs up to about 1500 lire per hectare. This expenditure is about 45 percent of the total cost of cultivation but during succeeding years it is not so heavy.

Great strides have been made in the application of artificial manures for agricultural crops. People having been for long accustomed to the use of such manures readily apply them to a paying crop like rice. Farmyard manure no doubt is the basal manure on which they depend up to 200 quintals per hectare being used. Super phosphate ammonium sulphate Calcium Cyanamide and sulphate of potash are the chief manures used the total cost under these running up to about 800 lire per hectare. These artificials are applied twice once in conjunction with farmyard manure as an initial dose and later when the crop is three months old. It is a note worthy fact that the attacks of mildew have been greatly controlled by rational cultivation and application of potassium sulphate.

Another matter which arrested my attention was the excellent uniformity the growing crops exhibited. I have seen hundreds of acres of one variety of rice all growing uniformly to one height free from mixtures and bearing heavy earheads. These were the progeny of selected seed issued to cultivators for seed purposes. The particular variety I saw was the one selected for early maturity (precocious) with

very little straw but abundance of grain. To be in with such seeds are given preferably to small cultivators who are likely to pay special attention and the seed is distributed in succeeding years over large areas. Of the several varieties tested Japanese varieties seem to have suited Italian conditions best and selections from these have been made with the result that today there are about 85 percent of the crop under these.

There is nothing that impressed me more than the advance made in Italy in the employment of mechanical methods in the cultivation of rice and in taking it to the market as a finished product. For ploughing tractors are largely employed one or more tractors being found in all farms of decent size. Electricity plays a prominent part in the operation of thrashing. The harvested rice is brought into the farm yard on carts drawn by horse but these are hauled up to thrashing machines run by electricity. About 30 quintals are thrashed per hour in other words an acre's produce is thrashed in two hours. By the time rice harvest is finished winter sets in and with it the process of drying the seed becomes difficult. The early maturing varieties already referred to are got in in September when there is yet plenty of sunshine enabling natural drying. But in the majority of cases artificial drying is to be depended on by means of desiccators heated by steam. Three dryings are considered sufficient and about 400 quintals can be dried in this way in 24 hours.

It is usual in India to sell rice in the market as paddy but the Italian cultivator puts it through the further process of hulling by machinery before it is sold. He thus keeps the byproducts to himself for feeding his live stock and rice is straight away sent to the market for sale or export.

It is therefore obvious what an important part machinery plays in the methods adopted both in cultivation of rice and in taking it to the market. Reference has already been made to the transplanting machine which to me is the last word on the ingenuity of the agricultural engineers of that country. It is extremely simple and yet ingeniously constructed. It consists of a box of eight compartments into which seedlings are put and sufficient to plant about 150 metres. The box is replenished at each end of the field. One man does the whole operation. There are two sets of ploughs below one

behind the other the first set for opening furrows and the second for covering the same. Seedlings are dropped by means of tongs which picks up each seedling as it comes down the box at regular intervals and drops it into the furrow opened by the first plough. It is said that an hectare is transplanted in $2\frac{1}{2}$ hours. The defect at present lies in the fact that the seedling do not drop down at regular intervals and further trials are under progress. With the high cost of labour it is bound to become a boon to the cultivators and trans-plantation will naturally become more popular than at present.

During my visit I had opportunities to see the economic condition of the farmers and peasantry. I also enjoyed the hospitality of some of them and wherever I went I was impressed that farmers in that region are in affluent circumstances. Without hesitation I would say that the farmers here compare very favourably with their compatriots in Britain although the latter country is still the richest in Europe. The landed proprietors in this region possess even four or five hundred hectares of land under their management but from the information I could get I understand that about 300 hectares may be considered an average holding of the well to do people. They are all educated but it was easy to recognise the farmer type among them that they had abundance of worldly goods was evident everywhere. Modern conveniences are available for all of them for example electricity is utilised not only for the machinery but also in their homes. Almost all of them own motor cars, radio machines with connections even to London were found in several houses. In fact they appear to indulge in every manner of modern luxury. Some proprietors living not far from large cities have separate establishments of the farms where they stay throughout the cultivation season and go back to their city residences during the winter when work is slack. Not only is constant supervision exercised by them but their influence over the peasantry is felt to a remarkable degree. It must however be stated that in Italy living is less expensive than in many parts of Europe. Large proprietors have sub-tenants under them to whom are leased farms of various sizes according to their requirements or position. Even these small peasants are by no means poor. They enjoy

comforts in proportion to their scale of life and I have it on authority that three hectares of land are enough to keep them in reasonable comfort. Insanitary conditions with disease taking constant toll in former days were attributed to rice cultivation but happily this state of things has been largely replaced by a healthy set of people whose economic progress and trade prosperity are at a high level.

Turning to the labouring classes it is found that emigration during agricultural seasons from poorer localities like Montana and Bologna takes place to more well to do regions like Vercelli. This is a feature quite in common with our own country. People from dry land districts go to wet land localities during transplanting and harvest seasons. Even the peasantry are comfortably housed. Some of the houses are two storied fitted with electrical lighting and with all up to date sanitary conveniences. A farmer whom I had the privilege to visit and who owns about 300 hectares of land has 35 families under him. They have a school for the children, a reading room and a library for the elders. They all appeared extremely happy and contented and that they looked upon their farmer with respect born of love and gratitude. Payment both in kind and money is in vogue. Payment in kind is preferred for two reasons at present the value of lira is constantly changing and therefore payment in kind is much more satisfactory. Again the quantity of perquisites that they receive is on the whole more than their actual requirements so that they have an option to dispose of the extra quantity at market prices either to others or to the farmers themselves who are willing to take them back at the rates prevailing. Besides having houses provided for them they receive on an average about 9000 lire per annum which includes two quintals of rice, two quintals of wheat and eight quintals of maize per annum and also get $\frac{1}{2}$ litre of milk per day per person. In actual money they receive about 3000 to 4000 lire. They are also permitted to keep pigs. Goats often take the place of cows in many localities—a practice prevalent even in France. Fish culture is an interesting and paying sub-industry grown out of rice cultivation. Casual labourers work about 8 hours a day and receive at the rate of 36 lire per man and 28 lire per woman per day. At the time of my visit

130 lire were equivalent to one pound sterling

Dairy farms pure and simple as found in Britain are rare except near the Alps where conditions are such that natural meadows are available in abundance. Mixed farms are therefore the rule that is the farmer not only has an arable farm to run but has also large herds of milking cows to which particular attention is paid. I saw several cows of the Swiss type in excellent condition whose yields compare very favourably with our best milking breeds. Eight litres per day or 2500 litres per lactation is considered an average yield per cow. Cattle insurance is very expensive and therefore horses alone are insured.

Such conditions cannot be considered to be prevailing all through Italy. Wet land cultivators in the east are not so well off as those to be found in the region of Piedmont or Lombardy. From what I have seen I am impressed that rice cultivation here has brought much prosperity to the people and when compared with similar cultivators in India they are very much better off both in their social and economic welfare.

It is one thing to know what Italy is doing in its agricultural practices and quite another to be able to introduce these bodily into India. It is neither possible nor desirable to put into practice all that is being done in Italy with regard to rice culture. I do not think that time is ripe for introducing anything in the shape of agricultural machinery as practised there. Firstly labour is not dear enough to make it worth while to introduce tractors or even transplanting machines, nor is there capital enough to launch into the purchase of expensive thrashers. We have plenty of sunshine at the harvest time to be independent of artificial desiccators. The only point in this connection that might be done to the advantage of the cultivator in India is to deliver rice as a finished product instead of as paddy. Hulling machines and rice factories have covered our country like mushroom growths but unfortunately these are run not by the growers but by others. Co-operative hulling is suggested as the holdings of individual cultivators are small. There are however some lessons that we can learn from Italy. Economy in the distribution of water is an improvement to which I would attach paramount importance. It has

been established beyond doubt that in Italy to obtain bumper crops there need not be a constant flow of two or three inches of water throughout the growing season of 5 or 6 months. I saw excellent crops which were estimated at 60, 65 and even 70 quintals per hectare. I understand that there are crops which produce even 80 quintals per hectare but 50 quintals may be taken to be a very safe average. This shows that with much less water than we are accustomed to in India, equally good if not better crops are being obtained there. Making due allowance for the climatic differences which are perhaps more favourable in Italy, I think steps should be taken to see how far the present irrigation supply can be extended to other areas.

I am of opinion that research in this direction is absolutely essential. Attention may with advantage be directed to the study of these problems both under canals and tanks and seen by experiment how far water can be economised without detriment to the present yields. These have to be solved on Government farms in the first instance and when this is successfully done it should not be difficult to demonstrate to the ryots at large like other demonstrations. Space does not permit me nor does it lie within the scope of this article to suggest details of such researches. I strongly feel that there is no problem in the improvement of Indian agriculture that is more vitally important than to see how much further the present water supply can be utilised than at present. One is constantly reminded of the many occasions when water is simply wasted while at others there is such scarcity of it. Yet there is no gain saying the fact that information on the subject is scanty. I can only indicate here the magnitude and urgency of the problem.

Secondly it is worth our while to consider how far rotations which are being followed in Italy could be applied with advantage to our methods. None would deny the fact that systematic rotation is one of the potent means by which a system of cultivation of any country is improved. It goes without saying that with rice following rice very good results are being obtained in India. But if it were possible to intersperse other crops with rice in a definite number of years and produce equally good crops if not better than at present, cultivators would be more than thankful for information in this direction especially if more fodder for

cattle is also brought into the bargain. It has been possible for the Italian cultivator to grow pasture crops in rotation with rice. It may be argued that in India it is not easy to obtain a pasture crop within one or two years. Here again there is opportunity for the Botanist and the Agriculturist to investigate what kind of grasses could be grown sufficiently, quickly and in sufficient quantity to make it worth while for the cultivators to adopt. If certain grasses could be established within a year and these produce, say two tons per acre, the only problem that would then have to be solved is whether the returns obtained during, say a period of 5 years of rice in succession are more or less than those obtained by having two years of grass and three years of rice. As a matter of fact there are in vogue several rotations in rice. It only requires that these are adapted to local conditions and attempts made to see how far the fodder problem could be solved. In certain deltaic tracts where indifferent second crops are the rule it may be worth while to replace such by fodder crops. Under well irrigation rice is grown in rotation with other cereals and industrial crops. It is desirable to study whether such a practice could be extended to wet lands. The cultivator when left to himself would certainly prefer to receive abundance of water and do the easy cultivation which rice entails but any thing instructive can be suggested to him only after it has been proved by experiment that a fodder can be successfully grown in rice fields and that by growing it once in three or four years in rotation not only is the total average out-turn of rice not decreased but more fodder is produced during that period than he has been able to buy following his usual practice.

An appreciable amount of progress in rice cultivation could be traced to the systematic manuring that farmers in Italy follow. They are in the first instance more enlightened than our farmers. They can understand at least to a certain extent the theory as applied to artificial manuring and it does not therefore require very much effort to put into practice what he or his neighbour has learnt in the class room. Again, he has the money to spend liberally on manuring, on the other hand, we are up against an uneducated clientele which is poor at the same time. It has been the practice of the Government departments to

suggest to cultivators such manures as are within their reach. Efforts have been made by them to put before commercial firms the desirability to bring down the prices of artificial manures. Until the prices are reduced the cultivators will not buy them. Unless the cultivators buy in large quantities it will not be worth while for the firms to bring the prices down. We are thus in an *impasse*. More concerted effort in demonstration and propaganda seem to be necessary to make it evident to cultivators that it does pay to use artificials more freely than they are at present inclined to, but there are already signs in the horizon that well to do farmers are becoming alive to the urgency of this problem because on the one hand, there is insufficiency of cattle manure and on the other that which is available is of a poor quality. The commercial firms due to the competition are, I believe, beginning to reduce the prices. This is certainly a bright augury for the future.

In an educated community it is an easy matter for an expert to spread the result of his researches. It is therefore possible in Italy to leave good seed evolved from strains in the hands of cultivators themselves who not only take good care to see that they are not mixed but also help very largely in their distribution to others. Such things would be possible also in our country if education to adults is imparted more widely than at present, for example, visual instruction by means of talks with the aid of lantern slides or cinema shows, would improve the situation. It is obvious that the greatest obstacle to agricultural progress has been the illiteracy of the farmers and the sooner that such education spreads among them the quicker will be the pace of the progress of agricultural improvement.

Professor Novelli speaking somewhere on the insanitary conditions which prevailed in former days in rice growing tracts attributes it not so much to the growing of rice itself, but to "intellectual poverty which is the sister and hand maid to rural poverty". If this could be said of Italy, what could not be said of India?

One last word. The standard of living of the labourer in the rice tracts in Italy is high while that of his Indian compatriot is low. It is not surprising therefore that the latter is inefficient. If, however, steps are taken to feed, house and clothe him and treat him better it is likely that he would

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Ragini Devi is not only an accomplished singer and dancer, but she also plays the "Sitar and Tambura" exquisitely The music

lovers of the west are grateful to Ragini for her work of introducing and popularising something so beautiful of the life of Orient, and the people of India may well be proud of her achievement and devotion to her mission

THE SONGS OF RADHA

By SAROJINI NAIDU

I AT DUSK

Krishna Murari my radiant Lover
 Cometh O comrades, haste
 Bring vermeil and perfumes my limbs to cover,
 Saffron and sandal-paste,
 Bring shining garments for my adorning,
 Blue of the dusk and rose of the morning,
 Gold of the flaming noon,
 Give me a breast band of gems that shimmer
 Making the lamps of the stars grow dimmer,
 Girdle and fillet of pearls whose glimmer
 Shameth the *Shrawan* moon

Krishna Murari my radiant Lover
 Cometh, O sisters, spread
 Bud and ripe blossom his couch to cover,
 Silver and coral red,
 With garlands of green boughs the doorways darken...
 Is that his flute call sisters hearken
 Why tarrieth he so long?
 Like pipul leave doth my shy heart shiver,
 Like rippling waves do my faint limbs quiver
 Softly, O Jamuna love's sweet river,
 Sing thou our bridal song.

II AT DAWN

All night my heart its lonely vigil kept
 Listening for thee, O Love, all night I wept
 Where went thy errant footsteps wandering,
 Sweet Ghanashyam, my king?

My bridal veils are flung upon the floor
 My bridal garlands droop across the door,
 The buds that on my bed their fragrance spilt
 Grief scattered wine and wilt.

O Flute-player, how swiftly dost thou tire
 Of thine own gladness and thine own desire
 Couldst thou not find upon my yearning breast
 Thy rapture and thy rest?

Whose are the fingers that like amorous flocks
 Roam the ambrosial thickets of thy locks?
 Ah! whose the lips that smite with sudden drouth
 The garden of my mouth?

What shall it profit to revile or hate
 Thy fickleness, her beauty or my fate
 Or strive to tear with back and secret art
 Thine maze from my heart?

Without thy loveliness my life is dead
 Love like a lamp with golden oils unfed
 Come back, come back from thy wild wandering
 Sweet Ghauri-hyam my king!

ZAGHLUL PASHA

By PROF. DIWAN CHAND SHARMA M.A.

POLITICAL workers have been divided into three classes—agitators, politicians, and statesmen. According to some, agitators come last in the scale, because their motives are sometimes questionable and their methods not always legitimate. Agitators love to disturb the waters and to exploit mass prejudices and they are, therefore said to be men who talk tall, and make much noise, but achieve nothing substantial. Politicians come a little higher in the scale than agitators (it might be remembered that, according to Lloyd George, a politician is a rarer being than a statesman). But even politicians are men of the moment. Their eye is always on the immediate present, and they do what is

useful and opportune for the time being only. It is, therefore, urged that they sometimes sacrifice the future to the present, that they change too often and have no fixed principles. Statesmen are the highest being amongst the political workers. They build up their nation without ignoring the past or the future.

Zaghlul Pasha was called a statesman by some, a politician by others, and an agitator by many. A man of tongue of gold, of pen, of fire and of an eye bright as the star, he was thought to be an anti-British propagandist, and a kindler of mass prejudices by his enemies. Some charged him with inconsistencies also, inconsistencies which chequer

yield a better return. There is abundant scope for research with a view to increasing his efficiency in all farms where permanent

labour is employed. It is worth while doing it for is not the study of man the worthiest of all?

HINDU MUSIC AND DANCING IN AMERICA

(Illustration of Ragini Devi)

By MRS. TARAKNATH DAS

INDIA'S contribution to the cultural life of the world is immense. In religion philosophy the positive sciences, the influence of Hindu thought has been permanent, and today this fact is universally recognised.



Ragini Devi

Hindu influence in the fine arts—architecture, painting, music etc.—is no less significant, although less recognised by the people of the west.

In the west, in the field of music and dancing a new era has come. On the one hand, a large number of restless people are seeking for a new road to newer sensation or sensualism, are exhibiting an unrestrained craze for so-called new music known as "Jazz", on the other hand, some serious students of music and dancing find in Hindu music and dance new inspiration, not sensual which stirs one's soul and leads to sublime ecstasy.

The music of the future will embody new ideas of harmony and melody—finer notes, intricate and subtle variations and improvisations which will exemplify the beauty of "Ragas" of Hindu music. Spiritual communion through music, enchanting life through music, soothing nerves and creating harmony and poise in everyday life through music, depicting deepest emotions of life, are a few phases of Hindu music, the divine art.

In all ages and among all peoples, dancing has played a significant part in the finer as well as coarser spheres of life. Religious dances, folk dances with all simplicity often give clearer interpretation of the mode of life of a people than written volumes. Hindu dancing in its varied phases is now attracting attention of many, who seek charm and beauty of human movements and expressions. Some time ago, Mme. Ruth St. Dennis introduced a few postures of Hindu dancing in her programme, and Mme. Pavlova lately in ballet productions incorporated something of Hindu dancing. However, Ragini Devi is the first one, so far as my knowledge goes, who has presented a comprehensive programme

yield a better return There is abundant scope for research with a view to increasing his efficiency in all farms where permanent labour is employed It is worth while doing it for is not the study of man the worthwhile of all

HINDU MUSIC AND DANCING IN AMERICA

(An Introduction of Ragini Devi)

By MRS TARAKKASH DAS

INDIA'S contribution to the cultural life of the world is immense In religion philosophy the positive sciences the influence of Hindu thought has been permanent and today this fact is universally recognised

Hindu influence in the fine arts—architecture, painting music etc—is no less significant although less recognised by the people of the west.

In the west, in the field of music and dancing a new era has come. On the one hand a large number of restless people are seeking for a new road to new sensation or sensualism are exhibiting an unrestrained craze for so called new music known as Jazz on the other hand some serious students of music and dancing find in Hindu music and dance new inspiration not sensual which stirs one's soul and leads to sublime ecstasy

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Ragini Devi

My bridal veils are flung upon the floor
 My bridal garlands droop across the door,
 The buds that on my bed their fragrance spilt
 Grief scattered wane and wilt

O Flute player, how swiftly dost thou tire
 Of thine own gladness and thine own desire '
 Couldst thou not find upon my yearning breast
 Thy rapture and thy rest '

Whose are the fingers that like amorous flocks
 Roam the ambrosial thickets of thy locks ?
 Ah ' whose the lips that smite with sudden drouth
 The garden of my mouth '

What shall it profit to revile or hate
 Thy fickleness her beauty or my fate
 Or strive to tear with black and secret art
 Thine image from my heart '

Without thy loveliness my life is dead
 Love like a lamp with golden oils unfed
 Come back come back from thy wild wandering
 Sweet Ghanishyam my king '

ZAGHLUL PASHA

By Prof. DIWAN CHAND SHARMA M A

POLITICAL workers have been divided into three classes agitators politicians and statesmen. According to some agitators come last in the scale, because their motives are sometimes questionable and their methods not always legitimate. Agitators love to disturb the waters and to exploit mass prejudices and they are therefore said to be men who talk tall, and make much noise, but achieve nothing substantial. Politicians come a little higher in the scale than agitators (it might be remembered that, according to Lloyd George a politician is a rarer being than a statesman). But even politicians are men of the moment. Their eye is always on the immediate present, and they do what is

useful and opportune for the time being only. It is therefore urged that they sometimes sacrifice the future to the present, that they change too often and have no fixed principle. Statesmen are the highest being amongst the political workers. They build up their nation without ignoring the past or the future.

Zaghlul Pasha was called a statesman by some a politician by others, and an agitator by many. A man of tongue of gold of pen, of fire and of an eye bright as the stars he was thought to be an anti British propagandist, and a kindler of mass prejudices by his enemies. Some charged him with inconsistencies also inconsistencies which chequer

of mystical charm. One of the most delightful numbers ever given in Atlanta certainly the most colorful and interesting programme of its present season.

Ragini Devi is not only an accomplished singer and dancer but she also plays the "Sitar and Tambura" exquisitely. The music

lovers of the west are grateful to Ragini for her work of introducing and popularising something so beautiful of the life of Orient and the people of India may well be proud of her achievement and devotion to her mission.

THE SONGS OF RADHA

By SAROJINI NAIDU

I AT DUSK

Krishna Murari my radiant Lover
Cometh O comrades, haste
Bring kermel and perfumes my limbs to cover
Saffron and sandal paste
Bring shining garments for my adorning,
Blue of the dusk and rose of the morning
Gold of the flaming noon
Give me a breast band of gems that shimmer
Making the lamps of the stars grow dimmer,
Girdle and fillet of pearls whose glimmer
Shameth the *Shrawan* moon

Krishna Murari my radiant Lover
Cometh O sisters, spread
Bud and ripe blossom his couch to cover,
Silver and coral red
With garlands of green boughs the doorways darken...
Is that his flute call sisters hearken
Why tarryeth he so long?
Like pipul leaves doth my shy heart shiver,
Like rippling waves do my faint limbs quiver
Softly O Jamma love's sweet river
Sing thou our bridal song

II AT DAWN

All night my heart its lonely vigil kept
Listening for thee O Love all night I wept
Where went thy errant footsteps wandering
Sweet Ghanashyam, my king?

the British Government if that could prove fruitful, boycotting it if that could make it climb down, accepting offices if by that he could ensure the progress of his country, and forming coalition with other parties if that could bring about peace in Egypt.

All this he achieved by the power of his personality and the force of his propaganda. He was a fellah, born of the soil, and he could read the Egyptians, it is said, like a book. His schooling in the village school, his education at the Elazhar University, his experience as a Government servant, his editorship of an official journal, his practice at the bar, all these things stood him in good stead as a leader of his countrymen. He knew his people well, and was as a nerve over which crept the unfelt oppressions of his countrymen. Thus he possessed an intimate knowledge of and an unbounded sympathy for his people. He had also vitality that could withstand the strain of political life. It is said that he had great energy and alertness, and was a man of action, through and through. In addition to his vitality he possessed great gifts as a writer and speaker. His writings were always inspiring, and roused in the hearts of the people of Egypt a burning love of freedom. But he shone more as a speaker. In debates none could be his equal, for he argued not only his own case but smashed also the arguments of his opponents. He possessed the great gifts of repartee and humour also, and these he

turned to the best advantage always in debates. He was however, incomparable on the platform. He could sway the multitude and kindle in all hearts the slumbering fires of patriotism. Above all, he was to the Egyptians the soul of nationalism, the focus of their national aspirations and the receiving centre of all their tales of oppression. He summed up for them in his person what Egyptian nationalism was.

But he did not rely solely on his personality to achieve his objects, he made use of a very extensive propaganda also for attaining freedom for his country. His own powers of writing and speaking were greatly helpful to him in this respect. But, above all, he relied upon the youth of his country to fulfil his national aspirations. His party had its branch organisation in every town and village of Egypt, and whatever he felt and thought himself he made his entire countrymen feel and think likewise.

Such was Zaghlul Pasha, a man endowed with courage as well as judgment, with sympathy as well as imagination—a man who devoted all his good gifts to the service of his country. It was on account of this that he was called the uncrowned king of his country. Indian politicians may well take a lesson from him. Like him they should try to achieve their object by all legitimate means, without pinning themselves to any hard and fast political dogmas.

LATEST ON HINDU CITIZENSHIP

By SUDHINDRA BOSE

THE most recent development in the strenuous fight for Indian citizenship in the United States is that the Washington government has consented to validate citizenship of Indians naturalized before 1923. All legal proceedings, which have been started about five years ago to revoke their citizenship papers, have now been suspended. This action will enable some sixty odd Indians (generally referred to in the United States as Hindus) to maintain their legal status as

full fledged American citizens with all the rights of any other citizens.

It is to be noted that the United States government did not concede the Caucasian origin of the Indian people. They are not therefore entitled, like the natives of Europe, to American citizenship. The present ruling on behalf of sixty Indians, including the writer, establishes no precedent at all for other Indians to become citizens of the United States. India is still within the

the career of every politician. For his race, it was said that up to 1913 he was the opponent of the ex Khedive but as soon as the relations between Lord Kitchener and the Khedive became strained he took up the cause of the Khedive and succeeded in wrecking the Assembly. Similarly he supported the sale of the Suez Canal shares to England and the separation of Sudan and these two facts were always exploited by his enemies against him. According to others, Zaghlul Pasha was a statesman who wished to build up the fabric of Egyptian independence on whatever foundations the Egyptians had already laid.

It is needless to quarrel with people in determining whether Zaghlul Pasha was an agitator a politician or a statesman. One thing is however certain that he was a great patriot who wanted complete independence for Egypt, and who suffered heavily on account of his flaming patriotism. But, be it remembered, that no suffering of criticism could shake his determination to make Egypt free. His enemies questioned his motives and his methods, they called him a turn coat and a demagogue without constructive ability, but these taunts could not make him change his course. There was a time when an Egyptian student tried to take his life because it was thought that he had become untrue to his own hery gospel of nationalism but even this did not embitter him. Nor did persecution inflicted upon him by the British Government weaken his fervour for Egyptian nationalism. A suspect almost all his life in the eyes of the British officials, he was twice deported to distant places on account of his political activities but even these deportations did not damp his ardour for the national cause. Thus he remained a patriot, true to the cause of Egypt from first to last.

All his life he spent in the service of Egypt, changing his methods of work from time to time though ever keeping his eye fixed on the goal of complete Egyptian independence. He used especially the three weapons of propaganda, boycott and negotiations in the attainment of his objects. A man of great political insight and extraordinary judgment as he was he did not pin himself down to one method but did always what the moment demanded. He started his political career during Arabi Pasha's rising in 1882. At that time he fought against the British, but soon he made peace with them

and became the most intimate adviser of Lord Cromer who said about him in a farewell speech

Lastly gentlemen I should like to mention the name of one with whom I have only recently co-operated but for whom in that short time I have learned to entertain a high regard. Unless I am much mistaken a career of great public usefulness lies before the present Minister of Education Saad Zaghlul Pasha. He has all the qualities necessary to serve his country. He is honest, he is capable he has been abused by many of the less worthy of his own countrymen. These are high qualifications. He should go far."

And he did go far as all the world knows. He accepted offices—he was the Minister of Education the Deputy President the President of the Assembly, and the Prime-Minister by turns, not with a view to exalt and glorify himself in the eyes of his countrymen, but to serve them. He, however, did not set much store by any one thing. He accepted an office when it served the interests of his country, but he boycotted it next time when he thought that his country would gain by that. When Milner Commission was sent to Egypt he sent a note from France to his countrymen that they should boycott it. And his countrymen did not co operate with it till the British Government had recognised the independence of Egypt. But if he was not wedded to the principle of accepting offices, he was not also a hot gospeller of indiscriminate boycott. He was ready to enter into negotiations with the British Government whenever the time was opportune for that. For instance he wanted to lay Egypt's case before the Paris Peace Conference, and if this proposal did not mature it was no fault of his. He again went to London to negotiate with Mr Ramsay Macdonald the Labour Premier. At that time he formulated the five demands which are the bedrock of Egyptian nationalism. He wanted the withdrawal of all British forces from Egyptian territory, the withdrawal likewise of the Financial and Judicial Advisers, the disappearance of all British control over the Egyptian Government especially with regard to their foreign policy, and the abandonment by the British Government of its claim to protect foreigners and minorities in Egypt. He urged also that British protection should be withdrawn from the Suez Canal. All this clearly shows that without taking his eye off the ultimate goal Zaghlul Pasha always did what was best under the circumstances, negotiating with

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies errors of fact clearly erroneous views misrepresentations, etc. in the original contributions and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As owing to the kindness of our numerous contributors we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*]

Calcutta University Innocents Abroad

In your last issue you referred to the unholy alliance formed by the Mukherji Banerji clique in the Calcutta University and the Swarnaj party to vilify misrepresent and hamper Prof. Jadunath Sarkar the Vice-Chancellor, in his attempt to introduce the much needed and long delayed reform of that institution. It is being alleged by the organ of this party that Prof. Sarkar before his accession to the Vice-Chancellorship had condemned all the Professors of the Calcutta University in the *Modern Review*. A reference to your back numbers will show that he has never written a word of wholesale or indiscriminate condemnation but only protested against the rewarding of the sham research of some of the deliberate manipulation of examination results from personal considerations and the slavish spirit in certain teachers and examiners which has brought about this deplorable state of things and made Calcutta first classes of the Sir Ashutosh Mukherji brand the laughing stock of India. Can Prof. Sarkar's statement be refuted on a question of fact? The latest example which I give below is conclusive.

Mr. Syama Prasad Mukherji, at the Calcutta University created a record of unrivalled brilliancy. He was declared 1st class 1st in I.A., B.A., M.A. and B.L. (1924) and awarded all possible medals and prizes. This super graduate of the Calcutta University then went to England and studied for the Bar Examination. At Calcutta he had been 1st class 1st at every one of the three Law examinations. What was his achievement in London?

In the (1926) Bar examinations in Hindu Law, he was not first class nor second class but third class. (There is no fourth class in London). But his English record was made in *Criminal Law* in which he failed altogether. It should be here pointed out that Mr. Syama Prasad Mukherji has been for three years a lecturer at the Calcutta University's Law College, and the special subject which he teaches others, as an expert, is *Criminal Law*!

Among your readers there are graduates of the Universities of many different countries. I ask them could Mr. Syama Prasad's brilliant Calcutta Career have been possible at Oxford or Cambridge or at some place nearer Constantinople?

It need scarcely be added that Mr. Syama Prasad is a son of Sir Ashutosh Mukherji, long Vice-Chancellor of the Calcutta University and that

he has been called to the Bar in his second shot

In Outlook

Teachers of Anthropology in the Calcutta University

I crave the hospitality of the columns of your esteemed journal for giving publicity to the following facts regarding the scandals of the 1st Graduate classes in Anthropology of the Calcutta University.

Mr. X is a lecturer in Anthropology who has got no training in Anthropology theoretical or practical. As regards his method of teaching he is a slave to his patent exercise books, which are nothing but mere verbatim copies (with very slight alterations in some cases) from Parker Haswell's Zoology, Cunningham's Anatomy and Boule's Fossil Man as shown below.

The following are a few extracts from his lectures—

At an early stage of development the cerebral vesicles are enclosed in a membranous covering derived from the mesoderm surrounding the notochord. This differentiated mesodermal layer is called the primordial membranous cranium etc. Vide Cunningham's Anatomy p 186 3rd edition.

In the Ascidian the heart is a simple muscular sac situated near the stomach in the pericardium. Its mode of pulsation is very remarkable. The contractions are of a peristaltic character and follows one another from the end of the heart to the other for a certain time then follows a short pause and when the contractions begin again they have the opposite direction. Thus the direction of the current of blood through the heart is reversed at regular intervals. etc. Vide Parker Haswell's Text book of Zoology 3rd Edition 1911 Vol. II, p 18.

The skeleton of all fins—paired and unpaired—presents a considerable degree of uniformity. The main part of the expanse of the fin is supported by a series of flattened segmented rods, the pterygophores or cartilaginous rays, which lie in close apposition at the outer ends of these are "etc. op cit From page 143 and onwards.

The cranium is a cartilaginous case the wall of which is continuous throughout. At the

'barred zone', and no Indians in future will be allowed to be naturalized in this country worse than that. The Commissioner of Naturalization has written to me from Washington saying that the cases of Indians whose naturalizations already had been cancelled are in no wise affected by the recent favorable action of the government. In other words only those who kept up their legal fight for the last five years and carried on their cases to higher courts will be permitted to retain their citizenship.

As a matter of fact, there was actually no final court decision confirming the naturalization of the Indians. What really happened was this: The Department of Labor submitted recommendations to the United States Attorney General to the effect that pending suits to cancel naturalizations of certain Indians be discontinued. The Attorney General, in accordance with the recommendations, issued instructions to drop those cases. Their dismissal was a result of the recommendation of the Department of Labor. It handled the matter with the Attorney-General by routine correspondence. There was therefore no new court decision on the eligibility of Indians for American citizenship.

My learned barrister, Honorable Mr J P Shoup, informs me that the United States government decided to withdraw the pending suits because it had ample opportunity to correct the mistake of law or fact at the time the naturalization court granted us the citizenship papers. The government could then appeal, if it wished, from the judgement of the naturalization court to higher courts. The United States is not entitled now, after the lapse of all these years, to cancellation of the naturalization papers. Because of the lapse of time it does not constitute what the jurists call a *res judicata* an equitable issue which may be decided by a court of competent jurisdiction.

In the meanwhile, scores of Indians who neglected to contest the naturalization suits will remain in stateless condition. They are men without a country. Most of these unhappy people are farmers on the Pacific Coast. They have made, according to most

impartial observers, an important contribution to the economic life of the country in developing cultivation of cotton in the Imperial Valley. But now as they are ineligible for citizenship, they are under California law ineligible to hold or lease land. Reported *The New Republic*—

'They were enabled to remain on the farms, which they had developed on what was thought to be sterile and arid land only by virtue of transferring title or lease hold to American citizens, by whom they were mulcted of the fruits of their industry, and in some cases reduced to peonage.'

Here is an instance of cruel economic exploitation of a group of extraordinarily able farmers and artisans, because they are debarred from citizenship.

California does not propose to stop with this. It is now being planned in California that even children of those ineligible for citizenship, born in the United States, should also be ineligible for citizenship. This will be in flat contradiction to the Fourteenth Amendment of the Constitution which says "that all persons born in the United States are citizens of the United States and the State in which they reside."

Let it be remembered that when United States entered the Great War, it instituted the draft. All Indian immigrants were promised by the American Government that if they would obey the draft peacefully, and serve this country in the war they would be granted citizenship. The Indians responded loyally to this appeal. They furnished their draft quota. Some were wounded in battle. A few even gave their lives to the land of their adoption. But the United States never kept its promise of citizenship—the promise which was sealed by the sufferings and the blood of our Indian brothers.

Naturally all discussion of American citizenship for Indians has by no means adjoined. "Whether or not the Hindu is a Caucasian is beside the point", said an editorial in the *Nation* (New York), "he has proved to be a good citizen."

State University of Iowa,
Iowa City, U S A

Editor's Note

The writer of this communication mentioned the names of all the post-graduate teachers in full but we have omitted them. If for convenience of investigation the University authorities concerned wish to know them the information will be placed at their disposal.

Editor M R

Recent Hindi Literature

Mr Ita Chandra Joshi has spasmodically tried to accomplish the wonderful feat of giving a complete account of the recent Hindi literature, together with an exhibition of his familiarity with such writers as Goethe Tolstoy Romain Rolland and Rabindranath Tagore in five columns of the August issue of the Modern Review. Scientific analysis, which has become the characteristic of criticism in our times and which has asserted once for all that the first duty of a critic is not to judge but to understand seems to be unknown to the critic since it is nowhere noted in his amazing and sensational piece of critique. There is not a single poet, a single novelist, a single dramatist, a single critic or a single editor in the whole of the recent Hindi literature who might prove himself to be worthy of the name in a test by our critic or who might be rewarded by him with the acknowledgment of the greatness essential for every man of letters. In a sudden flush of enthusiasm he declares that owing to this very spirit of nationalism the critics and writers of Hindi literature have been deceiving themselves for sometimes past by believing that Modern Hindi literature is in no way inferior to any other literature of India, if not of the whole world. This self-deceptive envious and suicidal belief is so strongly current throughout the Hindi reading public that if any body ventures to disprove the fact, his is supposed to be a heretic, a kafir and a traitor to the cause of his mother tongue. Oaths and abuses are hurled upon him from all sides and he is left terror stricken like a man standing amidst a furious and enraged mob. What he says here needs no argument for its contradiction. The very terminology of the expression makes it obviously clear. As if the whole Hindi speaking world is in a state of disorder and chaos as if we are not conscious of the different social, political and scientific forces that are at work as if our national interest is not identical with the interest of Bengal, Madras, Maharashtra and Gujarat as if the Hindi speaking public constitutes a nation of its own. No sane man in our literature has ever claimed that our literature is as rich as some other literatures in the recent times. Many of the presidents of the all India Hindi Sahitya Sammelan have humbly admitted the fact that there have been many short-comings in our literature in recent times unknown to the other contemporary Indian literatures and have urged and stimulated our writers to bring our literature to the level of the other literatures. In the course of his criticism upon Premashram, I write to our great surprise this very work of fiction has made our men of letters realise for the first time the greatness of our literature. Had not Mr Premchand composed this work of fiction we

could have never thought of the greatness of our literature. What a farce? The greatness of a literature depends much more upon its classics and the classical Hindi literature with the colossal figures of Tulsī Sur and Kabir and many other poets of the first rank is the richest undoubtedly, of all the other contemporary literatures of India.

All the greatest artists of the world have always tried to solve the problem of humanity in their works. This is the source of every vital creation according to the critic and for the support of this deliberate thought he quotes Goethe, Schiller and Romain Rolland. But before we can bring it into focus, we must ascertain how art is created. Is it created deliberately upon some well-directed plan or is it the unconscious expression of the human soul? If only we invite psychology to our aid it will become obvious that the emergence of artistic beauty which is nothing else but a consummate expression of the human spirit is one of the most unconscious manifestations of the human mind. Thus to say that art is created to solve the problem whether of humanity or of a man is unscientific. Mr Joshi further adds "but our critics and men of letters do not want to see the truth and they have shut their eyes to the light. Popularity and not truth is their sole criterion. We would have let them remain undisturbed in their paradise. But they have corrupted and vitiated the taste of the public and have made its aesthetic sense and faculty of appreciating art quite blunt. The critics of the Hindi world of letters have led the public to believe that the works of Tagore and of Gorki are nothing but a means of social or political propaganda. The public has been misled by the false criticism of these critics and takes every word spoken by them to be true." We are not aware where such a state of things exists in the Hindi world and who are those critics who have tried to misrepresent the glorious writers like Rabindranath and Gorki. We would advise the critic to be responsible to himself and not to create a lustrous medley.

Assisted by a quotation from Shakespeare he asserts that a writer in the habit of touching upon the social and political problems, eventually comes down from the rank of a superb artist. If this were the criterion even Shakespeare would not stand the test. He has frequently touched upon these problems. Even Tolstoy, Romain Rolland and Rabindranath could not do away with them. Tolstoy failed in literature and succeeded in politics. He is most himself when he is revealing the horrible under side of civilization, the incompetence of the state, the tanhany of western life and the menace of Imperialism.

In the last and concluding paragraph of his article Mr Joshi says: "There are many small circles in the Hindi world of letters of the day and each circle has its own foolish conventions in the matter of art. Darkness reigns there supreme. Nobody wants to see the light and every literary man desires to live in a fools paradise. What does it all mean? In this age of universal enlightenment our writers (inspite of the cultural heritage behind them) desire to live in a fools paradise."

Nowhere is the error of Mr Joshi more conspicuous than in the case of his estimate of the period of the recent Hindi literature. He is absolutely wrong in his decision for the writers

mann do not genuine indignation but just a dirty political game.

He could of course add the Jews to the list. But what a school boys argument he has used! It seems as if he thinks Indians are trying to prove that the English people are a Memphis 'cophene crowd. This is not true. Our quarrel is not with individual Scots and Irish and Welsh and Li termann as Mr Thompson seems to think. It is with the system of British rule in which the Foreigner and many Indians are but tools.

Again he asserts on the one hand "that there is magnificent outspokenness in England—about Armenia, but never about Abyssinia or India and in the United States—about everything except what happens in their own borders. Hammar the hero in "An Indian Day" is, however cheered for his courage in giving the accused Indians in a conspiracy case only eight years imprisonment while in reality for four years there have been more than 200 men in prison without charge or trial in Bengal under the Ordinance and *strait* law on which many such political prisoners sit infectious diseases in prison after a few weeks or months in prison while ordinary prisoners real criminals do not seem to suffer from such complaints. What is that? Shall we assume that the Professor of Bachel at the ancient university of Oxford does not know of these atrocities or shall we sing hallelujah to Rev Thompson's scientific method?

The purpose of this book seems to be propaganda for the Empire and Christianity. For the former end he tries the confidant trick and might as well lead the who do not know enough about India—and unfortunately there are many of his readers who come under that category and for the latter he has to put his last shirt on his own horse. As the editor of the *Daily Mail* finds in Russia the list of evil so does Rev Thompson find in Christianity the library of all Good. It is a question of faith and we will leave it at that.

A few words are necessary about the Indian Day as a work of art. Coming after the brilliant book of Forsters "A Passage to India" it makes a very gloomy picture. The contrast is painfully evident, and one cannot help pitting one against the other. Forster is essentially an artist. He pictures the Anglo-Indians community as he knew it, and he described the Indian community as he saw it. His characters are human beings of flesh and blood and he has no axe to grind. Mr Thompson on the other hand has written an apology for the Anglo-Indian community. It seems that Forsters book was painful (painful because true) and Anglo-Indians needed an aviator for their cause. It is because Thompson has this end in view that his book is so weak. His characters so artificial. There is not one Anglo-Indian character from the Tommy to the Priest who is not in some way or other a lamb of Christ. If they err at all it is seldom and temporary and their error is expiated and justified. They all are decked with virtues one surpassing the other. Even the heroine. Mildred the English girl who is externally riding and who is the background of the novel appears like a Mogul painting a lady on a horse and is made to pull her reins and make a speech on woman suffrage and later forced to lead a life of sacrifice—for the Indians of course!—a life of the valley used as manure.

The Indian characters are superficial. There is no depth and there is no study. But what is characteristic is that some of their virtues are English. "You are a Sikh (not a gentleman mark)" is the compliment paid by Hammar the hero, to Nanyan who is an Indian soving the Rajah's most great odds. Even virtues are nationalized. The writer says in his preface:

"No living person is sketched in this story and if anyone in India feels his name in it he must please accept my assurance that it is because never please of him."

That is a pity. One wishes that Thompson had not painted his characters in patches when he so imitates all good on one side and says let there be light, and calls it an Anglo-Indian community then he is not giving us enough for our seven and six.

It is a great tragedy but natural that political domination of one nation over another should so deteriorate art. It affects both the dominating and the subject nation. The former dare not tell the truth lest its imperialistic prestige suffer and the latter is often prevented from admitting their weaknesses lest it be used against it for further and its exploitation. It is not surprising therefore that so few Indian writers can write anything about modern India which is but little more than trash. If an Indian day outdoes Thompson, then Mr Thompson may be proud of the miracle—but it is hardly likely.

BAKAR ALI KHAN

DAWN OF NEW INDIA. By Brajendra Nath Banerji with a Foreword by Sir Fca. Cotton. Pp. 111+126. (M. C. Sarkar & Sons Calcutta) Rs. 2.

This well printed but slender volume contains three historical papers on the Sanjayas in Bengal (so well known to readers of Gleig's *Life of Warren Hastings* and Bankim Chandra's masterly novel *Anand Math*). Pandit Jagannath Jarkhanan and the College of Fort William founded by the Marquis of Wellesley. All of them are based upon State records and it is only in respect of the third that Mr Banerji has been anticipated—by Col Ranking in *Bengal Past and Present*. But its story needed retelling in a condensed and popular form and this Mr Banerji has done here.

We are familiar—often to the point of nausea—with the tale of British battles and annexations which fill our current text books of Indian history. But the cultural developments and the victories of peace which are the more glorious enduring monuments of British rule in this alien land have not received due attention from what free man used to call the drum and trumpet school of history. It is good that Mr Banerji has made a beginning in this much to be desired line even on a small scale. All his papers are readable and contain many fresh facts.

J. S.

BLIND SEVEN. By Frank R. Sell Macmillan 2 Rs. net.

The Romance of Rajasthan is of perennial interest to the student of literature and we are not surprised that Prof F. R. Sell of the Mysore University has been attracted to the subject and has succeeded in writing a novel embodying some

whom he considers to be the writers of recent Hindi literature do not belong to this period they belong essentially to the period of Transition. The spirit that animates the writings of Ajodhya Singh of Mathura Sharan to a certain extent even of Premchand and of all their other contemporary poets and novelists is the spirit of the nineteenth century Hindi poetry and fiction. They are not the real representatives of this age. Almost all their creative inspiration owes its origin to a date prior to the last evening of the last century. Their influence is very little felt to day. Though they have still continued writing but their influence is as faint, as was Victor Hugo's in his old age before the new School of Flaubert and other French writers of the age of criticism. The new generation of writers that has risen to eminence has achieved wonders as decisively as even in the history of literature. It has revolutionised Hindi poetry and stimulated Hindi prose. This spirit of change and progress declared itself in the writings of Jaya Shankar Prasad. Besides many historical plays and stories of intrinsic merit he has recently produced two works of immense importance forming landmark marks in recent Hindi literature and bearing distinct testimony as to what a perfect art should be. One of these is a volume of poetry *Asru or Tears*. The other is a symbolic play *hamana*.

Nowhere did this spirit manifest itself more strangely than in the poems of Makhana Lal a politician of the first rank a real hero of the national cause.

With the advent of Surya Kant Tripathi and Sumitra Nandan Pant the age enters upon a new phase. Every tradition and rule is thrown into the background. Individual craving is incarnated

and it is asserted once for all that a poem is the outcome of a great agitation in the human breast and hence it is subject to no bindings. Naturally they had to face great opposition but the more acute has been the opposition the more they have gained ground. Their poems have been the consummation of the modern conception of verse. One of the greatest achievements of Surya Kant of Sumitra Nandan and of almost all of their contemporaries. Bal Krishna Sharma, Ram Nath Lal, Mohan Lal Mahto, Janardan Prasad Jha and many other writers operating in common for the accomplishment of the same goal has been that they have tried not only to create new wine but they have created new bottles too. They realised clearly that the wine which they were going to create would not appeal to the general taste if put into the old bottles and curiously the opposition that has tried its level best to embarrass the new movement for years together did not centre around the wine but around the bottle. Such are the general outlines of this period. As to the detailed and elaborate analysis of the poetic movement we must wait.

No less than in poetry has the spirit of progress and reform shown itself in the sphere of prose literature. We have many writers of considerable worth and distinct merit writing in the fields of criticism and fiction deserving high places in the hierarchy of writers. Though our recent literature has no writer of the magnitude of a Goethe or a Tolstoy or a Rabindranath or of a Romain Rolland yet there is no reason for the sentimental despair which he has shown in his criticism since there is a considerable number of writers both in prose and poetry who can keep alive in us a real appreciation of beauty.

LAL SHRI NARAIN MISRA

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese Bengali English French German Gujarati Hindi Italian Kanarese Malayalam Marathi Nepali Oriya Portuguese Punjabi Sindhi Spanish Tamil, Telugu and Urdu Newspapers periodicals school and college text-books and their annotations pamphlets and leaflets reprints of magazine articles addresses etc will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer the Hindi Reviewer the Bengali Reviewer etc according to the language of the books. No criticism of book-reviews and notices will be published—Editor M.R.]

ENGLISH

AN INDIAN DAY By Edward Thompson. Published by Alfred A Knopf 306 pages Price 7/6

Mr Thompson has come out with another book—this time a novel—in India. He deals with the attitude and the work of the Anglo Indian community and the Indian characters drawn by him are used merely as a relief and are of secondary importance. He also takes the opportunity of impressing on the reader that British rule is good for the Indians and that what is required is just a few changes here and there. Mr Thompson is a clergyman trying to be a Socialist but ever miserably failing yet ever believing that he is

one. He will not look Truth straight in the face regardless of consequences either to his country or to India but he will instead see the truth but partially even admitting a few grievances of the Indians then ratting himself on the back for his open-mindedness and scientific spirit concluding his arguments according to his wishes and not according to facts.

Mr Thompson tries the clever trick of eating his cake and at the same time having it. A character in the book for instance bitterly complains in the following words

I sometimes think that your (meaning the Indians) cursing the United English nation for what our Scots and Irish and Welsh and Ulster

of the best traditions of Rajput chivalry. It is a romance of the Moghul period dealing with the obstinate campaigns of Aurangzeb against the Rajputs and his final discomfiture. Besides the invention of some imaginary characters to fill up the details of the story Prof Sell has not deviated from the facts of history and *Blum Singh* is thus as valuable to the serious student of Indian history as it is to the lover of romance. We should consider it an extremely suitable text book for students in our Universities who are usually deprived of the chance of reading about their own national heroes and are expected to enthuse over the achievements of men of foreign lands. Rajput history embraces some of the most inspiring episodes of the past and Prof Sell has laid the younger generation under a deep debt of gratitude by this introduction to a fascinating world of love and war.

P SESHADRI

HAND-BOOK OF INDIAN UNIVERSITIES Printed at the Bangalore Press Bangalore. Pp 351 Price Rs 2

This is a very useful publication giving the essential details of sixteen universities of India and Burma in a handy volume. The Inter University Board, ever since its inception at the Indian Universities Conference at Simla (May 1924) and its first sitting at Bombay (March 1925) have been doing a quiet yet sound work of rearing a platform where the various universities of Modern India may discuss their respective problems academic or otherwise and try to compare and co-ordinate their activities with a view to permanent service to the country. Separatism is still the law of our existence so far as university administration is concerned. But a day will come when academic megalomania of particular universities will give place to a sense of general economy of academic resources leading to the stoppage of useless duplication. Then only we may aspire to profit by a real concentration of our attention to the special aptitudes of individual universities as determined by regional needs and developed by the cultural environments of each. Then the hand book of Inter University Board would pass from the stage of being a mere book of informations to a sound and fruitful survey of the interesting experiments made in the respective cultural laboratories of India. That day seems unfortunately to be far off. Because vested interest, cliques, personal influence and slave mentality are too pronounced to allow a healthy development along the path of national welfare. But we hope that the line of activity indicated by the Board will help our universities to shake off their mediaevalism and emerge as independent and at the same time useful and responsible collaborators in the cause of national as well as international illumination.

We congratulate Sir Venkataratnam Naidu the President of the Board for boldly facing these problems and we recommend the book to all serious educationists of modern India. The printing is neat and the price of the book is very reasonable.

KAUTILYA A CRITICAL AND HISTORICAL STUDY
By Narayan Chandra Bandyopadhyaya M.A.

Published by R. Cambay & Co, Calcutta Pp 118 Price Rs 7 8

Kautilya has been characterised by the author as the foremost political thinker of Ancient Hindu India and he has devoted this study to the elucidation of the social and political ideals reflected in the pages of the *Arthashastra*. Mr Banerjee's method is highly commendable. Rejecting the precarious path of vague theorising, he limits himself to the task of analysing faithfully the positive contents of Kautilya's book on Polity. He rejects naturally the false analogies from western experiments in polity, disputes the readings of 'State Socialism' (pp 287) and thoroughly limited monarchy (pp 128) advanced by the patriotic school of writers. He candidly confesses like a true student of history that the text does not prove any legal obligation on the part of the King to obey the mandate of the majority. He significantly characterises Hindu Government as 'Paternalism' which found its greatest and noblest incarnation in the Emperor Dharmasoka proclaiming *sacitruṇṇe paja manva*. The whole mankind is my children. The Kautilyan King is the natural guardian and saviour of the whole community irrespective of caste or creed (Cf pp 285-86). "The Government favoured neither the unethos nor the capitalist nor was overawed by the pretensions of the labouring sections", Kautilya acknowledges the right of the daughter to inherit property both real and personal and that of the mother to her *stridhana* (pp 275-76). The orphan and the widows the poor and the aged were under the paternal care of the Kautilyan King. Lastly though a Brahmin and a conservative by training and tradition as Mr Banerjee has said it was reserved for him (Kautilya) to advocate the emancipation of the slave and the admission of the aborigines to royal protection. The Sudra was regarded as a member of the Aryan Community and while his contemporary Aristotle was justifying may vindicating slavery Kautilya was the earliest to pronounce. An Arya can never be a slave and held that infamous custom as one which might exist only among the Barbarians (p 47).

So the basis of Kautilyan polity was broader than what was expected (or suspected) by the western critics of oriental despotism and Mr Banerjee has rendered a signal service to the cause of correct appraisement of Indian culture history. This book would serve as an excellent introduction to the study of the institutional history of India both in its structural and functional aspects. The original Sanskrit texts that he quotes copiously add to the documentary value of the work specially with reference to future research by advanced students. The printing is neat and the price moderate. We recommend the book to the public.

HISTORY OF RUSSIA By S. I. Platonov
Macmillan and Co Pp 430 Price 14s net

Prof Platonov who surveys the history of Russia in the present volume from the formation of the State of Kien to the extinction of Tsarism between 880 and 1917 A.D. is a great scholar who from the status of the grandson of a serf rose to be the private tutor to the grandchildren of Alexander II the Emancipator (1855-1881). Being a commoner Mr Platonov has surveyed the history of his

in the United States. The *Contents* include these twelve headings: Introduction. What is the American Constitution? The Election of the President. Accidental Presidents. Third Presidential Terms. The President's Cabinet. The Cabinet and the Congress. Appointment and Removal. The Power of the Purse. The Resident Congressman. Miscellaneous Usages. Changes in the Constitutional Usages. The Safeguards of the American Constitution.

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Says the author (P. 15) My thesis is that there is no opposition between Creation and Evolution. One is the method of the other. They are not two processes—they are one—a gradual one which can be partially and reverently followed by the human mind. He says further (P. 11) Creation signifies the process by which all observed things—what we call natural phenomena—have come into being and it is a process which in many of its aspects mankind has become able to follow in some detail. We find that it is conducted in a spirit of law and order by a gradual process of evolution—a process of becoming and unfolding.

Printed in bold types and in good paper and priced rather moderately the book is accessible to all interested in the subject. There is one disappointment in the book however. At places the present publication is not quite critical. Says the author (P. 163) whilst talking on the worth of humanity—And ultimately God so loved the world that He gave the Being we are taught to call his Only Son to live on the planet, and to undergo the rejection, the torture and the death which was in store for a Being higher than the sons of men could understand (the italics is mine). Here Sir Oliver seems to be in his devotional mood, not certainly in his critical attitude. We have already mentioned that Chapter 8 on the Perfecting of man betrays a certain weakness in the book. In the conclusion at the end of the chapter says the author (P. 150).

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THE USAGES OF THE AMERICAN CONSTITUTION. By H. W. Horrell. published by the Oxford University Press (1925). Pp. ix, 251. Price 10s 6d.

Says the author in the Preface—Yet, however accurate and comprehensive Lord Bryce's study (*American Commonwealth*) may have been it did not cover the whole ground in adequate detail. The subject of the present volume although full of interest to English and American readers alike occupies only a few pages of the *American Commonwealth*. The book has been written primarily for an English public (the author is himself an Englishman). The present volume is not the product of academic reflection at a distance. The author has spent more than six years, in all,

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Says the author in the Preface—Yet however accurate and comprehensive Lord Bryce's study (American Commonwealth) may have been it did not cover the whole ground in adequate detail. The subject of the present volume although full of interest to English and American alike occupies only a few pages of the American Commonwealth. The book has been written primarily for an English public (the author is himself an Englishman). The present volume is not the product of academic reflection at a distance. The author has spent more than six years in all

in the United States. The *Contents* include these twelve headings: Introduction. What is the American Constitution? The Election of the President. 'Accidental Presidents'. Third Presidential Terms. The President's Cabinet. The Cabinet and the Congress. Appointment and Removal. The Power of the Purse. The Resident Congressman. Miscellaneous Cases. Changes in the Constitutional Cases. The 'Safeguards' of the American Constitution.

A. V. Dicey writing on the English Constitution ('Introduction to the Study of the Law of the Constitution' P. 22 ed. 1915) analyses it under two main headings—The Law of the Constitution. The Conventions of the Constitution. Those latter are the customs, practices, maxims or precepts which are not enforced by the courts. As examples of the Conventions of the Constitution (English) these two maxims be given here—The King must assent to any bill passed by the two Houses of Parliament or Ministers resign office when they have ceased to command the confidence of the House of Commons. These are not laws in the true sense of the word for if broken no court would take notice of their violation. What Mr. Hornwell is concerned in his book is the treatment of such unwritten laws in the Constitution of U.S.A. Naturally we shall expect a very interesting book. Chapters 2 and 4 serve as especially interesting. The general public will be interested to hear that one of the principal aims of the founders of the American Republic was to make the New World safe against democracy' (P. 26—the italics is mine). The method of electing the President (p. 28-29) is rather thought-provoking especially in these days of Communism. Socialism or mob auto-racy Chapter 4 on Third Presidential is illuminating in the light of what is at present happening in U.S.A. Mr. Coolidge has just refused to seek his third term. And why? Gamaliel Bradford, that noted literary critic of United States referring to Cleveland's refusal to accept the third nomination referred to it as the popular prejudice, which has almost reached the point of superstition against a third term for any President. Why Cleveland alone? George Washington, Jefferson, Jackson, Grant, Roosevelt all of them refused the third presidential terms. And now comes Coolidge? A typical Britisher the author is especially hard on the 18th Amendment of the American Constitution. He thinks the Amendment which enforced the Prohibition law in U.S.A. is unconstitutional! we wonder.

A well written book the general public ought to like it, even if it was meant for the English public. Apart from sweeping generalisations at places the book does not betray much of partisanship. And one such sweeping assertion is found on page 212 where he makes all American citizens as believers in Political Fundamentalism that this is a false estimate must be asserted by those who have studied the trends of thought in America during the last fifteen or twenty years.

EVOLUTION AND CREATION. By Sir Oliver Lodge published by Hodder and Stoughton London 1916 Shillings net.

Apart from such technical books as *Fiber and Reality*, *Electrons, Atoms and Rays*, Sir Oliver has written such religious scientific books as *The Making of Man*, *Reason and Belief* or the

Substance of Faith. Therefore in publishing this present volume (Pp 161) the author has not "one beyond his range."

Contents—Eight chapters, excluding the Preface and Prologue. The chapters are on Evolution in General. Creation or Origins. General reasoning about existence. Cosmic Speculation. Evolution of Plants and Animals. Evolution of Man. Perfection of Man. (Conclusion & Epilogue. Worth of Humanity).

Some of these chapters embody the general sense of Huxley's lecture delivered by the author at Charing Cross Hospital (December 1920), and likewise some midday talks on Evolution at Christ Church Westminster in the same month. The general idea represented in the conclusion to Chapter 8 about the main drift of the Bible as a whole, is mainly due to the artist son of the author though the latter is responsible for adopting it. That this adoption has weakened the book scientifically will be seen presently.

Says the author (P. 10) My thesis is that there is no opposition between Creation and Evolution. One is the method of the other. They are not two processes—they are one—a gradual one which can be partially and reverently followed by the human mind. He says further (P. 11) *Creation* signifies the process by which all observed things—what we call natural phenomena—have come into being and it is a process which in many of its aspects mankind has become able to follow in some detail. We find that it is conducted in a spirit of law and order by a gradual process of evolution—a process of becoming and unfolding.

Printed in bold types and in good paper and priced rather moderately the book is accessible to all interested in the subject. There is one disappointment in the book however. At places the present publication is not quite critical. Says the author (P. 163) whilst talking on the worth of humanity—And ultimately God so loved the world that He gave the Being we are taught to call his *Only Son* to live on the planet, and to undergo the rejection, the torture and the death which was in store for a Being higher than the sons of men could understand (the italics is mine). Here Sir Oliver seems to be in his devotional mood not certainly in his critical attitude. We have already mentioned that Chapter 8 on the *Perfection of man* betrays a certain weakness in the book. In the conclusion at the end of the chapter says the author (P. 150)

(There are) two main stages in man's evolution. First came the knowledge of good and evil the sense of sin the power of judgment—the sense of transgression the sense of law. Thereafter man was prone to judge not only his own actions but those of his fellows an era of criticism and self-righteous judgment set in and continued through so ne terrible millennia of wrongdoing and backsliding as narrated in the Old Testament. First then the reign of human law and judgment. Then came a strange innovation a new dispensation replacing the old code of conduct by a spirit of human kindness, charity, service and brotherly love (P. 151). This gradation in the ethical consciousness of man may be in keeping with the evolutionary idea but is certainly not historically correct. All students of ethnology know that the sense of individual discrimination is a later development and not an early one. The trouble

with the English Evolution School of thought is that they refuse to hear anything from the schools of Diffusion or that of Behaviourism. We hope that Sir Oliver will in some future volume treat Evolution from a more critical point of view.

A. K. S.

TIBETAN SANSKRIT ENGLISH

NIYATPRAVESE OF ACHARYA DINNAGA PART II
Tibetan Text Compared with Sanskrit and Chinese versions and edited with an introduction, comparative notes and indexes. By Vidhushekhar Bhattacharyya, Principal Vidjabharata Vistabharati Gakwad's Oriental Series No. 11. Central Library Baroda 1927 Price Rs. 18

We congratulate Pandit Vidhushekhar Sastri the Visvabharati and the Government of India the Gakwad of Baroda on the publication of this work. The numerous Sanskrit works translated into Chinese and Tibetan centuries ago should be recovered and if necessary re-translated into Sanskrit. The Visvabharati has shown the way. Lovers of India and ancient Hindu culture should encourage such work in all possible ways.

The book contains a portrait of the philosopher Dinnaga, copied from the *Tanjur* (Tibetan Encyclopaedia) by Bai U Dharendra Krishna Devavarman of the Kalabharana, Visvabharati.

We intend to publish hereafter a critical notice of the book by a competent scholar.

R. C.

BENGALI

HALUM BURO By Pearymohan Sen Gupta
Published from the Prabasi Office 91 Upper Circular Road Calcutta Price Ten annas 1924

Mr Sengupta's Halum Buro is an welcome addition in the field of children's literature in Bengali.

The author of *Arunima* (a book of verses) and *Veda Bani* (a book containing translation of the vedic hymns) needs no new introduction to the Bengali reading public. His *Kofrider Desh Africa* (In Africa the Land of the Negroes)—a jungle-story book meant for children became immensely popular with his youthful readers. But the book of verses under notice will we think be likewise very popular with the Bengali reading boys and girls. The subject matter of these verses are either humorous stories or a song of rains or an animal story or a lullaby. The poems are written in an attractive style and are all profusely illustrated. The cover design has enhanced the beauty of the work. We are confident that it will make an excellent prize book.

H S

MARATHI

SISU SATYARDHAN (सिद्धार्धन) (Upbringing of children) By B. M. Tebbe L.R.C. P & S & Co. Vol. Publisher V. S. Saravate Indore

This is a small book of 124 pages mainly intended for conveying accurate information on

this very important subject to the Women of Maharashtra. The book has been divided into 18 chapters, the first of which deals with the elementary physiology and anatomy of man and the rest are devoted specially to the upbringing of children their diet, diseases &c.

The author has made a praiseworthy attempt to convey his information in non technical language not altogether with success. The first 3 chapters (pages 1-17) are specially open to criticism as the information given is not accurate. The technical terms employed in connection with anatomy and physiology could have been improved upon.

The chapters dealing with the upbringing of children are much better and the information given should prove very valuable to mothers and those who have charge of children. Should a second edition of this book be required the author should entirely rewrite the chapters on anatomy and physiology and increase the number and quality of the illustrations.

S P A

MAHJEN RAMAYAN OR MY TALE OF SUFFERINGS
By Datto A. Tugaparkar B. A. LL. B. Published by the author at 40 Picket Road Kalbadevi Bombay Pages 392 with two full page illustrations Price Rs. 28

In this novel an imaginary Marathi lady of considerable intelligence, education and varied experience has technically narrated the story of her own life. Like the well known epic of Valmiki, this Ramayan is divided into several hands or sections each section deriving its name from the nature of its contents. Like the Sanskrit epic this story also has grown in bulk the author having incorporated in it hot discussions on some knotty problems of the day, political, social, religious etc. The discussions though interesting and instructive are not necessarily connected with the main current of the story and at times only serve to divert the attention of readers a feature which somewhat detracts from the value of the story. The range of subjects discussed is also so wide as to include in it religion, irreligion, the Purdah system and other social evils, education of females, Astrology, the Jallianwalla Bag tragedy and other atrocities in the Punjab, the whimsical nature of the administration in Indian States and the money-grabbing practices of the solicitors of High Courts etc. So much heterogeneous matter is cleverly pieced together in the story by the author. However it cannot be denied that the Art is thereby suffocated. Here one can very well ask a question whether the art of the novelist properly consists in depicting characters faithfully and in showing the various stages of their development or in merely chronicling events in an individual or collective life more or less exciting emotions or quickening intellectual reasoning. Another question suggested by the perusal of this and similar novels recently published in Marathi is whether it is an allowable or desirable practice for novelist to introduce characters or actions so thinly veiled as may be easily identified with persons and their actions in the real world. With all these defects the novel under review is thoroughly readable, entertaining and in places captivating. Progressive views are advocated throughout the book and there is no doubt that the reader will feel benefited by its perusal.

The picture named 'the six headed Goddess of Maharashtra', given as the frontispiece is well-conceived though misnamed the six headed Goddess since there is not a single combination picture with one body and six heads but six separate pictures artistically arranged in one page of six several persons viz Shiwaji the Great Ramdas Dnyaneshwar, Tularam Devi Ahalyabai Holkar and Rani Lakshmi bai of Jhansi representing six high ideals which every Maratha will do well to place before his mind's eye, if he desires to succeed in life and to elevate his mother country

V G APTE

GUJARATHI

ANANDA DHARA PARTS I II III IV —By Ramanlal Nanlal Shah, are a collection of short stories likely to interest and amuse children with pictures. It is an enjoyable collection

KELAVANI NA PATA By Kishorlal G Mashruvala, printed at the Navyan Printing Press Ahmedabad, Paper Cover Pp 245 Price Re 1 (1926)

These are most thoughtful essays on the foundations of education by one who is born an idealist and a practical teacher who has learnt his lesson by experience. The essays are replete with hints and suggestions, on the teaching of various subjects, which are sure to prove of great value to those who are in the line.

AYEKADA SHASTRA NAN MUL TATTVO (ELEMENTS OF THE SCIENCE OF STATISTICS) By Chandulal Bhagubhai Dalal, printed at the Vasant Printing Press Ahmedabad Thick card board Pp 184+9 Price Re 14 (1926)

This manual on the Science or Statistics is intended as a text-book for schools where the subject is to be taught in Vernacular. It is based on several well known authors' talented works and illustrated with charts. It is a fairly good attempt for a subject yet in its infancy

SREKSHAR TRIVEDI By Tanmanji Shankar L Shri, printed at the Dharm Vyaya Printing press Bombay, Paper cover Pp 60+16 Price Re 0-12-0 (1927)

Three love-poems, the *Shringar Tilak*, the *Pushpa Banavitas* and the *Chour Panchashika*, are translated from Sanskrit into Gujarati verse. The spirit of the original seems to have been fully preserved in the translation and what remains has been fully explained in the notes at the end. We congratulate the translator on his successful attempt

BALAVARTA PART IV By Gynubhai, is a collection of stories for children narrated by the collector in his inimitable Kathiawad style

FULMALA, PART I By Ramanlal Nanlal Shah, printed at the Vasant Printing Press Ahmedabad Thick card board Illustrated Pp 180 Price Re 0 14 as (1927)

As an entertaining collection of stories of juvenile interest the book is likely to be welcome

CHANDANT is a monthly devoted entirely to the publication of pleasant stories. We do not review periodicals

THE HISTORY OF ENGLAND PART I for the IV standard of high schools by Chhaganlal Chhunal Mehta B.A. is an attempt in the right direction

THE THIRD GUJARATI BOOK By Chhotalal Balkrishna Param is projected for the use of Vidyapitha students. It contains very good lessons which are both instructive and informing

1 NAPOLEON BONAPARTE Parts 2, 3, 4 Gokaldas Mathandas Shah, B.A. LL.B. a very good translation of Abbots well known biography of the Emperor

2 AKBAR By Babubhai Jadavrai Vanshanai B.A. giving the salient features of his reign.

3 THE HISTORY OF THE BARODA RAJYA. By Chhunal Maganlal Desai B.A., giving a succinct but interesting account of its rulers.

4 LONDONERS' EDUCATION By Narahari Shankar Shrishtankar Shastri B.A., showing what the London County Council is doing for the Londoners' Education

5 JATISWABHAI SHALAL PARTS I and II By Kaji Shivalal Lalubhai Barot containing 100 spirited stories illustrating human nature. All these five works are published by the Commissioner of Education Baroda State

K M J

ORISSA FLOOD DISASTER

By SAKAT CHANDRA GHOSH M.A. B. L.

OWING to the recent high flood of the Baitarani river, which surpassed all previous records of the last century by 4 inches of water, and owing to the fact that the *Dhamra Muhan* was silted up and consequently closed, the surplus water could

not be discharged, and as an inevitable result of this hundreds of villages on both sides of the Baitarani river were swept away, causing serious damages to men money and cattle. The aforesaid river is the boundary line of the Jajpur Subdivision of the Cuttack

District and the Bhadrak Subdivision of the Balasore District. So this flood disaster caused loss to both the Cuttack and Balasore Districts the loss to the latter being greater.

On reading the news of the horrible disaster in the columns of the newspapers and the report of the Chairman of the Local Board of Jajpur, myself in company with Babu Lakshminarayan Sahu & A., set out to visit the affected areas. It may be mentioned in this connection that my friend Babu L. N. Sahu who is a member of the Servants of India Society received a sum of Rs 500 from the said Society and directly from Mr C. S. Deole Member, Servants of India Society, Secretary of the Guzrat and Kathiawar Flood Relief Committee for distributing the same among the sufferers, and a further sum of Rs. 500 has been promised by Mr Devadhar President of the said Society, for the said relief but to be repayable within 14 years. With the latter sum it has been arranged with the Secretary of the Jajpur Co-operative Bank to start a grain gola in the area which the Honorary Secretary Babu Gobinda Prasad Bosa has kindly consented to take over charge and to start soon.

Accordingly we went out on our mission with the aforesaid sum of Rs 500 for immediate relief.

By visiting a few villages viz Dehury Anandapur, Misserpur, Sendhpur among hundreds and hundreds of such villages I personally saw the people to be totally helpless ill clad and reduced to the condition of beggars their houses being swept away, their valuables and household articles of everyday use and clothing being gone and to add to this their cattle property too has been lost. The condition of the women is worse still. They have no clothing to clothe or wrap their body with and maintain their ~~xxx~~ so to say and so they cannot stir out for food even.

The condition of the middle class men is deplorable. Though now reduced to the condition of beggars they cannot forget their former family prestige in the presence of their co-villagers over whom they had control and by whom they were looked upon with respect. They cannot go out for rice dole distributed at certain places though they are the most needy persons. The poor can starve as they are accustomed to do so but the middle class though not accustomed are really starving now. They are not getting a morsel of food even in two days.

The present winter crop cannot relieve them of their distress. They must be helped till the winter crop of the next year, i.e., till December 1928. They must be made to survive, otherwise they must die out. Paddy granaries have been washed away, so paddy must be supplied to the sufferers and golas must be started at certain centres. The Congress party, I am glad to mention, have arranged to open a gola in Dehury Anandapur village.

The disaster became so great because the water remained constant for 3 days together. People had to climb upon trees to save their lives and remain there without food for 3 days. So it could be easily imagined how it would be possible for them to save their property, and that would be the condition of their mud built houses. The flood reached its highest pitch on the 29th July. In previous years it used to remain for a few hours only instead of 3 days this time.

The loss has been considerable to these villagers among many others of which I had no personal knowledge, viz, Dehury, Anandapur, Sendhpur, Contapani, Misserpur Mouza Aibas in general, village Sahara and Jamuna the last two being near Jajpur town.

I cannot picture the lamentable condition of the poor sufferers of the Dehury Anandapur village which I saw with my own eyes. The mud walls of the villagers are all gone, the paddy stocks washed away, the household utensils and valuables all gone, the thatches of some swept away and the houses completely levelled to the ground. Some of the local zemindars even, whom I do not name here, have been made houseless now. They cannot beg or receive rice doles anywhere as they are not accustomed to sell their family padigree or prestige but are remaining starving for days together. The people are taking rest under the palm leaf sheds. These palm leaf sheds rest on bamboo props with no walls at all round. Thus their purdah is gone! How deplorable is the state of affairs can be easily imagined by the sensible public. During the high flood i.e. from 29th to 31st July last, the work of Babu Mahendra Nath Dutta a local zemindar, was commendable. When life was at stake and each one was trying to save himself by plying in a small country boat he brought helpless people to his house and gave them shelter for 3 days together. Now when the flood is all over, relief is being given by others and the place is being visited by outsiders like us. But at the critical

junction none have dared even to go there. Such village patriots are wanted in all places.

In this connection I must mention that Babu L. N. Sahu agreed to distribute Rs. 165 to 31 deserving persons here out of the fund at our disposal. Accordingly the above sum was paid. Though the sum is—altogether inadequate in view of their present distress, we cannot do more with the fund with us at present.

In Kantapari village we heard that Jagannath Babu zeminder was on the alert and was trying to arrange a rice gola there and has gone to Chandbali to purchase rice. His actions are praiseworthy.

The condition of the Misserpur villagers is little better. We happened to be there just after a severe shower of rain. We actually saw the people houseless, helpless and shivering in the rain water. We made a list of deserving persons. They were 30 in number. They were given cash for house building purpose. I must frankly admit that this help of ours is inadequate to their present need, but looking to our funds at hand we cannot allot them more for the present.

The people have lost their houses, have no clothing to wrap themselves with. The

winter is coming and what will be the fate of the poor villagers can be best imagined by all sensible human beings. What I relate here is nothing but plain truth and no exaggeration. On our return journey we visited the Jamuna village 7 miles to the west of Jajpur town. Here the villagers have been made houseless and the lands have been made useless by the deposit of sand. 31 persons were given help by my friend Mr. Sahu.

In conclusion I must say that the relief now given by the Government, by the Swarajists and by the Marwari community is quite inadequate for the purpose—the loss sustained being roughly estimated to be several crores of rupees. Unless the relief work be continued over one year, i. e., till the end of December 1923 their distress will not be relieved in the least. I earnestly appeal to the general public to open their purses and try their best to relieve the present distress of the millions of our poor brethren, who have been reduced to the condition of beggars in the true sense of the word. To achieve this and more money is needed, as relief in the shape of distribution of food grain, cloths, and help for house-building purpose, are necessary. Distribution of cloths I must say, is absolutely necessary.

POPULATION AND FOOD SUPPLY IN INDIA*

By RAJANI KANTA DAS, M.A., M.Sc., Ph.D.

Economist, International Labour Office

(Read before the World's Population Conference Geneva August 31, 1927.)

GROWTH OF POPULATION

IN 1921, India had 319 million inhabitants or 17 per cent of the world's population. In 49 years from 1872 to 1921, the

population in India increased by 113 millions of which 59 millions were due to the territorial expansion and census improvement, thus leaving a real increase of 54 millions or 20 per cent, as compared with an increase of 47 per cent, in Europe in 50 years from 1870 to 1920.

This slower growth of population in India is due to the higher death rate rather than to the lower birth rate. While from 1880 to 1910, the average annual birth and death rates in England and Wales, France, Belgium, Germany, Italy and Spain were

* References—Census of India, Agricultural Statistics of India, Statistical Abstract for British India, Annuaire Statistique, International Agricultural Statistics, World's Almanac, Finch and Baker's Geography of the World, Agriculture, Dams, Production in India, Wastage of India's Manpower (Modern Review Calcutta, April 1927) etc.

respectively 311 per cent, and 220 per cent, thus leaving a surplus of 91 per cent, a year, those in India from 1885 to 1910 were respectively 364 per cent, and 308 per cent, with a surplus of only 56 per cent, a year. During the last decade, the death-rate in India amounted to as high as 341 per cent, as against the birth-rate of 369 per cent, thus leaving a surplus of only 28 per cent, a year. From 1885 to 1921, the average rate of growth was however, 48 per cent, a year.

At the rate of growth of 48 per cent, a year as above, the present population of India would amount to 385 millions. What would be the rate of growth in the future is a matter of speculation. But it might be safely assumed that various social movements especially those for health, would decrease the death rate, and at a very conservative estimation of an increase of 5 per cent a year, the population in India would in all probability, amount to 370 millions in 1950.

only 13 hectre per capita, as compared with 30 hectre in Italy, 53 hectre in France, 83 hectre in Austria and 11 hectares in Spain. The minerals in India are similarly rich in kind, but poor in quantity, except in iron and water. India possesses 11 per cent, of the world's coal reserves and 22 per cent, of the world's petroleum resources, but stands fourth in the possession of the world's richest iron ore deposits and third in that of the water power resources.

can increase her productive power and supply the needs of her present population. In his treatise on *Production in India*, the present writer has estimated that provided the arable land could be used for two crops a year on the average, three fourths of the soil fertility as well as other resources could still be available for productive purposes. But the possibility of their utilisation depends upon the efficiency of labor and the sufficiency of capital. That Indian workers have as great potential efficiency as that of any other people has been clearly shown by the investigation into the conditions of Hindustani workers on the Pacific Coast which the present writer undertook for the United States Bureau of Labor Statistics in 1921-22. But by far the major part of India's manpower is underfed, diseased, illiterate and unskilled. Equally deficient is India in the possession of her social capital. Machinery and mechanical power have up to this time been applied to only an insignificant part of her industrial life. Nor are there large social savings which could be transformed into working capital in the immediate future.

The prospects of rapid increase in productivity are not, therefore, very bright. Moreover, the more or less limited supply of forest fisheries and minerals, even when fully developed can scarcely supply the growing needs of the progressive civilisation of such a vast population. Of the arable land, about 50 per cent are already in use and any intensity in culture would operate only under the condition of diminishing return, especially in India where land has been cropped from time immemorial without any return in the form of fertilizers. The appropriation of other 45 per cent of the arable land would require irrigation drainage, fertilisation, acclimatization and other scientific treatment. In short it would take at least two generations before India could acquire industrial skill and social capital for the application of modern science and invention to the full utilisation of her resources, and thus be in a position to solve the problem of present food shortage but in the meantime the present population would increase at least by 50 per cent, if not more.

NATURE OF THE PROBLEM

Both the insufficiency of resources and the inefficiency to develop them have made

India one of the most overpopulated countries of the world. The effect of overpopulation is manifested in several ways. —First *famine, and epidemics* the former for instance, caused the death of 5 millions in 1895 and 1899-1900, and the latter of 85 millions in 1918-19. Second *high mortality*, which is 30 per cent as compared with the average of 145 per cent in England and Wales, France, Belgium and Germany. Third, *low Longevity* which is only 247 years in India as compared with the average of 50 years in England and Wales, France, Germany, Holland, Norway, Italy, United States and South Africa. When 15 years are taken out for childhood the average manhood period thus becomes less than 10 years in India as compared with 35 years in the above countries. Fourth *widespread illiteracy*, which amounts to 94 per cent of her population. Out of 84 million children between the ages of 5 and 15 764 millions or 90 per cent have no provision for elementary schooling even to day. That more than nine tenths of the people are ignorant of modern science and philosophy can be easily imagined.

What is the extent of overpopulation in India is hard to estimate for the lack of sufficient data. The optimum population of a country depends upon the cultural ideal of the people as determined by natural resources and industrial efficiency. But there is growing a more or less common standard of life which all countries sooner or later must adopt for the moral and material benefit of their people. Judging from that standard some rough idea may be had of the extent of overpopulation in India from the following facts. —First, the food shortage in India amounts to about one-third of the required amount and excluding exports, to much more than that, as noted before. Second, the food consumption of a Madras prisoner amounts to 741 pounds a year as compared with the per capita consumption of 2664 pounds in the United States. The food in India is not only small in quantity, but also poor in quality, and the food consumption of the majority of the people in India falls far short of this amount. But taking this amount as the national average, the per capita food supply is much less than one-third of that in the United States. Third, in a recent article in the *Modern Review*, the writer estimated that one-third of India's manpower was lost through under employment and

another third through inefficiency brought about by disease and illiteracy. Fourth on the basis that a person needs about 25 acres of arable land for a decent living as claimed by some writers the optimum population that India with her 480 million acres of arable land could ever support would be 192 millions but since at present only 55 per cent of this area is cultivated the present optimum that India can support would be only 106 millions or about one third of the present number.

All these facts indicate that only one third

of the present population could live in India with proper facilities for the development of their body and mind and for the achievement of the highest degree of self expression. Even with plain living and high thinking which has been the ideal of Hindu civilisation one is inevitably driven to the conclusion that there exists in India today under the present state of her industrial efficiency double the size of the population which could live with moderate degree of opportunity for moral and material development.

SCRAPS AND COMMENTS

By TARAKNATH DAS

German Japanese Institute in Berlin

The first lecturer to come from Japan to Berlin University is Dr R. Kanokoji who at the same time will be the Japanese director of the newly inaugurated Japanese-German institute.

I hope that the Indian educators and leaders interested in establishing intellectual co-operation between India and Germany will take notice how the Japanese are working to promote Japanese interests on a world scale. It is necessary that the Greater India Society of Calcutta should have a German Section for its activities and scholars like Prof. Benoykumar Sarhar and others who have thorough knowledge of German academic life should take an active part in promoting Indo-German Cultural fellowship.

Japanese Patriotism

Japan has risen to the position of one of the Great Powers with the third largest navy in the world. Japanese educational, industrial and commercial progress attracts universal admiration. All this has been achieved through Japanese efforts to acquire all that is best in the world. Japanese businessmen have freely spent money to promote the cause of natural progress. The following Tokyo despatch is merely an instance of Japanese patriotism.

A prize of 100,000 yen for the first translation brought as offered today by Kumaiziro Iaki, Kobe business man and Member of Parliament.

We hope Indian businessmen will follow the Japanese example of aiding Indian institutions of learning particularly technical schools. Before India can have flyers who will venture to fly across the Pacific, it is necessary to equip Indian institutions properly so that they may be able to teach mechanical engineering including aero dynamics, naval engineering, electric engine, ring, etc. Enlightened self-interest and patriotism of Indian businessmen should induce them to further the cause of scientific and technical education in India.

Slavery As Practised By Christians

Readers of the *Modern Review* may remember that Lala Lajpat Rai as the Indian Labour Delegate to the International Labor Conference of 1926 held in Geneva proposed that the International Labor Office should investigate the condition of Native and Asiatic Labor in various parts of the world. South African Labor Delegates and others persuaded Lajpat to drop the question of investigation of the condition of Asiatic Labor.

It seems that the International Labor Office is carrying on some investigation on the condition of Native Labor in Africa.

Chained by the neck, dragged from their tribal homes and forced to labor ten hours a day under the most abject conditions native blacks of Africa

are dying like flies because it is cheaper to replace them than care for them in many instances of colonial forced labor."

Such was a part of the graphic story recounted here by Mr Harold A. Grimshaw chief of the Native Labor Section of the International Labor Office.

Mr Grimshaw stressed the importance of public opinion as a main factor in binding each individual nation to the agreements reached by a committee of colonial experts in Geneva. These conclusions embody the four following postulates which in his opinion must be strictly adhered to by each colonial government.

1. That there shall be no forced labor either direct or indirect for private profit.

2. That there must be definite criteria for the use of public forced labor involving clear necessity and actual effort to obtain voluntary labor.

3. That all forced labor should be adequately paid except in instances of dire emergencies or ordinary sanitation measures.

4. That only fit males should be forced to work, and even then not without a specified guarantee of adequate medical attention. Women and children should never be compelled to work under any circumstances.

We must say that the above mentioned recommendations are full of loop holes and will not help abolishing slavery as practised by the Christians and Superior white peoples in Africa.

The second recommendation approves of forced labor under certain conditions. These conditions will naturally be determined by the present day slave-drivers under the cover of meeting 'public need' which will mean the need conceived by the white overlords. The fourth recommendation approves of forced labor to be carried on by fit males and the third recommendation approves of inadequately paid or unpaid forced labor in instances of dire emergencies or ordinary sanitary measures. We need not comment on the things that are made legal as emergency measures.

In this connection let us emphasise the point that we are unalterably opposed to all forms of social, economic and political slavery which crushes man. So we are opposed to the awful practice of 'untouchability' existing in India among the Hindus. But we must say that the lot of the untouchables are not as bad as the condition of the African natives, living under the guardian ship of free white and Christian masters.

Christian missionaries and others often tell us that as long as there is such social injustices as untouchability, etc., prevalent among the Hindus there is no chance for the Hindu Indians to secure freedom. Indeed they have no right to ask for self government. If we

understand history correctly, from the days of Aristotle upto the present time the people of Europe practised slavery. The Christian theologians a little over half a century ago used to oppose all movements for freeing slaves as anti Christian. In spite of the existence of chattel slavery in England and America the people of these lands always stoutly uphold their right to freedom. The British Empire is the biggest of the World Powers to-day, but it is in some sense a slave empire, where the native peoples have been exterminated or are being exploited. Slavery as practised and tolerated by the Christians is a form of civilized barbarism which is far worse than the practice of untouchability which also is of course wicked.

Railway Development in Persia

The Mejlis has authorised the Government to engage for a period of two years 34 foreigners for the various departments of railway construction. In addition to those already engaged it is intended to get eleven Americans at a salary of \$17,000 per annum, one German at 5,000 toman, six Germans or Swiss at 24,000 toman, one Belgian at 3,000 toman, three Dutch or Germans at 12,400 toman, twelve Germans, Swiss, Americans, French or Italians at 40,000 toman. *The Government may terminate the contracts on payment of three months' salary and a return passage.* The Government is also authorised to submit for tenders by foreign companies the construction of any section of the line which it considers advisable.

This interesting piece of news shows that the Persian statesmen are following the footsteps of Japan and Turkey in the employment of foreigners. They have taken special pains to see that in the work of railroad construction no Englishman or Russian be employed. (Recently Turkey gave the contract for railroad building to a Swedish concern.) The above report shows that these foreign advisers of Persia will be less expensive than the British advisers in India. Persia's foreign advisers are mere employees who can be fired from their jobs at the will of the Persian Government. The Britishers who are employed in India assume the robes of rulers and they cannot be got rid of so easily. They live in India upon fat salaries and then enjoy pensions, and retire in England to carry on, in majority of cases, anti Indian propaganda.

We are often told that one of the boons of the British rule in India is the introduction of railroads, telegraphs, etc. It seems to us India could have her railroads built cheaper

and under Indian control if the Indian people were free and independent' No need of weeping over India's enslaved condition. It is however, desirable to devise means for Indianising Indian railways. It seems to us that if India needs foreign advisers some American, German, Japanese, French or Italian experts should be employed under Indian control. India is 'a happy hunting-ground for British job-hunters and this is bound to remain so until the Indian people become masters of their own country.

Anglo-Soviet Relations

(REUTERS TELEGRAM) MOSCOW AUG 4 1927

In an interview with the press to-day Mr Chichester Foreign Commissary said

"You are interested in the meaning of the story appearing in the foreign press about alleged proposals made to the Soviet Government by the British Government for the renewal of diplomatic relations between the Soviet and Great Britain. In reality the Soviet Government has received no proposals.

With regard to Sir Austen Chamberlain's utterances in the House of Commons on July 28 they consist firstly of the usual attacks on the Soviet Government which are intended to cover before public opinion in Great Britain the inadmissible steps against Soviet Russia which the Conservative Government in England has undertaken and is undertaking, such as the Peking raid the Arcos raid the calumnious story of a document "the rupture of diplomatic relations &c

The Manchester Guardian—Aug 6 1927

The present British Government broke off diplomatic relations with Soviet Russia to bring about political as well as economic isolation of the latter.

So far this has not materialised. In fact, a new controversy has arisen between the British and American oil interests on the questions of trading in Russian oil. The Standard Oil Company of New York and the Vacuum Oil Co., a subsidiary of the Standard Oil Co. have entered into extensive trade and contracts with Russia, this has upset the British oil interests considerably. If within a few months the Soviet Government could not be overthrown or reduced to submission, to British foreign policy, there would arise a cry in England against the Russian policy of the British conservative Government. It is hardly expected that the Conservative Government will immediately take the initiative to reopen negotiations with the Soviet Government. The Anglo-Russian relations will supply ample ammunition for the Labor Party during the coming General election in England.

Indian Students Abroad and the Greater India Society

One of the aims of the Greater India Society is to establish cultural relations between India and the rest of the world. Indian students in foreign countries should be utilized for the promotion of this object. In fact, there are now in existence various organizations of Indian students in foreign countries such as the Hindusthan Association of America, Hindusthan Association for Central Europe, Friends of India Society in Paris, and various Indian students' organizations in Great Britain and Ireland and the Indo Japanese Association.

If proper co ordination can be worked out then under the auspices of the Greater India Society, an International Federation of Indian Students can be effectively organised. Taking it for granted that an International Federation of Indian students is a desirable thing, we take the liberty of suggesting the following practical steps. First, the Greater India Society should have six divisions (a) Asian Division (b) European Division (c) African Division, (d) North American Division (e) South American Division and (f) Australasian Division and each of these divisions should be subdivided into various departments comprising important countries or a section of a continent. Secondly efforts should be made to centralise various Indian students' organizations existing in a country into one effective organization with various branches. For instance, various Indian students' organizations in Great Britain and Ireland should be incorporated into one organization like the Central Union of the Chinese Students in Great Britain and Ireland. Thirdly these centralized organizations should be directly affiliated with the various Departments and Divisions of the Greater India Society. Fourthly, the Greater India Society should adopt various measures to enable the most competent and representative scholars to go abroad to promote cultural relations between India and other lands. At present the existing Indian students' organizations in foreign lands have no substantial contact with the Indian intellectual public. The leaders of the Greater India Society fully realize the need of establishing effective international cultural contacts between India and the rest of the world. Let us hope that some means will be devised that in India, some organization may serve the purpose of

the International Federation of Indian Students, and all the Indian Students' Organizations in foreign lands may be affiliated with it

A Phase of Soviet Russia's Programme for National Defence

The Soviet Russian Government has adopted the programme of building 120 new aeroplanes within the year 1927. A sum of two million rubles has been appropriated to build four factories and to buy machines from America and other countries. It has been planned to establish an up to date air-base at Vladivostok. This is only a part of the programme for strengthening Soviet Russia's national defence. The increased activity in the field of air armament of Soviet Russia is apparently in reply to the British programme. In this connection it is interesting to note the following news item regarding the programme for the increase of British air forces for 1927-1928.

'Substantial increases in the British Air forces are provided in the estimates for 1927-1928.

It is proposed to raise the strength of the Royal Air Force for the coming year by 6½ squadrons three for the home defence branch, 2½ for the fleet, and one for the army which brings the total squadron strength up to 62½ units. Last year only two squadrons were added to the force.

Eleven new types of planes will be constructed and all old engine and plane designs many of which were used during the war will be abandoned for the purposes of further construction. Delivery will be made shortly of three machines of the auto-gyro type, and extensive investigations of these aircraft will be carried out.

Anglo-German rivalry in naval strength preceded the World War. Are we to see an Anglo-Russian war in future?

German Chemists Discover Plasmochin

'A new cure for malaria called plasmochin has been announced by two chemists, Professors Sioli of Duesseldorf, and Mehens of the Tropical Institute, at Hamburg. This discovery recalled the drug germanium, a cure for sleeping sickness that startled the world in 1920. Like germanium plasmochin was discovered in the Bayer laboratories.

Plasmochin is claimed to be a marked improvement over quinine, being cleaner, not so bitter and having a less serious after effect. It is said to check malaria parasites in their development so effectively that the natural defensive forces of the body can easily cope with them. Plasmochin and germanium are asserted by German chemotherapeutical scientists to be the greatest contribution in this branch in the last decade.

One of the principal causes of the success of German scientists in their research works,

is that they are not only best equipped for such works, but the state and industrial organizations are behind the research workers. Every important industrial concern maintains its own research department and regularly uses a part of its income for this purpose. Let us hope that Indian businessmen will soon realize that the money invested for the promotion of science and research is the best type of national assets. It is apparent that all Indian industrial concerns cannot maintain their separate research laboratories and workers, this makes it imperative for them to extend their support to the Indian Universities to promote higher education and scientific research, which will aid Indian industry and national welfare.

Argentinian View on German Education

Argentine Students' Commission recently visited Germany to determine educational facilities afforded by Germany. The Commission, after their return to Argentina has expressed the following view on German educational policy—

The thing which struck us most was the surprising revelation that a country obliged to practise strictest economy in order to fulfil its national obligations does not save on one particular point, the furtherance of Science. Germany occupies first rank in all matters of scientific research and it affords genuine satisfaction to the friends of Germany to become aware of this fact, for science and its development is the most important factor in Germany's future.

The future of India also depends upon scientific education, but Indian universities are starving for lack of funds and are stunted for lack of proper facilities for scientific research. If poor Germany can do so much under the most adverse circumstances for educational efficiency, is it too much to expect that the Government of India should do something more for the educational progress of the country than what has been done heretofore? We hope Indian politicians of all parties will unite to aid the cause of scientific education.

American Disarmament Activity

The United States of America is supposed to be interested in World Peace and disarmament. We have often heard that the American policy of anti-militarism can be described as preparedness for war is the best method of averting a war.

The moral and the ethical aspect or dream is discussed and the conclusion is arrived at that the dream activity must be regarded to be beyond good and evil. (5) The investigation in the *Upanishads* is not carried on from an exclusive and disinterested psychological point of view but is throughout trammelled by metaphysical presuppositions and implications. (6) Dreams culminating in the waking of the subject and the waking state again leading on to dreams are cited as illustrations to support the view of transmigration.

From the above it appears that the ancient thinkers of India discovered in the course of their search after Truth (religious) things that seekers of Truth of modern times are re-discovering in the course of their scientific endeavour. The importance attached to the *rasana*s (desires) by the *Rishis* of old fit in extraordinarily well with the theories set out by the School of Freud and Modern Psychoanalysis.

Sensualism in Literature

The neo pornographic literature of to-day which sells in modern book stalls in the name of realism, democracy, psychology, science or enlightened fellow feeling has found a critic in Rabindranath Tagore who writes in the *Vista Bharati Quarterly*.

Science is impersonal. Its very essence is an impartial curiosity about truth. And yet the all pervading net of this curiosity is gradually encompassing modern literature within its folds though of literature on the contrary the essence is its partiality—its supreme message is the freedom of choice according to the taste of man. It is this freedom which is being assailed by the invasion of science. The sensualism of which European literature is full to-day owes its origin to its curiosity as its prototype in the Age of the Restoration had its impulse in lust. But just as the lust of that age failed to win the laurel which could secure it a permanent place in the Olympus of literature neither can the scientific curiosity of this age maintain its keenness for ever.

There was a day in our country when a heat wave of licentiousness passed over our society and stimulated our literature into an outburst of carnalism. It was a temporary aberration of which the modern reader refuses to take any serious notice not by way of moral censure but because he has ceased to record it permanent value.

Of late it is true, we notice the opposite tendency in some of our modern critics who would rank the eternal virtues in the interdependence of the flesh that has been imported into our literature from the Western world. But they forget that the eternal cannot wholly contradict the past. The natural decay which has always been a feature of man's erotic enjoyment, its enjoyment the aristocracy which has always reigned in the realm of art—these are eternal. It is only in the

rankings of the science-intoxicated democracy of to-day that this modesty thus reticence, is dubbed a weakness and a rude manifestation of physical hunger is proclaimed to constitute the virility of art.

I have seen an example of this begrimed pugilistic modernism in the form that our *Holi* play has taken amongst the roughs of Chitpore Road. There is no scattering of red powder no spraying with rose coloured perfumes, no laughter no song. Rolling long pieces of wet cloth in the street mud and therewith bespattering one another and the unfortunate passers by to the accompaniment of unearthly yells is the mad form which this old time Spring Festival has here assumed. Not to tinge but to taint is the object. I do not say that such propensity is foreign to the mentality of man, the psychoanalyst is therefore welcome to revel in a study thereof. My objection to the importation of this common desire to soil into a festival inspired by man's æsthetic sense is not because it is not true but because it is not appropriate.

Some of those who seek to defend the bringing in of such muddy carousals into the region of our literary enjoyment do so with the question—*But is it not true?* That question as I say does not arise. When our drug-befuddled *Bhogpur* festive party storm the welkin with the unending clang of their intoxicated drums and cymbals their demonic shouts of an eternal repetition of the one line of their tuneless song it is entirely beside the point to ask the suffering neighbours whether or not it is true the only relevant question can be, *Is it music?* There is admittedly a kind of self forgetful joy in inebriation there is undoubtedly great forcefulness in an unrestrained exercise of lung power and if the ugliness of incivility has to be taken as a sign of virility then we must needs admire this athletic intoxication also. But what then? This forcefulness still remains of the slums of Chitpore it cannot aspire to the Elysium of Art.

In conclusion it should be added that if in the countries ridden by science, an indiscriminate curiosity should, *Duhshasana* like seek to strip the goddess of literature of her drapery they have at least the excuse of science to offer for such conduct. But in our country where neither within nor without, neither in thought nor in action has science been permitted an entry what excuse can serve to cover up the insolence of the spurious borrowed modesty that has come to infest its literature? If the question be sent to the other side of the seas *Why this turmoil of the market crowd in your literature?* The answer will come. *That is no fault of our literature, the cause lies in the markets that surround us.* When that same question is put on this side the reply will be *True markets we have none but the noisomeness of the market place is all there that is just the glory of our modernism.*

Beware of Fat

Ashutosh Roy L.M.S., contributes a highly interesting paper on the role of Fat

in Health and Disease to the *Calcutta Medical Journal* Regarding Bengali dietary and obesity, Dr Roy says

While Bengalis do not take excess of proteid they take excess of carbohydrates and sweets and in the case of well-to-do people excess of fat also. The result is *National obesity* Surely the pot bellied Bengali is not the best type of Asiatic manhood

While they take excess of energy producing foods like fat and sweets they never attempt to burn this excess of food stuff by physical exercise. Their life-long sedentary habits only aggravate the storage of fat for it is notorious that excess of carbohydrates not utilized as energy is readily converted into fat and deposited as such in the body

Instead of adding to the beauty of the body these excessive deposits of fat not only disfigure them but prevent further physical activity as they always carry an extra unnecessary load in their body as deposited fat. A vicious cycle is thus produced

Generations follow this pernicious habit—while in the good old days the Pancreas used to get rest (forced rest) with other digestive organs for the various fasts and semi fasts imposed on the Bengalis and Hindus generally in the name of religion to ensure better health and more active life the present critical stage of our National life the struggle between the old and the new the East and the West in every sphere of life is upsetting everything. We have forgotten the golden rules of individual hygiene of our ancestors, on the other hand we have not absorbed the modern ideas of hygiene. The orthodox ancient indigenous hygiene should as much be modified as the modern reported exotic hygiene to suit our present condition which is different from ancient India or modern Europe

In these days of great economic stress and strain there should be a cry all over Bengal not only to increase the proteid but to reduce the fat and carbohydrate particularly excess of sweets from our National diet. There should be more vigorous physical exercise in the open. If this is persistently followed there is no reason why the health of the Bengalis would not be improved

Dr Roy's words of advice would prove salutary not only to Bengalis, but to all Indians who are obese through eating the wrong food

Where Government Servants Die like Fleas

The *Labour* organ of the provincial postal and R.M.S. Association Bengal and Assam Circle, points out how the conditions of service in the Dooars and Terai are actually killing out postal workers in those parts. We are told

Are not the lives of the postal officials serving in Dooars and Terai worth anything? This is the question that arises painfully in our mind when we see that the Government has not yet adopted any measure calculated to improve the condition of service in these places. At about this time last year some of our young friends full of hope and promise were cruelly snatched away from our midst by black water and other fever prevalent in Dooars and Terai. The whole Division was panic-stricken and though we brought the gravity of the situation to the notice of the Government through proper channel and prayed for immediate relief by suggesting some remedial measures for adoption without loss of time but unfortunately all to no purpose

This year also the season is on with all its fearfulness claiming Nabakanta Seal Postman Nathuhat (Dooars) and Seodin Missir Overseer Falakata line as its first victims. Who knows how many officials have to share the same fate if this state of things be allowed to continue. Reports of sickness are daily pouring in. Officials of Japarguri division are really passing their days in great suspense and anxiety ready always to meet their doom like goats at the block erected for sacrifice

It will not be out of place to mention here that the condition of Overseers is even worse than that of clerks. Out of the total strength of 9 Overseers 7 Overseers (1) Ramcharitar Singh (2) Sughasan Lal (3) Sahadeo Sukul (4) Harakraj Gini (5) Dhajman Singh (6) Sheoprasad Singh and (7) Sheodin Missir died within a period of last 4 years or so.

It is therefore high time that the Government should awake to a sense of responsibility and take measure to alleviate the sufferings of the loyal workers of the department before it is too late to mend

Learning by Doing in the Philippines

D Spencer Hatch writes in the *Young Men of India* about education in the Philippines. He gives us a good idea of how the people of those islands are moulding their future citizens into shape, men of ability ideas and experience who will surely make the islands prosperous and great. We are told

While trying to learn what we could about the agricultural and vocational education and school gardening in the Philippine Islands it was most pleasurable to find actually in operation a sound principle about which there is just now increasing interest and talk in India.

The principle of *learning by doing*

We may well illustrate how we saw this idea working in different forms and in different places by citing especially of the Central Luzon Agricultural School at Muñoz. This by the way the Monroe Survey Commission considered one of the very best of the fifteen agricultural school or college ventures in the islands.

When the students arrive at the school they

thirty years will be the greatest nations in the world according to Senator Millard Tydings of Maryland who has just returned from Russia after a careful survey of Soviet conditions.

"Russia under the Bolshevistic rule still has a great deal to learn," explained the Senator yesterday but the condition of the masses is so improved today in comparison with old Russia that one is struck with the advancement of the common people.

The outstanding complaint that I have to make against the present regime is the constant arrest of political prisoners. In this sense the Soviet is laboring under the very complaint that the present government freed itself from as a result of the revolution.

In other words it is trampling on free speech which is the basis of any democratic government. If a man or woman voices an opinion against the present government they are immediately thrown into jail which is tyranny in its worst form according to my estimation.

But with all their mistakes they are learning remarkably fast. After a careful study of the procedure it appeared to me that the Russians

have patterned their government after that of the United States, with a slight regard to the German Republic.

They are constantly turning away from the radical side and more than ever leaning toward the conservative. The Russian is a thinker and he knows that a nation cannot divert itself too far away from the rest of the world's conceptions.

I talked to such men as Chicherin, Shoulin and Sandron during my stay and their sentiments greatly resemble the American tendencies. In fact, it seemed to me that the proudest moment that any of the Russian officials felt was when their country or its programs was likened to the United States.

The British Government is sincerely interested in fighting Communism in India. But unfortunately it fosters and practices the communist methods in India by enacting and enforcing lawless laws which condemn honorable and patriotic Indians to prison cells without any trial and redress only because of their political opinion.

INDIAN PERIODICALS

Buddhism in Russia

The Buddhist an excellent monthly published by the Young Men's Buddhist Association of Colombo, gives us the following information:

A movement is now afoot in Russia to propagate Mahayana Buddhism in that country. Buddhist representatives from Tibet, Mongolia and other countries of Central Asia have met in convocation to discuss and settle the details of the organisation. Buddhism will, it is believed, appeal to the peoples of Russia better than any other religion. Should Buddhism be adopted for their national religion there is of course the tendency to modify its established tenets so as to make them fit the political conditions of that country. The Government welcomes the restoration of an ancient form of Buddhism adaptable to the Soviets' requirements. An association of erudite scholars organised at Leningrad, the Capital of Russia, is expected to form the nucleus of a great seat of Buddhist learning—a Buddhist University of unique nature the like of which is nowhere in the world to be found now. This institution when brought into its working order will consist of four departments each of them being made the source of Buddhist culture which obtains in a particular country, India, China, Japan and Mongolia are the four countries represented by these four departments. The control of them will be vested in the hands of Sanskrit scholars of outstanding repute. No provision has

yet been made it would appear for the study of Pali and the Theravada school of Buddhism.

The Government of Russia has guaranteed to pay all preliminary expenses in connection with this movement and also promised considerable financial support in the future.

Interpretation of Dreams in the Upanishadas

R. Nagaraja Sarma M.A., L.T. writes in the *Indian Educator*, of Madura as follows:

The fourth adhyaaya of the Brihadaranyakopishad is devoted to a discussion of the dreams. The unbridled creative activity of the subject is held responsible for the manufacture of the haledoscopic dream imagery. The realm of the *vasanas* roughly corresponds to the unexplored region of the unconscious. The raw material is freely taken from the vast and almost inexhaustible realm of the unconscious and dream experience is projected or manufactured (4-3-10 P. 331 et seq. Anandasrama edition of the Brihadaranyaka). The following are the outstanding facts that are culled from this Upanishad—(1) Dream experiences are created by the agent from the raw material of the *vasanas*. (2) Two worlds are spoken of—the present world and the other world—the third is inserted between the two like a tertium quid. (3) The figuring of the erotic element in dreams is recognised (4-3-13) (4)

India has not attracted businessmen. No capitalist, whether European or Indian, has taken kindly to it although they have invested very large sums of money in other business such as, sugar, cotton, coal, etc. And why? Because the businessman, when he begins to investigate this question very soon finds that he has not sufficient protection against the danger of his coming into conflict with milk dealers selling impure and unclean stuff because the public is not discriminating enough to decide between them. This comcidity can be so easily adulterated that it is very difficult to protect it from the point of view of purity and it is far too risky to invest any money in the milk business. And this brings into prominence the question of giving adequate protection to *bona fide* pure milk sellers against unfair competition.

There is another reason why the milk business has not yet attracted capital and that is the cattle-breeding policy or rather the want of any policy. Now in India there are innumerable head of cattle and if there had been any cattle breeding policy here, the land would have been over flowing with milk, if not with honey.

It is a remarkable thing that you are paying for your milk which may be pure or which may not be, 25 to 35 per cent more than what we pay for our milk in London although every other commodity there is considerably dearer than in Calcutta. The reasons are (1) want of organization (2) want of public opinion and (3) want of a cattle breeding policy. The bulls that are used here for covering cows are generally selected without any reference to the quality of their milk. Our cows and female buffaloes from the point of view of milk production are going from bad to worse as we have been very careless in the selection of what we call sires. Perhaps you are aware that milk passes through the male line of cattle and it is simply inconceivable to improve the milk yield of our cows unless adequate attention is paid to the selection of stud bulls.

Then Mr. Smith gives us a little bit of history and a valuable suggestion.

I do not think it will be out of place if I give you a little bit of milk history in other countries. In the year 1867 the milk supply in London was no better than that of Calcutta at the present moment. In that year rinderpest broke out in London and it practically destroyed the milk cows of the city. But this outbreak of epidemic was the making of London from the point of view of milk supply. Enterprising dealers started to produce milk on dairy farming system with the result that within a very short time the people found that they had much better and much cheaper milk than what they ever had by an act of God in connection with the rinderpest outbreak which had revolutionised the milk supply of London. This system naturally spread in other cities and practically the large cities in the world the supply of milk comes from the districts from country side dairy farms where animals are housed, fed and kept in a very sanitary condition. The supply of milk for New York comes from a distance of about 300 miles. All large cities in Europe, the United States and the Colonies work under the same system and an adequate supply of pure and cheap milk in Calcutta can only be

ensured by the adoption of the dairy-farming system.

He also answers the question of the feasibility of making arrangements for the milk supply of Cities from a long distance. Says he

Now the question arises how it is possible to bring in milk from long distances in tropical countries. It may be very difficult to do this in India but it is not impossible. It is only a question of ways and means. There can be no doubt that it is possible to bring in milk from a distance of 200 to 300 miles in a perfect condition, if it can be properly treated properly conveyed, and sold immediately on arrival. During the war we used to send pasteurized milk to Bombay from Jubbulpore and that milk we used to sell without repasteurization. There is no doubt that with proper safeguards and with refrigerating vans in railways you can send milk from a distance of 300 miles and sell it in Calcutta in a much better condition than the milk which you get in front of your house through the wandering cow system.

Future of Indian Education

Prof P. Seshadri says in *The Educational Review*

If the Indian educational system was to discharge its highest obligations to the country, the Universities had to be developed immensely, so as to serve as effective centres of higher education comparable to the great Universities of the West. The mere inauguration of new Universities was not a great achievement, unless it was accompanied by the coming in of more efficient educational conditions, better libraries, more high class laboratories, a superior and leisured staff in fact, everything conducive to higher standards of education. The Universities all over India were seriously handicapped by want of funds and found it very hard to embark on new lines of research and development. Lord Lytton's Committee on Indian Students in Great Britain had recommended that the Indian educational system should be made self contained so as to eliminate the need for students to go to Universities in the West. Not much progress had been achieved in the direction. A fictitious value continued to be attached to foreign degrees merely as foreign degrees, by the Government as well as the public and Indian Universities continued to be treated as belonging necessarily to an inferior type. A wave of indignation was passing through the country about the racial discrimination of people in Edinburgh against the colony of Indian students. The proper solution however of the question seemed to him to be that Indians should not wait at the gates of British Universities begging to be taken in and treated without any marks of inferiority, but make their own Universities high-class centres of education and eliminate the exodus altogether, except in very special cases. As no political progress was possible so long as Indians hung to the coat tails of foreigners and looked for wisdom

and guidance from England no educational progress was possible so long as the Indian Universities were not allowed to grow to their full stature and their best products were treated as necessarily inferior to those whose only distinction sometimes seemed to be that they commanded enough money to have a foreign education

A Public School for India

Prof Seshadri continuing his discourse in the same journal criticises the idea of establishing a 'Select' Public School in India. He says

A scheme had recently been launched with a flourish of trumpets for the establishment of a Public School in India one of whose great attractions was announced to be the coming of three Englishmen for running the institution. I confess the idea left me somewhat cold. Its expensiveness made it unsuitable for a poor country like India and it was bound to deteriorate into a school for the children of aristocrats. It would do no good to them to be brought up in such an atmosphere of segregation and they were sure to develop vanity and snobishness which had no useful place in modern democratic life. To those who had absolute faith in the Public School system of education he would commend the recent book of Prof. Bertrand Russell on *Education* where he had many illuminating paragraphs on the subject. At one time it trained hardy people who played an active part in the expansion and government of the empire, dominating over those whom they had conquered but it was futile to foster that spirit in the New Age. The idea of such aristocratic exclusiveness was entirely opposed to the best Indian traditions in accordance with which the scions of princely families in ancient days went to the hermitages of ascetics for education with the poorest Brahmacharis. One of the most cherished recollections of Sri Krishna who belonged to the royal house of Dwarka, was it will be remembered his companionship with the poor Brahmin child Sudama at school and let us not lose the beautiful idea of equality underlying such companionship. The goddess Saraswati made no distinction in her temple which in effect would cater only to those who paid inordinately high fees and considered it a matter of great pride to sit at the feet of Europeans who were fresh from England can neither react beneficially on the present educational system nor rouse the imagination of Indians. Any available money in the country had better be spent on the strengthening of the existing high schools and let no Indian gentleman however high placed consider it beneath his dignity that his son should rub shoulders with the boys of an ordinary Indian high school and be taught by his own country men.

Future of Indian Women

Swami Ashokananda, editor *Prabuddha Bharata* contributes a thoughtful article on

the above subject to the September 1927 number of his journal. He puts the whole question in a nut shell before proceeding to answer it. Says the Swami

To our mind, all the different problems of Indian women are reducible to two fundamental problems (1) What should be her attitude towards physical and intellectual life? That is to say should these be circumscribed within the domestic limits as at present or should she come out of this limited sphere and take her place alongside of man in all departments of life social cultural economic and political? (2) What will be her attitude towards marriage? Must all women marry? And those who would marry what would be the significance of their marriage now? Does it require changes from its present oneness and inexorability? What is the ultimate value of *Sati dharma*? Is the wife to be an unquestioning service and allegiance to the husband without the expectation of any return? Or would it be mere co-partnership involving mutual rights and duties such as married life in the West is tending to be? These are the two fundamental questions. All other problems are but details.

The Swami then points out how radical feminism has its limits in the heart of the woman herself. She may drift impetuously for a while, but her awakening intellect will surely draw her back towards the normal of womanly bliss.

elections from Sri Dharma

The *Sri-Dharma* the official organ of the Women's Indian Association, publishes the following three notes

THE ABOLITION OF THE DEVADASI

The wave of interest in Devadasi abolition is remarkable in South India. The gripping of the subject by the only lady Member of the Legislative Councils in British India seems to have caught the public imagination. If Dr. Muthulakshmi Ammal M.L.C. can abolish the custom of dedicating girls to temples she will be splendidly following in the footsteps of her leader Ram Mohan Roy who was able to abolish the custom of *suttee*, wife-suicide by burning on the funeral pyre of the husband. These customs of the sacrifice of woman to man are not sanctioned in the Vedas or the ancient religious books. Fortunately they are not prevalent equally all over India. The British Government was humane enough and brave enough to make the practice of *suttee* illegal. Many parts of India have no Devadasi custom. Certain Indian States have legally abolished it, amongst which Mysore is pre-eminent. What its religious Hindu Maharajah has done the British Government need not hesitate to do. An end must be put to sanctified vice. The Government must give the order and the Boards for Religious Endowments must find the ways for compensating the Devadasi community for this generation and for starting School and Homes for the young girls

and women who are its victims. Large meetings in the Madras Presidency are calling for the ending of immoral traffic in women and children both as commercialised vice in the ordinary brothels of cities and under the excuse of religious custom with the dancing girls of the temple. The Age of Consent agitation the Devadasi Bill of which Dr Muthulakshmi Ammal has given notice and the Bill for the Suppression of Immoral Traffic are three facets of one evil. They all arise from the fallacy that there can be one standard of morality for men and another for women. Nothing short of a single standard of morality should be the principle of all our work in these sex questions.

FOLLOW UP OTHER PROVINCES

The example of the women of Madras is worthy of being followed by the women of other Provinces also. At the beginning of the autumn season a large women's meeting was called in Madras under the auspices of combined Women's Associations, and Resolutions were passed stating what reforms women wanted in the Presidency concerning Health, Social Reform, Educational Reform and Labour conditions. Various groups of the women who organised this meeting have been waiting on each of the authorities in charge of these subjects such as the Surgeon General, the First Minister who has the portfolio of Education and the Minister of Health and valuable interchanges of ideas and information were the result.

SIR SANJARAN NAIR AND THE WOMEN'S MOVEMENT

There is no country in the world where women

have so many rights and in which they can be so free as in Malabar the strip of country on the West Coast of South India. It still remains a *Malvarchate*. The law of inheritance is all in women's favour; the woman chooses the husband, she can divorce him at will and marry again. There is no child marriage in that country nor purdah and the percentage of education is the highest in India, as also is the general physique. It is notable that it is from this country that two of the best champions of the women's cause in India have come namely the Hon. Sir Sanjaran Nair and Dewan Bahadur M. Krishnan Nair. The latter piloted the Resolutions in the Madras Legislative Council which gave the vote and the right to sit in the Council to Madras women. The former has been advocating the equality of women and men all his life but recently has excelled himself in advancing the cause of the progress of women by his address at the Convocation of the Indian Women's University and a speech at a public meeting in Madras advocating economic independence for women through just inheritance laws and educational facilities and supporting Dr Muthulakshmi Ammal's Bill to end the Devadasi system and urging to bring about a single standard of sex morality.

Sir Dharma does a creditable share in acting as a broadcasting medium for news about the women's movement in India to other countries as it has Exchanges with almost all important feminist papers in English and French. Thus are the bonds of international sisterhood forged but we do need funds in India for a big Publicity Organisation.

FOREIGN PERIODICALS

Murder or Punishment?

The Sacco Vanzetti Case protracted over a dreary seven years of slow torture for the accused men and ending in their execution has something of the medieval Vengeance of the Law about it. It rouses in our heart half forgotten and dreadful memories of days when condemned men saw the faint flush of the rising sun on some fatal morning after passing fifteen or twenty years in an underground dungeon preliminary to being tied packed and weighted in a sack and pushed over from a precipice into the depths of dark surging waves a hundred or more feet below. Whether Sacco and Vanzetti were guilty or not matters little for no one can deny that they were made to suffer worse tortures through their fair trial than befall the average low down

human beast who murders a lonely widow in her bed in order to get away with her slender savings. The *Literary Digest* gives the place of honour to a discussion of this case in their issue of September 3. We are told in the opening words of the discussion:

With the execution of Nicola Sacco and Bartolomeo Vanzetti newspaper discussion of the case did not cease but the angle of approach changed. Instead of arguing about reprieves and motions and pardons instead of debating how the men's lives could be saved or whether they ought to be saved editors began to talk about the permanent lessons to be drawn from a criminal case which has attracted more world wide interest than anything of the kind since the famous Dreyfus affair. Believers in the innocence of the two Italians who were executed on August 23 seven years after they were first apprehended and after the exhaustion of every legal means of review and delay turn to consider how such things may be avoided in the future. Those thoroughly convinced that Sacco and Vanzetti

were guilty and justly executed protest against the long delay. The judicial system of Massachusetts comes in for severe criticism, although stoutly upheld by some Massachusetts papers. The world wide epidemic of radical demonstrations leads many a conservative editor to use the Sacco-Vanzetti case as a text for a discourse upon the possibility of closing our gates still tighter against the alien Red. The debate spreads over the world, with foreign editors freely descanting upon what seem to them to be imperfections of American justice and our own press in reply instructing them about our Constitution or suggesting that we can take care of our own criminal cases without any advice from abroad.

Some American Papers are supporting the Sacco Vanzetti execution with that vehemence which one normally connects with the rationalisation of one's own crimes or of those of one's kith and kin. Others are a little more open minded. For example

No one, insists the *Albany Knickerbocker Press* "will maintain that seven year old justice is an ornament to a State. From across our Northern border the Kingston (Ont.) *Whig Standard* says that the real tragedy of the Sacco-Vanzetti case is not that the men have now been put to death but rather that they were not put to death long ago once their guilt was established in a court of justice." And it might be said here that the commonest reproach from editors and public men in foreign countries has been that Sacco and Vanzetti were kept for seven years in the shadow of the death-house. Such conditions says that conservative daily the *London Morning Post* turn the law into an instrument of torture.

The *Nation* is strong in its condemnation of the whole affair. In an editorial the *Nation* says

Massachusetts has triumphantly killed an Italian fishmonger and an Italian cobbler, but she has blackened the name of the United States across all the seas."

The Sacco-Vanzetti case has lowered America in the eye of the world, for who would expect a truly great nation to mete out such crude 'justice'. The case rhymes well with the other glories of America, e.g., lynching, colour-prejudice, criminality etc. A consolidated press correspondent in Washington writes

Secretary Kellogg does not consider the labor demonstrations in the capitals of Europe as necessarily representative of universal opinion in these countries but cabled protests by such people as Madame Curie, Fridtjof Nansen, President Masaryk of Czechoslovakia, Professor Einstein, Marquis Ouy de Lasteyre, the grandson of Lafayette, Louis Loucheur, Joseph Caillaux and Alfred Dreyfus make it evident that the upper and middle classes of Europe on this occasion stand with the working classes.

"Nor can be ignored the fact that the Paris newspapers, radical and conservative alike devoted columns of space to the fight of the two men."

The same correspondent reminds us that general strikes were called and were partially successful in Paraguay, Uruguay, and Argentina, that there were notable demonstrations in Panama, Morocco and Geneva, that London newspapers voiced regret over the general outcome, and that in Germany a group of twelve prominent lawyers issued a statement protesting against the execution of a death sentence after seven years' delay. A Paris correspondent of the *Chicago Daily News* referring to reports of violence or attempted violence in Copenhagen, Stockholm, Amsterdam, Sydney, Bucharest, Montevideo, Prague, Berlin, Athens, and many other cities, declares that such united feeling throughout the bulk of Europe against something American has never occurred before. In Italy, the native land of Sacco and Vanzetti papers used phrases like hideous martyrdom. Not since the Dreyfus case declares *The Saturday Review*, in London, has opinion been so moved and shocked by a public trial.

One explanation of this clamor comes from the *New York Evening Post* which remarks that Europe, already disliking us as a relentless creditor now has what seems to be an excuse to burst into a flame of righteous indignation against Uncle Sam as a blood stained monster, not merely avaricious but murderous.

open the eyes of the those Indian Moslems who still think of Turkey as a stronghold of Islam and of Kemal Pasha as a probable ally of Mr Mahammad Ali.

In the *Petit Parisien* a special correspondent at Angora quotes the Turkish Minister of Foreign Affairs, Tweek Rıht Bey as giving the following intimations of Turkey's policy:

"All this talk about the union of the Asiatic peoples is pure imagination. We have nothing to gain from it. What have we in common with the Asiatic peoples? Religion? But we have abandoned it. We are not Moslems. We are Turks. The language? There are no less than forty six languages among the Asiatic races. In Europe we consider as brothers the Hungarians and the Finns. Ties of friendship? The Persians have always been against us. Our history shows that for years we had a series of wars with Persia. The other Asiatic races? They are too far away. In case of trouble what could the inhabitants of Afghanistan, or of India or of China do to help us? For all these reasons we are in favor of a return to Europe.

Greek newspapers which follow Turkey's policy rather closely notice considerable activity on the part of Angora to bring about alliances with Italy or Jugoslavia, or even Bulgaria. Rumors of an Italian alliance with Turkey are too vague and too indefinite and so may be dismissed for the present in the opinion of the *Athens Emporos* but it attaches particular importance to the possibility of a Turkish Jugoslav alliance. A common enemy brings about the closest friendships says the *Emporos*, in noting that both Turkey and Jugoslavia have recently agreed that Fascist Italy constitutes the most serious danger to Jugoslav interests in the Adriatic and to Turkish interests in Asia Minor and it adds:

"For Turkey a rapprochement with Jugoslavia would be more than useful. Altho the possibility of a Jugoslav participation in a war involving Italy and Turkey would be rather remote Turkey would expect to profit by concluding an alliance with a Balkan State because by that fact she would emerge from her present isolation and incidentally add her weight to the French-Jugoslav group which today opposes Anglo-Italian policy in the Mediterranean.

A Great Inventor's Belief

In the same journal we find the following:

Declaring that his Belief in a Creator is justified by the facts of science, Michael Pupin noted inventor and professor at Columbia University describes in the *August Scribner's Magazine* the direction of his religious thought since he secured his first employment in a factory in New York fifty two years ago. "It taught me that the fire under the boiler supplies the driving power to every machine in the factory," he writes. "To an untutored Serbian immigrant who had never seen such things in his native village that was awe-inspiring knowledge and it thrilled me. It stirred my emotions and my imagination and I almost became a fire-worshiper. Dr. Pupin then points out other

facts which he discovered during the following half century and sums up his philosophy in these words:

The smooth and steady motion of the piston in the boiler room assisting the trained hand of man in the factory, the roaring furnace flames in the foundry announcing the birth of beautiful castings, the radiating chaos of our central star the sun sustaining the ceaseless terrestrial cycles of co-ordinated energy, movement, the messages transmitted to man by the galaxy of stars proclaiming the lavish expenditure of their inexhaustible store of energy as a preparation for higher forms of creation, all of them tell the same joyous story which Tyndall first told me fifty years ago, the story of transformation of the primordial chaos into a cosmos, a universe of beautiful law and order. This is also the story of the universe of organic life. The truth which this story reveals was recognized intuitively by man since the very beginning of civilization and guided by the power of his creative soul he began to dream of a social cosmos which makes life worth living. The awakening from this beautiful dream is the birth of Church and State, guided by the love of God and of fellow man these social co-ordinators will certainly give us a social cosmos, the realization of the highest aspiration of the human soul.

From this point of view science, religion, and the fine arts as expressions of the intellectual, spiritual and aesthetic co-ordination of the creative power of the human soul are three inseparable parts of a single science, the Science of Creative Co-ordination.

U S America's Interest in Latin America

The *Current History* of September is the Latin America Number. The U.S.A. is finding it increasingly difficult to get round and exploit with ease the Latin American lands. Every effort, lawful and otherwise is made to keep Latin American countries well in hand but the 70,000,000 of these hot blooded republics are becoming more and more of a handful to the U.S.A. In order to understand the real situation we should know the true nature of the U.S.A.'s interest in Latin America. The *Current History* tells us:

On Dec. 31, 1920, the Department of Commerce estimated that the total investments of the United States in Latin America amounted to \$1,240,000,000. Of this amount \$10,000,000 was in Government guaranteed obligations and \$3,330,000,000 in industrial and other private securities. During 1916 about \$100,000,000 additional foreign investments were bought by United States citizens, and of this amount \$34,959,000 went to Latin America. About \$8,000,000 of the 1916 investments went to private industrial and commercial corporations. The remainder was borrowed by national Governments, States or Municipalities and was largely destined for the construction of railways, highways or other public works. A more recent estimate by the Department of Com-

merce (June 30 1927) placed our Latin American investments at \$1 800 000 000

Is Lynching Dying Out ?

The following paragraphs taken from *The World Tomorrow* point out how there is some chance that the American sport of Lynching will go out of fashion in the near future

According to the records compiled at Tuskegee Institute in the Department of Records and Research in the first six months of 1927 there were 9 lynchings. This number is the same as for the first six months of the years 1925 and 1926 it is 4 more than the number 5 for the first six months of 1924 6 less than the number 15 for the first six months of 1923 21 less than the number 30 for the first six months of 1922 and 27 less than the number 36 for the first six months of 1921. All of the persons lynched were Negroes. The offenses charged were murder 4 attempted murder 2 rape 1 improper conduct 1 charge not reported 1. The states in which lynchings occurred and the number in each state are Arkansas 2 Louisiana 1 Mississippi 4 Missouri 1 Texas 1.

The National Association for the Advancement of Colored People announces that there is a steadily growing expression of sentiment in the South that tends to make lynching a disreputable sport. More and more the influential agencies of the white South are putting the stamp of the disapproval on lynching and mob violence. This fact can be contrasted with 20 years ago before the Association began its propaganda and expose of lynching. At that time editors preachers politicians and even government officials either condoned or justified lynching. The Association now has in its possession evidence that most Southern editors of the larger newspapers as well as government officials a few politicians and some preachers are openly opposing lynching.

The Vienna Riots

The recent riots at Vienna were unparalleled in their fury and passion. *The New Republic* in a special article throws considerable light on the unseen social forces that caused the riots. We are first told

On July 14 1927 while Paris was gaily celebrating the one hundred and thirty eighth anniversary of the storming of the Bastille tens of thousands of workmen grimly attacked the Ministry of Justice in Vienna setting fire to the building in which it was housed. For three days the capital of the Austrian republic was swept by riots. Police quarters were wrecked scores were killed in street clashes hundreds were wounded. A general strike paralyzed the entire life of the Danubian state.

The immediate cause of the sudden and fierce outbreak of mass violence in Vienna was the

trial in court of three Austrian Fascists who are generally believed to be guilty of the assassination of a Republican guard and his child several months ago. This verdict was one of a long series of similar judgments pronounced in the courts of Republican Austria by Pan German Nationalist and Royalist judges who still retain their old offices in spite of the Revolution of 1918. The extraordinary vehemence of the popular protest however, amply indicates the existence of deeply smoldering fires of unrest in the hearts of the usually complacent and pacific people of Austria. The assault on the Ministry of Justice is but symptomatic of the state of smoldering revolt into which the Austrian masses have been driven by the stabilizers of present day Europe.

The reasons why the masses rose in revolt are explained as originating in the present anomalous structure of Austrian economy. We learn

If the defunct Austro-Hungarian Empire was a political and cultural absurdity the new Austrian Republic is an economic absurdity. The old empire was a crazy quilt of divergent national groups held together by cohesive economic factors making for industrial unity and prosperity. The new state reduced to one eighth of its area and population is like a head severed from its body miraculously kept alive by the financial oxygen administered under the auspices of the League of Nations.

Austria with its 6 500 000 people was the nerve center of the dismembered empire of 51 000 000. It drew grain from Hungary coal and iron from what is now Czecho-slovakia and sent them in return manufactured goods. Economically speaking the Dual Monarchy was a free customs union and embryonic United States.

The Treaty of St Germain however was an instrument of selfish and blind politics. It was conceived with the Little Entente in view as a make-weight for a new balance of power for France in Central Europe. It disregarded the vital interests of a huge population. It resulted in a monstrous system of arbitrary tariff barriers which clogged the delicate economic arteries developed during a century of industrial and commercial expansion. It deprived a great and thriving area of Trieste over to Italy which needed no additional access to the sea.

Today Austria is the most anomalous state in Europe. Enveloped on three sides by a ring of unfriendly countries suffering from chronic unemployment forced to import her raw materials from across the near borders and to face prohibitive customs in her exports she is naturally a breeders

And the people of Austria who have been so unjustly and stupidly detached from their economic setting are largely socialistic in politics.

Austria boasts the strongest Socialist party in the world in proportion to population. In the recent elections held three months ago the Socialists polled in the entire country 1 336 000 votes.

nearly 43 percent of the total national vote, an increase of 225 000 as compared with 1923. In Vienna alone with a population of 2 000 000 the Socialists polled 694 000 votes more than 62 percent of the entire city vote. At the same time, the Communists polled only 13 000 votes in all of Austria, which was half of their strength in 1923. The Communists in Austria, therefore form less than 1 percent of the Socialist rank and file.

Not Bolsheviks, but, nevertheless bad workmen for greedy capitalists to exploit. The Austrian Socialists, are not only a menace to Austrian capitalism, but they provide in their united numbers a solid opposition to reactionaries in the surrounding countries also. For

There is no danger of a Communist coup in Austria, but there is danger that the Socialists by their constructive achievements will ultimately take over the Republic not only politically but economically and socially. It is Austrian Socialism which stands in the way of all *putschists* by its championship of a Balkan federation and by its accomplishments in the field of social reform in Vienna, which it controls.

And they are not bad Socialists either in any way, although they mean some amount of discomfiture to capitalists. We are informed

Where is there another city in the Old World in which in the course of the last five years 2 000 homes have been built for the workingman? Yet this is the record of the Socialist administration of Vienna. The child welfare work conducted by the Socialist municipality is unequalled anywhere in Europe. The infant mortality has been reduced from 16 percent before the War to 8 percent by the Red' guardians. Tuberculosis, so prevalent under the Empire has dropped considerably.

But it was the taxation policy of the Socialist municipality that aroused the fierce opposition of the reactionary groups. In Vienna, 791 capitalists are paying annually to the city a combined tax equivalent to the total contributed by the other 490 000 tax payers who form the balance of the population. Isn't this rank Bolshevism? But it is Bolshevism of a new kind. It makes a potent appeal to the workingman as well as to the middle class. It makes life bearable in a colossal industrial city with a pitifully small hinterland. In a word it creates some sort of an internal equilibrium in a body externally suspended by the arbiters of St. Germain.

The reactionaries in and outside Austria, therefore, do not cherish any gentle feelings towards these radicals. So that

Helpless in the face of the deeply rooted Socialist power the reactionaries have had but one reply to make namely violence. Entrenched in the judiciary the old imperial bureaucracy has been working hand in hand with the Fascist terrorists washing the bloody hands of the assassins of the defenders of the Republic. The rioters in Vienna were not the aggressors. They merely struck a telling counter-blow. The intensity of their out

burst only testifies to the fundamental mass craving for justice. The storming of the Ministry of Justice in Vienna was prompted by the same popular passion that caused the storming of the Bastille in Paris. Whatever may have become of Equality and Fraternity since the French Revolution Justice still remains the untarnished standard of any civilized and humanitarian system of government. If the Austrian masses have given vent to their outraged feelings in such a revolutionary fashion it is perhaps partly due to the failure of their leaders to replace the retrograde judiciary with a new code and apparatus of justice. At the same time the action of the masses serves as an ominous warning to the agents of Horthy, Ludendorff and Mussolini that Socialist Austria will no longer brook their plots and murders and will not stop at taking over the helm of the state should they persist in their policies of special privilege and their intrigues in the dark field of Balkan politics.

Americans use Torture on Accused Persons

We learn from the *New Republic*

A Short time ago a man named Ludwig Lee was arrested in New York City charged with the murder of two elderly women. Lee claims that extraordinary methods were used by the police to force a confession from him. He was he says beaten until two ribs were broken and his body was a mass of huge bruises. Some of his hair was pulled out his legs and arms were twisted causing excruciating torture he was kept without sleep and almost constantly questioned, for the better part of four days and nights. His attorney, believing not unnaturally that this sort of brutality, if proved would be an important element in his trial when it takes place next October has sought to have Lee examined in his cell by a physician and photographs taken of his bruises (which, obviously will have disappeared in the course of a short time). Both these requests the police have denied. The attorney sought successively in three courts for an order overruling the police but in vain. Lee was born in Norway and the Norwegian Legation finally appealed to the State Department, which in turn has asked Governor Smith to look into the case. We trust he will and that his investigation will not end until he has found out the whole truth about police methods. Only a short time before Lee was arrested a New York attorney declared in court that torture is habitually used by the New York police in the effort to extort confessions from prisoners. There is not another civilized country in the world which would tolerate such practices and if they exist here it is high time they were stamped out.

The police of the most civilized nation in the world should not, thus, let their country down

Discovery of Rare Buddhist Transcript

The *British Buddhist* furnishes us with the following information —

It is a well known fact among Buddhist scholars that when Hsuen Tsang returned to China after a

wholly foreign to the teaching of the Buddha and are more or less obnoxious to the modern mind. Such are the doctrines of heaven and hell, future punishments and rewards which are quite alien to primitive Buddhism and are to the advanced scientific thinkers mere outgrowth of superstition, animism and fear. The Buddhist priests ignorantly preach such absurdities and regard them as a part of their religion. About the real Buddhism they know practically nothing.

The second great defect in present day Buddhism is monasticism. This has been one of its great curses and a source of weakness. It was one of the most important causes of its disappearance from the land of its birth. Monasticism has been a great evil from which human society has suffered. It draws away men and women often of keen intelligence from active life, deprives society of their services and thus seriously hinders its progress and development. It breeds a class of parasites which subsists on the produce of others and leads to corruption in morals and decency. Such has been the case with Christian Mohammedan Hindu and Buddhist monasticism. In Protestant Christian countries it is now almost abolished and the monks and nuns are deprived of their rights and privileges. But in Catholic Christian countries it still persists and is an enormous obstacle in the path of their progress. Turkey has swept the whole monkish system and by a single stroke of the pen has abolished the dervish orders. But the Buddhists have yet shown no signs of doing away with this evil and no voice of protest is raised against it. In Tibet monks and nuns are said to be two-thirds of the population. Immorality and corruption is rife among them. In China, Burma, and in all the Buddhist countries their number is considerable and they are proving to be a great economic burden on society. Monasticism must be abolished if Buddhism has to hold its own against the onslaughts of industrial civilization.

The third serious evil which is prevalent in Buddhism and calls for radical reform is idolatry. It is a shame that in all the Buddhist countries images of Buddha are worshipped and idols are placed in Buddhist temples which receive the homage of believers. Buddha never wished that his followers should deify him and worship his name. I of course do not mean that Buddhists are more idolatrous than the followers of other religions. Mohammedans bow before the tombs of Mohammed and their saints; the Christians have their idols of Mary and the Hindus worship numerous images personifying One Supreme Being. Even the worship of God to the Buddhists is it to the Western freethinkers is a mere idolatry for to them God is an outgrowth of animism, superstition and fear. God, according to them, has no absolute existence whatever and is a mere psychological illusion. Only the ignorance of man has invented a divine Creator. No trace of him can be found in the realm of experience. No revelation of senses and science reveals his existence. According to this view Buddhists are far less idolatrous than the members of other religions. They worship Buddha, who consecrated his whole life to the service of humanity and to the rationalistic investigation of truth, rescued mankind from the trammels of error and guilt,

and proclaimed the most advanced system of ethics which the world has ever seen.

This idolatry is thus not alien to the idolatry which finds God or the creator or dispenser of human sorrows and joys in an image. Even great thinkers have bowed down to the Buddha.

Philosophers and poets like Schopenhauer and Kinkel worshipped at his shrine. The former went so far in his devotion to the Prince-Philosopher that he kept his big statue on the table and looked at it with almost superstitious reverence.

Even then one cannot support this attitude. We are reminded—

As idolatry is essentially un-Buddhist and is looked down upon by advanced thinkers it must be abolished and Buddhism must be extricated from its corrupting influence.

Then we are told—

The fourth great and the most dangerous defect of Buddhism is its ahimsaism. This fatal and demoralizing doctrine has emasculated the Indian people and has reduced them to the present condition of servitude and slavery. Though there were other causes which made India a prey to foreign invaders it was this mischievous cult of non-killing which contributed most to her downfall. It divided the military virtues and undermined the fighting spirit of the Indian people.

We are also asked to reconsider the value of Ahimsa in the light of the following—

What would have happened had Japan practised ahimsa in her dealings with the Western Powers? She would certainly have lost her independence and could not have occupied the proud position in the councils of the nations which she is enjoying today. It was sword that brought the haughty Czar to his reason and checked the tide of European imperialism. It is physical force that counts most in international politics. There is nothing in this world but centres of force in constant evolution in unceasing action and reaction on each other. The will to power to ever increasing power and to subject to its dominion an ever increasing energy is the fundamental fact of the life of the universe. The doctrine of ahimsa is wholly opposed to the teaching of the theory of evolution.

What China can be Industrially?

The following quotations are from the *China Journal*.

Under the title "To-day and To-morrow" Henry Ford has written a book which it would be well for every commercial man, manufacturer, employer of labour, politician and diplomat, native or foreign in China to read. It tells of the founding and development of what is one of the world's greatest individual business, the manufacturing of the Ford car. It does much more than this. It

sojourn in India for fourteen years he pursued the propagation of the teachings embodied in Abhidharma-kosa and Vygraha matratra the former representing realistic and the latter idealistic Buddhism. Both are the works of Vasubandhu a great philosopher of the Mahayana school. The former was written before the author embraced Mahayana Buddhism so that it is a work belonging to the Hinayana School. Nevertheless it is a work students of Buddhism must study before all others as it forms the basis of all Buddhist knowledge. On his return to China Hsuen Tsang translated it into Chinese and taught it to his disciples who took down notes of his lectures. Two or three kinds of such notes are preserved in Japan. Shortly after a scholar of the name of Yen hui wrote a commentary on the Abhidharma-kosa. The book is entitled Ju sho and consists of thirty volumes. It is well known that during the 9th century a Japanese priest, Chisho brought back the book from China. Of the thirty volumes of the book twenty nine have hitherto been in wide use but the last volume was unknown and it was supposed that it never saw light the author Yen hui finding it too much for him to write a commentary on the last chapter on Pudgala-viniscaya.

In this circumstance, it is a most interesting fact that a transcript of this last volume was recently discovered among ancient books preserved in the Todaiji temple at Nara. It is not one that was imported into this country by the priest Chisho but is of a comparatively later period being one copied in the 14th century. Nonetheless the discovery of this book is of great interest and has caused a great sensation in the circle of Buddhist scholars. It will be included in Dr Takakusu's Taisho edition of the Tripiitaka. The discoverer is the Rev Goin Hoshimoto abbot of the Yakushiji Temple. That similar valuable discoveries are made in Japan one after another may be taken as a sign of the great zeal with which Japanese scholars of Buddhism are carrying on their study.

Buddhism in Korea and Japan

We find the following in the same journal

Various signs are manifesting themselves in Korea showing that Buddhism which sank to the lowest depth of decadence and inactivity under oppression of the Yi Dynasty has lately begun to revive and be a power for good. One of these is the formation of a powerful body some years ago of Japanese and Korean Buddhist priests and believers. This organisation is called Chosen Bukkyo Dan (Chosen Buddhist Association) and has its headquarters established in Hasegawa-cho Keijo (Seoul). Among several good enterprises it carries on is the task of yearly sending Korean students to Buddhist schools and colleges in Japan. This work was started in 1915 when five were sent and eight the following year. It has been decided to send six this year four to Kyoto and two to Tokyo. All of the selected are graduates from higher common schools. When these students finish their study in Japan and go home it is hoped that Buddhism in Korea will have fresh blood infused in it and will make further vigorous steps towards revival.

The same journal also informs us

A large number of scholars and artists gathered in the auditorium of the Tokyo School of Fine Arts on April 11th to pay respects to the memory of Shotoku Taishi the first Imperial Prince to take up Buddhism some 1300 years ago. The meeting which was held under the auspices of the Association for the Worship of Shotoku Taishi was attended by Prince Kuni honorary president of the association and Princess Kuni Mr Saeki Chief Priest of the Horyu Temple in Nara a temple which was built by Shotoku Taishi performed rituals and those present burned incense at the altar raised before a wooden image of the prince. Students of the Hinode Girls School in Meguro were present and sang a song composed for the occasion.

An Army Order of Eighty Years Ago

The *Inquirer* reproduces the following paragraph from its own issue of December 6 1845. From it we learn the attitude of Army authorities towards smoking in mess-rooms and generally in those days.

In a general order issued by command of the Duke of Wellington to the army gymnastic exercises wrestling and boxing after mess dinners are directed to be discontinued and smoking is ordered to be prevented. The order on smoking is as follows: The Commander in chief has been informed that the practice of smoking by the use of pipes cigars, or cheroots has become prevalent among the officers of the army which is not only in itself a species of intoxication occasioned by the fumes of tobacco but undoubtedly occasions drinking and tipping by those who acquire the habit and he entreats officers commanding regiments to prevent smoking in the mess rooms of their several regiments and in the adjoining apartments and to discourage the practice among the officers of junior rank in their regiments.

A Plea for Buddhist Reform

The *Young East* publishes an impassioned plea for reform in the world of Buddhism. Buddhism has many defects we are told and we are quoting from the text of the article to show what the defects are supposed to consist in.

The first and the most serious defect in present-day Buddhism is the character and the ignorance of its priests. With the exception of a few brilliant cultured and energetic men they are unquestionably the most ignorant superstitious and passive creatures on the face of the earth. The vast majority of the Buddhist priests know nothing about the history of their religion its principles, the philosophical postulates on which it is essentially based and rests, and cling to beliefs

occasion to extol the purdah system as enjoined by the Quran. The *Review* says

We remember to have read, some time ago the remark of a man that he would retire to the desert as a hermit if women's skirts became one inch shorter. Now we learn from the *Daily Express* that Mme. Tanya Bogdaroff tried to commit suicide in Venice because huge admiring crowds followed her in the streets. She is too beautiful to live.

Such incidents however small and rare they might be are no doubt very significant. Everything that happens in the world does not find its way to the Press. So we cannot say how much the human heart suffers for the violation of the principles of Islam. Islam says women should not display their bodies and ornaments except what cannot be helped and that they should cover up their necks, heads and faces. Men and women according to the Holy Quran should cast down their eyes. This will be a source of great purity for them. Most of the social evils will disappear if people act upon Islam.

Comments are hardly necessary on the above words of Islamic wisdom

Work Done by Japanese Red Cross

The *Japan Magazine* gives the following summary of work done by the Japanese Red Cross in the year 1926

Hospitals of the Japan Red Cross Society including the two newly established last year number twenty three, with 432 beds 38 more than during the preceding year. The actual number of patients treated in all these hospitals was

47289 in patients, the aggregate number of which was 1196345 and 1220496 out patients the aggregate number of which was 3511035 last year. Of these less than 10 per cent, of the in patients were treated free while more than 10 per cent, of the out patients were free. Compared with patients treated in 1925 there was an increase of 93708 in patients and 543138 out patients in aggregate number.

Eight relief houses in Manchuria treated last year 199 in patients their aggregate being 3338 and 13760 out patients the aggregate of which was 65229. To these are to be added 83250 patients treated at sub relief houses and 73701 treated by circuit relief corps. There were 96 cases of flood fires and other calamities for which extraordinary contingents were despatched by the Society the number of patients being 10696.

In the work of preventing and stamping out tuberculosis 10.7 patients were taken in while 9360 out patients were treated. There were 2059 in patients and 5823 out patients of pregnant and lying in women.

Mention should be made of the distribution of relief boxes the installation of disinfecting stations and the work of children's hygiene consultation offices sea side schools nurse training schools and special courses in nursing all of which have made contribution to the relief undertaking of Japan.

The Japan Red Cross Society rendered great service in the relief of Chinese wounded and sick last year. In the autumn of 1925 a revolt broke out in Shantung Province. The Society sent a relief fund amounting to 300 yen to the Tsinan Hospital under the management of the Dojinkai Society of Japan. The Tsinan Hospital was entrusted by the Japan Red Cross with attending to wounded and sick and it started the treatment of patients in December 1925. The relief work was ended in June 1926. During that period 3607 in patients and 2349 out patients were treated.

INDIA'S WOMANHOOD

News and Portraits

The flood havoeks of Kathiawar and Gujarat have enlisted wide sympathies where in India. The premier Bengali footballers—the *Mohunbagan* team—went all the way from Bengal to Bombay at the request of flood relief organisations, to play charity matches. These games attracted large spectators and funds thus realised were distributed amongst the sufferers. Elsewhere we reproduce a photograph of a group of ladies some of whom happen to be Bengali ladies, seen collecting funds for flood sufferers at the football grounds when a match was being played between the Mohunbagan and the Cheshires.

Indian ladies have been evincing considerable interest in the sphere of administration



Miss B. E. Engineer

explains the principles upon which this immense industry has been founded and built up and applies the lessons of those principles to every day life and work to our present social and industrial being and to the future of the human family and what he says is so sane and logical that one can hardly refrain from wishing that the whole industrial world were reduced to the state of a Ford manufacturing plant. He lifts industrialism from its former profits-squeezing level to the sphere of a high social system amounting almost to a religion. The principles he enunciates may be summed up in the few words *public service and mechanical and human efficiency*. The two latter are secured by the elimination of all waste in time labour and material and in the establishment of a high minimum wage. Service is rendered the public by the return of profits into the business with a view to the improvement and reduction of the price of the article produced.

The story of the manufacture of a present day car from the mining of the ore to the delivery of the car to the purchaser reads like a fairy tale. Once the ore starts to be moved it never stops till it has been transformed into a car and delivered to its final destination. It is loaded into the company's steamers carried to the smelting plant, smelted, turned into steel, melted, rolled, pressed out, or stamped into various parts of the machine, which in turn is assembled while on the move, non steel parts similarly created on the run being added, the whole tested still while on the move, pressed out of the workshops to the free car or hold of a steamer and delivered to the agent or purchaser and all this in a period of from three to five days! The whole thing is done by machinery supervised by willing workmen. Wherever it is possible to eliminate human labour this is done yet the company finds employment for hundreds of thousands of people to none of whom does it pay a wage less than \$6.00 a day. The company owns and operates its own forests, mines, railways, steamers, flax farms and quarries; it maintains a thoroughly up-to-date and well equipped scientific research laboratory; it sells such by products from its various plants as it cannot use—and all in the interests of economy and efficiency. The whole organization from mines and forests to the finishing rooms is a huge and perfect machine worth hundreds of millions of dollars, employing hundreds of thousands of workmen covering an area of tens of thousands of acres and turning out some two million cars a year.

for the manufacture of fabrics can be grown in the country.

The only thing that stands in the way of an industrial development in every direction in China that might make even the Ford car industry look small is bad government and its concomitants—internal strife, civil war, unjust taxation and the moral and physical degradation of the people.

Of course capital is needed and lots of it. There is plenty of capital in the world waiting to be put to use but before it can be made available for the industrial development of China, peace must come, good government, just taxation and the safeguarding of the investor's interests. Whether this can be brought about out of the present chaotic conditions in China remains to be seen. We feel sure that it can but it will call for a high sense of duty and a willingness to sacrifice personal interests on the part of those in high places for those of the country and the people that is none too common in the world to-day. If the rulers of China to-day those who have the reins of power in their hands wish it, they can stop the present insensate warfare and set the country on a course of industrial prosperity such as the world has never before seen. Their great opportunity is here—how will they act?

The above words are equally true of India. Only we have a further, and almost insurmountable, obstruction in the fact that our political rulers are also our industrial exploiters, and if we progress industrially the chances are that we would have to yield three quarters of the fruits of our achievement to those who hold the reins of our capital legislation, taxation and education.

The Anglo-Russian Struggle The Modern World says

Paleontologists tell us that the struggle between the herbivorous and carnivorous dinosaurs raged for nearly half a million years. Earth was not large enough for both species. The carnivorous dinosaurs passed from the scene.

It appears that earth is not large enough for the two great social systems now in being—capitalism and communism. England is obviously determined to join the issue as vigorously and promptly as may be. Hope for peaceful solution of this conflict constantly diminishes.

We talk of all the manifestations of peace but there are many subterranean indications that the world may all too soon find itself again engulfed in a war resulting from England's grim determination to save her empire, at the price be what it may.

Islam finds Support in attempted Suicide of Woman

An insane woman in Venice has given the *Review of Religions*, an Islamic paper,

occasion to extol the purdah system as enjoined by the Quran. The *Review* says

We remember to have read, some time ago the remark of a man that he would retire to the desert as a hermit if women's skirts became one inch shorter. Now we learn from the "Daily Express" that Mme. Tanya Bogdaroff tried to commit suicide in Venice because huge admiring crowds followed her in the streets. She is too beautiful to live.

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Work Done by Japanese Red Cross

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Hospitals of the Japan Red Cross Society including the two newly established last year number twenty-three, with 4325 beds 387 more than during the preceding year. The actual number of patients treated in all these hospitals was

47289 in patients the aggregate number of which was 1196345 and 1220496 out-patients the aggregate number of which was 3511083, last year. Of these less than 10 per cent. of the in-patients were treated free while more than 10 per cent. of the out patients were free. Compared with patients treated in 1925 there was an increase of 93758 in patients and 543138 out-patients in aggregate number.

Eight relief-houses in Manchuria treated last year 199 in patients their aggregate being 3333, and 13760 outpatients the aggregate of which was 65229. To these are to be added 83259 patients treated at subrelief houses and 73701 treated by circuit relief corps. There were 526 cases of flood fires and other calamities, for which extraordinary contingents were despatched by the Society the number of patients being 10696.

In the work of preventing and stamping out tuberculosis 157 patients were taken in, while 9360 out patients were treated. There were 2059 in patients and 5823 out patients of pregnant and lying in women.

Mention should be made of the distribution of relief boxes the installation of disinfecting stations and the work of children's hygiene consultation offices sea side schools nurse training schools and special courses in nursing all of which have made contribution to the relief undertaking of Japan.

The Japan Red Cross Society rendered great service in the relief of Chinese wounded and sick last year. In the autumn of 1925 a revolt broke out in Shantung Province. The Society sent a relief fund amounting to 3000 yen to the Tsinan Hospital under the management of the Doan kai Society of Japan. The Tsinan Hospital was entrusted by the Japan Red Cross with attending to wounded and sick and it started the treatment of patients in December 1925. The relief work was ended in June 1926. During that period 3607 in-patients and 2348 out patients were treated.

INDIA'S WOMANHOOD

News and Portraits

The flood havoeks of Kathiawar and Gujarat have enlisted wide sympathies where in India. The premier Bengali footballers—the *Mohunbagan* team—went all the way from Bengal to Bombay, at the request of flood relief organisations, to play charity matches. These games attracted large spectators and funds thus realised were distributed amongst the sufferers. Elsewhere we reproduce a photograph of a group of ladies, some of whom happen to be Bengali ladies, seen collecting funds for flood sufferers at the football grounds when a match was being played between the *Mohunbagan* and the *Cheshires*.

Indian ladies have been evincing considerable interest in the sphere of administration



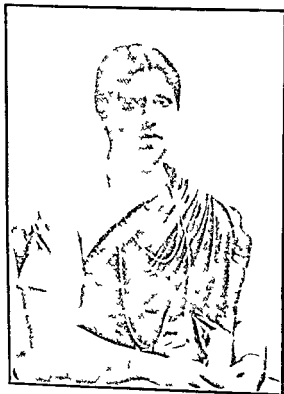
Miss B. E. Engineer



Miss Kusum Jayavant



A Group of Bengali and Other Volunteer ladies
Collecting money for Gujarat Flood Relief
Fund at the football Grounds (Bombay)



Miss M Janaki

of justice. We learn that Miss M Janaki, a prominent social worker in South India, has been appointed special magistrate of Calicut (Madra) and Miss B. E. Engineer LL.B has become a Justice of the Peace for the city of Bombay.



Mrs. K. Kristnavenamma

In educational activities our ladies are fast taking their rightful place. We are glad to learn that Miss Shailabala Das of Bihar



Miss Nilma Thakore



Miss Bachuben Lotwala



Miss P. Chellamma



Srimati Nayana Devi

and Orissa has just been nominated as a fellow of the Patna University Miss Das is a wellknown public worker of the province



Miss Shailabala Das

—being a Commissioner of the Patna Municipality and an Hon'ble Magistrate Srimati Nayana Devi B.A. another lady student of that province is shortly proceeding to England having obtained a State scholarship. She is the first Biharee lady to receive this high distinction. It is reported that Srimati Nayana will represent India at the forthcoming session of the International Women's Conference. Mention must be made in this connection of Mrs. K. Krishnavenamma, Municipal Commissioner Cocanada and Secretary of the Cocanada Red Cross Society who has been elected President of the District Educational Council, East Godavary (Madras) and of Miss P. Chellamma of Travancore who has recently passed the *Viduan* examination conducted by the University of Madras. She attained high proficiency in Sanskrit and Malayalam. Miss Kusum Jayavant who secured *first class first* in B.A. Examination of the Nagpur University and left for England last month as a C.P. Government Scholar for higher studies abroad.

Miss Kumuda Khopkar M.B.B.S. who recently passed with distinction the final Medical Examination of the Bombay University hails from Baroda and is the first girl in the state to pass that examination. She aspires to go abroad provided she secures a scholarship from the Baroda Government.

Miss Nilima Thakore B.A. one of the batch of Gujarati girls who Graduated in Arts this year is the grand daughter of Sir Chhimanlal Setalvad who has the good fortune to see third generation in his family to graduate from the University of which he is the Vice chancellor.

In civic activities the ladies of Bombay have made much progress. Mrs. Sarojini Naidu, Mrs. Avantibai Gokhale and Miss Bachuben Lotwala a Gujarati lady, were the first batch of Bombay ladies to enter the field of civic administration of Bombay. Miss Lotwala has been serving on the Municipal Corporation (Bombay) for two successive terms (5 years). She recently returned from



Dr. Miss Kumuda Khopkar

Europe where she had been for a holiday and had the advantage of seeing personally the working of most advanced parliamentary

and civic institutions of Europe in the company of her father the Hon Mr Patel President, Indian Legislative Assembly

THE VOTING STRENGTH OF OUR PROVINCES IN THE LEGISLATIVE ASSEMBLY*

By RAMANANDA CHATTERJEE

INDIA is not yet a federation of internally autonomous states. But Indian political thinkers generally have such a political future for the country in view. Should India in future have a federal constitution some of the main features of the present constitution would be likely to be preserved or at least to be generally followed in evolving a new constitution. It is therefore necessary to examine the present constitution to see whether it is in accordance with the normal types of federal constitutions and follows the principles of representative government. It will suffice to take into consideration the constitution of the United States of America for purposes of comparison.

The Federal Legislature of the United States is thus described in the eleventh edition of the Encyclopaedia Britannica—

"In 1787 all the states but three had bicameral legislatures—it was therefore natural that the new national government should follow this example not to add that the division into two branches seems calculated to reduce the chances of reckless haste and to increase the chances of finding wisdom in a multitude of counsellors. There was however another reason. Much controversy had raged over the conflicting principles of the equal representation of states and of representation on the basis of numbers the larger states advocating the latter the smaller states the former principle and those who made themselves champions of the rights of the states professed to dread the tyrannical power which an assembly representing population might exert. The adoption of a bicameral system made it possible to give due recognition to both principles. One house, the

Senate contains the representatives of the states every state sending two the other the House of Representatives contains members elected on a basis of population. The two taken together are called Congress and form the national legislature of the United States.

In the Indian Central Legislature which corresponds to the United States Congress, the Council of States may be considered the Senate and the Legislative Assembly the House of Representatives. But neither in the Council of State nor in the Legislative Assembly is the principle of equal representation of provinces or the principle of representation on the basis of population followed. The principles of the federal system of representative government, followed in USA Australia and Canada for example, would require that all the provinces should have an equal number of elected representatives in the Council of State and numbers of elected representatives in the Legislative Assembly in proportion to their population. But the Indian Central Legislature is not constituted on such or any other logical and consistent principle.

The number of elected representatives of the Indian inhabitants of the provinces in the Legislative Assembly is shown below

Province	Population	Elected Indian M.L.A.s.
Madras	42,318,980	15
Bombay	19,348,219	14
Bengal	46,630,436	14
U P	45,375,787	10
Punjab	20,680,024	12
Bihar and Orissa	34,002,180	12
C P	13,912,460	6
Assam	7,600,230	3
Delhi	488,180	1
Burma	13,212,192	3
Ajmer Merwara	495,471	1

* This paper has been sent to the Secretary All India Congress Committee, the Secretary Muslim League, the Secretary Indian National Liberal Federation, the Secretary Hindu Mahasabha, and the Secretary, Non Brahman Federation for necessary action.

It is evident from this table that in assigning the number of representatives to each province the basis of population has not been followed. I have shown in my article on the unequal treatment of the provinces under the Reforms published in the August number of the *Modern Review* that neither the basis of the literate population (in the vernaculars or in English) of the provinces nor the basis of the total revenues collected therein has been followed.

The result of this illogical and inconsistent scheme of representation has been the pre-dominance of the minority in India as a whole, and in the case of some of the provinces taken individually. The following provinces contain the majority of the inhabitants of British India —

Provinces	Population	Elected Indian, M L A s
Madras	47,318,980	15
Bengal	46,695,536	14
U P	45,375,787	15
Total	134,390,308	44

The following remaining provinces contain the minority of the population of British India —

Provinces	Population	Elected Indian M L A s
Bombay	19,348,219	14
Punjab	20,68,074	12
Bihar Orissa	34,002,189	12
C P	13,912,760	6
Assam	7,606,930	3
Delhi	488,188	1
Burma	13,212,192	3
Ajmer Merwara	495,271	1
Total	107,750,073	52

the number of representatives which the C P has

Bihar and Orissa has a much larger population than Bombay. But Bombay has fourteen elected Indian M L A's Bihar and Orissa twelve. The population of Bihar and Orissa exceeds that of the Punjab by more than fifty per cent. But both the provinces have the same number of Indian elected representatives in the Legislative Assembly. The population of Bihar and Orissa is more than double that of the Central Provinces, but the former are represented by only double the representatives of the latter.

The C P and Assam combined, possess a larger population than either Bombay or the Punjab taken singly. But Bombay and the Punjab each have more representatives than the C P and Assam combined.

The United Provinces possess more than double the population of each of the provinces of Bombay and the Punjab. But the U P does not enjoy a proportionately larger representation. Again Bombay and the Punjab combined have a smaller population than the U P but jointly possess greater voting strength than the latter. The United Provinces possess a larger population than Madras but both have the same number of elected Indian M L A s.

Madras has more than double the population of each of the provinces of Bombay and the Punjab but does not possess proportionate voting strength in the Legislative Assembly.

Bengal has a larger population than every one of the other provinces but its voting strength is not proportionately large. Its population is larger than that of Madras and U P singly, but the number of its elected Indian M L A s is less than that of either of the latter taken individually. Bengal possesses more than double the number of inhabitants of Bombay and of the Punjab, but the number of its elected Indian M L A's is only equal to that of Bombay and slightly greater than that of the Punjab. Bengal has a larger population than the following groups: the Punjab and the C P, Bombay and C P, the Punjab and Burma, Bombay and Burma, the Punjab and Assam, Bombay and Assam, and Bihar and Orissa and Assam. But in the Legislative Assembly Bengal possesses a smaller number of elected Indian M L A s than every one of the above-mentioned groups of provinces.

Proportionate and disproportionate voting

strength can be considered both from the point of view of provincial interests and from that of the opportunity given to the people of each province to serve India and gain political experience. There is no reason why even a single province should have proportionately less of such opportunity than any other province. This opportunity is a right and a privilege, and carries with it corresponding duties and responsibilities. The citizens of provinces which are proportionately under-represented count for less as citizens to that extent. There is no reason why they should so count. They are also to the extent of their under representation, deprived of the

right and opportunity to serve India. There is no reason why they should be so deprived.

The Indian National Congress, the Indian National Liberal Federation, the Muslim League, the non Brahman Federation, and other similar bodies exist, not to perpetuate existing political and civic injustices and wrongs, but to apply such remedies and make such changes as would produce the best results and give general satisfaction by making the ideal take the place of the actual, so far as may be. For this reason I draw their attention to the question of the voting strength of the provinces in the Legislative Assembly.

INDIANS IN BURMA

By AN INDIAN IN BURMA

WHILE Indian leaders and publicists have busied themselves with commendable zeal in ameliorating the condition of Indians in far off Africa, they have failed lamentably to take into account the various pin pricks that the Indians have to suffer at every turn under their very nose in Burma. Perhaps, Indians in Burma are too near to be seen truly. But the time has come for the question to be seriously and effectively tackled in the interests of all concerned.

There are clearly three parties to the affair, and their relative positions have to be considered to arrive at any right or definite conclusion in the matter. In the first place, there are the Indians themselves. Secondly, the sons of the soil and last of all the Government cum European exploiters. The fight—yes it is a fight, although not acknowledged by many is, therefore, a three cornered one, which, naturally makes the problem difficult and intricate. Let us consider the parties one after another.

The Indians who number according to the 1921 census 887,000—or roughly 7 per cent of the total population—are scattered all over the province but by far the largest proportion reside in Rangoon. They are engaged in various pursuits trade, law, industry, public service and predominantly, menial labour. According to the census of 1921 only about

6 per cent support themselves by public service and the professions and the balance by agricultural and industrial pursuits, labour and trade. It is well known that in Burma gharry wallahs, rickshaw pullers, shipping and bazar coolies, cartmen, barbers and sweepers are all Indians. These latter live under the most debasing and miserable conditions, but that is a different story. For our present purpose, it is necessary to point out that the name 'Indian' in Burma does not represent a united people as one would hope and expect. True, the Hindu Muslim question is almost non-existent, but there is no solidarity among the Indians. We have the traditional extremists and moderates among ourselves in Burma, too. There is nothing like Indian opinion in this country (to call it a "province" is merely to blindly follow the established usage), or, if there is one or is masqueraded as one, it is either feeble or partisan so that the other parties can afford to ignore it. One reason for this disunion or rather want of union is perhaps the apathy of the average Indian in Burma towards the problems that affect him as member of the Indian community. He pursues his calling with extraordinary zeal, but has hardly any community consciousness. Racial pride among the people of the various provinces, I suspect, is also a barrier to

wholehearted union—though to a smaller extent.

But a graver reason is afforded by the so called Congressmen in Burma, of whom there were plenty about 4 years ago, but, whose number is happily diminishing. These worthy folk, by their misshapen patriotism, and ingenious propaganda have deliberately kept the Indians ignorant of their true position, and have opposed and scoffed at every attempt made by more honest and sensible men to form an association of Indians for safe guarding Indian interests under the spacious cry of "Indo-Burma Unity". These gentlemen so far forgot themselves in their noble mission, that, I remember, four years ago, one Congress Secretary, appealing to the young men of "Indo-Burma" to enlist as volunteers under the Congress flag. As early as 1921 Mr S Vedamurti, who later on became a member of the Council of State, then Editor of the *Rangoon Daily News*, mooted the idea of forming an Indian Association in his paper, to safe guard Indian interests. It was the year of Gandhi, 1921, and the most vociferous section of the Indians in Rangoon, who suffered or pretended, for reasons of their own, to suffer from the impact of Gandhism, poopooed the idea in the name of unity and even held up the author of the scheme to ridicule, for the Indians and Burmans said they were cater cousins, because, the Buddha, the God of the Burmans, was an Indian. And because Indians and Burmans must in any case join hands to fight their common enemy, England.

Thus did the Congressmen succeed in stifling the true and natural voice of the majority of Indians the majority who were both dumb and indifferent and mostly ignorant. For the next four years, nothing happened in this direction, until in June 1925, when the late U May Oung, then Burmese Home Member, introduced the Expulsion of Offenders Bill into the Burma Legislative Council. The measure was obviously directed against the Indians in particular. It provided for the expulsion from Burma for a specified period of an individual not born or domiciled in Burma who is convicted by a Court of Law of certain criminal offences, including political offences. The Government of Burma have always looked upon the Indians with an eye of suspicion as being the carriers and propagators of the virus of nationalism or non co-operation in this country

and they wanted if possible to send the agitators away. It was then that the Indians were aroused from their complacent slumber. A mass meeting was held on the 7th of June 1925, where it was resolved to form an Indian Association to safe guard Indian interests. But the organisers of this meeting were again the same Congressmen, who, could not or would not get rid of the fiction of Indo-Burman unity and who, therefore, declared that the aim of the proposed Association was to safeguard Indian interests and to work in unison with the Burmans.

The Association, however, proved a still-born child. In the meantime the Expulsion of Offenders' Bill became law, with certain modifications. Simultaneously with the above bill another bill known as the Burma Seapassengers' Bill had been also introduced. Its object was to levy a tax of Rs 5—on every immigrant entering Burma by sea. This was directed against the Indian labourers who immigrate into this country in large numbers. This Bill was also passed by the Burma Council but was vetoed by the Viceroy, who was wise enough to see the suicidal folly of putting restriction on the flow of Indian labour into Burma. The measure was also strongly opposed by the European capitalists who depended almost wholly on Indian immigrant labour for their noble work of "developing" Burma. The slender agitation caused by the above two measures having subsided, the Indians once more settled down to their business and forgot all about them till recently they have been pulled up by the ganja scare. Of this I will speak presently.

I have said that the Indians are unorganised, indifferent and mostly unconscious of the true situation. Those who call themselves "leaders" and in fact possess some semblance of leadership mainly belong to two classes—lawyers and merchants. Of the lawyers, almost all are moderates, or believers in the reforms. Like their confreres in India and elsewhere, they do not bother about organising Indian opinion, and are satisfied so long as they can make a noise in the Council and outside and nevertheless remain in the good books of the Government. Of the merchants, some are politicians, others are not. As merchants, they have most of them formed themselves into a Chamber of Commerce known as the Burma Indian Chamber of commerce as distinguished from the Burma Chamber of commerce, representing European

The story is interesting. Some time ago (March, 1925) the Burma Government appointed a Committee to enquire and report on the possibility of abolishing the poll-tax (known as the capitation tax in Lower Burma and the thatbameda tax in Upper Burma) to which strong exception had been taken by the nationalist members of the Council. They were also asked to suggest alternative resources of revenue—because the poll tax brought to the treasury about a crore of rupees a year, which the Government could ill afford to lose.

In the report the Committee did not recommend the abolition of the poll tax but in case the Government thought it fit to abolish it they suggested twelve alternative sources of revenue which together were expected to compensate the loss due to the abolition of the poll tax. One of these suggested sources is 'sale of ganja' estimated to yield 4 lakhs of rupees a year.

Now the Burmese Government, on consideration of the Committee's report, did not decide to abolish the poll-tax but nevertheless, resolved to tap some of the sources of revenue suggested by the Committee, including the sale of ganja, which had been prohibited in 1873. The Government resolution on the point runs thus —

'That the Government should take steps to sell ganja in large towns involves the reversal of a policy which has been in force since 1873. The Sale of Ganja in Burma save for medical treatment of elephants is prohibited but the prohibition is more nominal than real. It is common knowledge that Indian consumers experience little difficulty in satisfying their requirements. It is generally believed that the drug does not appeal to the taste of Burmans in whose interests the policy of prohibition was adopted. It is impossible to reconcile a policy of prohibition in respect of Ganja for which Burmans have evinced no partiality with the policy of selling opium which is believed to be specially deleterious to Burmans. His Excellency the Governor of Burma has therefore decided to introduce the sale of Ganja to Indians as an experiment in Rangoon. If the experiment is successful its extension to other towns will be considered.'

Every line of the above resolution shows a cynical disregard of the welfare of the Indian community. The policy of prohibiting Ganja was introduced in the interest of the Burmans and not of the Indians. But since the drug does not appeal to the Burmese taste, no prohibition is needed. Again, since the Government sells opium which is deleterious to the Burmans, why should not they sell Ganja which is deleterious to the Indians? Fine logic, indeed. The Minister of Excise is a Chinaman.

The Rangoon Corporation has recently adopted a resolution condemning the Government proposal and an Anti Ganja and opium Committee has been formed under the Chairmanship of Mr S A S Tyabjee, Swarajist M. L. C. of Burma. It remains to be seen what effect the activities of these bodies have upon the Government's action. It is clear, however, that occasional and spasmodic efforts of this nature cannot become really effective and produce lasting results. The remedy lies in organised action.

The Indian population forms only about 7 per cent of the population of Burma, of which 5 per cent are immigrants and about 2 per cent born in this country. Of the immigrants about 6 per cent follow trade and the professions and 94 per cent are labourers. About only 4 per cent of the labourers, again, are domiciled, the remainder are in a state of flux. Of the 6 per cent who follow the arts, professions and trade very few indeed have any intention of settling in Burma. This feature of Indian life perhaps stands in the way of unity and organised action. But the time is come to take stock of the real situation instead of drifting along the current of time towards an unknown destination. So long as the Indians are disorganised and so long as they lack a definite policy and programme but dabble with all sorts of political formulas, they cannot expect to be heard or respected.

NOTES

How Tagore has been Misrepresented

It is not necessary to point out all the misquotations of which Miss Mayo has been guilty in "Mother India." We will give here only one passage from Rabindranath Tagore's essay to Count Keyserling's *Book of Marriage* which she has misquoted Tagore writes —

"The desire however against which India's solution of the marriage problem declared war is one of Nature's most powerful fighters consequently the question of how to overcome it was not an easy one. There is a particular age said India, at which this attraction between the sexes reaches its height so if marriage is to be regulated according to the social will it must be finished with before such age. Hence the Indian custom of early marriage." (*Book of Marriage* page 112)

In quoting this passage Miss Mayo has left out the words said India 'which we have italicised making it appear as if the views expressed therein were Tagore's instead of being those of people who support early marriage, which is not identical with child marriage. It must also be borne in mind by foreigners that the Hindu child marriage is followed by another ceremony after the attainment of puberty, prescribed by the shastras, before the bride and bridegroom can live as husband and wife. This is the normal practice, though there are deviations from it. The Hindu child marriage is in fact, according to the Shastras, an espousal.

In the same essay of Tagore's there are words like, 'these must have been the lines of argument,' "such was the conclusion," etc showing that he was not giving expression to his own views.

Miss Mayo, being a dishonest woman has not given Tagore's own views, which are given at the end of his paper. "Let me," he says, "as an individual Indian, offer in conclusion my own personal contribution to the discussion of the marriage question generally." "In our language we call the power of woman over man by the name of *Shakti*. Deprived of *Shakti* the creative process in society languishes, and man, losing his vitality, becomes mechanical in his habits. The manner in which the relations between the sexes have been regulated in our country has left no room for the action

of this *Shakti*." This would show to any honest reader that Tagore is not a supporter of the prevailing marriage customs of India.

League Dominated by Scheming Imperialists

Reuter thus reports a speech of M Hambro delegate from Norway to the League of Nations this year, at one of the League meetings —

Geneva, Sept. 8

Vociferous applause punctuated a vigorous speech of M Hambro of Norway who frequently glanced at Sir Austen Chamberlain criticised the work of the Council and spoke of the secret activity of the Council within the Council. Discussing the important agenda before the General Council M Hambro finally asked why the Under Secretaries of the League only belonged to the great Powers and said that Norway admired the work of the Secretariat, but it would do even more if the Powers that were still outside were brought inside. Delegates rose and patted M Hambro on his back as he returned to his seat — Reuter

M Hambro represented a country which contains only 26 lakhs of people. But he could speak the truth without fear, because he is a free man. The so called Indian delegates of India not being free men, are or profess to be full of admiration for the League.

Rabindranath Tagore's Repudiation

Some Indian newspapers have already shown by quoting the exact words of the poet Rabindranath Tagore from Count Keyserling's *Book of Marriage* that by omitting a few words therefrom here and there Miss Mayo has made it appear that opinions which were not the poet's were really his. She has also refrained deliberately from quoting his own opinions, which are to be found towards the end of his essay on the Indian ideal of marriage. This essay originally appeared in Bengali in Prabasi. The reviewer of Miss Mayo's "Mother India" in the London *New Statesman* went one better than her. He attributed to the poet an opinion which even that lying woman had not done. Having accidentally come across this malicious review

the poet has sent from Moendock Bali a letter of protest to *The Manchester Guardian*. He has favored us with a copy of his letter, from which we reproduce a few paragraphs. Says he —

While travelling in this island of Bali I have just chanced upon a copy of the *New Statesman* of the 16th of July, containing the review of a book on India written by a tourist from America. The reviewer while supporting with an unctuous virulence all the calumnies heaped upon our people by the authoress and while calling repeated attention to the alleged common Hindu vice of untruthfulness even amongst the greatest of us has made public a malicious piece of fabrication not as one of the specimens picked up from a show-case of wholesale abuse displayed in this or some other book but as a gratuitous information about the truth of which the writer tacitly insinuates his own personal testimony. It runs thus: 'The poet Sir Rabindranath Tagore expresses a proud his conviction that marriage should be consummated before puberty in order to avert the vagaries of female sexual desire' (Italics ours. Ed. M. R.)

Then referring to another but an allied kind of lies namely war lies the poet adds

We have become painfully familiar with delinquent circulation of hideous lies in the West against enemy countries but a similar propaganda against individuals whose countrymen have obviously offended the writer by their political aspiration, has come to me as a surprise. If the people of the United States had ever made themselves politically obnoxious to England it is imaginable how an English writer of this type would take a gloating delight in proving with profuse helps from the news columns in the American journals their criminal propensity and quote for his support their constant indulgence in vicarious enjoyment of crimes through cinema pictures. But would he in the fiercest frenzy of his rhetoric running amok dare make the monstrous accusation let us say against the late President Wilson for ever having expressed his pious conviction that the lynching of the Negroes was a moral necessity in a superior civilisation for cultivating Christian virtues? Or would he venture to ascribe to Professor Dewey the theory that centuries of witch burning have developed in the Western peoples the quick moral sensitiveness that helps them in judging and condemning others whom they do not know or understand or like and about whose culpability they are never in lack of conclusive evidence? But has it been made so easily possible in my case such a deliberately untruthful irresponsibility in this writer condoned by the editor by the fact that the victim was no better than a British subject who by accident of his birth has happened to be a Hindu and not belonging to the Muslim community which according to the writer is specially favoured by his people and our government?

He concludes his long letter thus —

The writer in the *New Statesman* has suggested for the good of the world that the people of India condemned by the tourist for malpractices

should never be assisted by the benevolent British soldiers safely to preserve their existence and continue their race. He evidently chooses to ignore the fact that these people have maintained their life and culture without the help of the British soldiers for a longer series of centuries than his own people have. However that may be I shrink from borrowing my wisdom from this source and make a similarly unflattering suggestion for his kind of writers who spread about the malignant contagion of race-hatred because in spite of provocations we should have a patient faith in human nature for its unlimited capacity for improvement and let us hope to be rid of the lurking persistence of barbarism in man not through elimination of the noxious elements by physical destruction but through the education of mind and a discipline of true culture.

—

Katherine Mayo's Mendacity

We have shown conclusively in our last number page 361, that Miss Mayo's *Mother India* begins with a lie. Since then Mahatma Gandhi has shown in *Young India* what liberties she has taken with the views he has expressed on various occasions and in his organ. He has also categorically denied having given her the message which she writes he gave her.

Mr Popley of Madras has written *The Indian Witness* that many things which Miss Katherine Mayo ascribes to Miss Bose, Principal of the Victoria College, Lahore were never said by the latter.

Some facts there may be in Miss Mayo's book correctly stated. But some such facts, served up with half truth, garbled extracts and lies cannot make a book truthful. That she is an anti Indian propagandist has been shown in our last issue, pp. 360-361.

—

Abbe Dubois, a Precursor of Miss Mayo

Miss Mayo has borrowed some of her statements from Abbe Dubois's book on *Hindu Manners Customs and Ceremonies*. In order to show what kind of man this abbe was and that he was paid by the East Indian Company to write what he did and also got a pension from the same Company, we quoted the following passage in the last number but one of *Prabasi* from the eleventh edition of the *Encyclopaedia Britannica*, Vol. viii p. 624 —

But his great work was his record of *Hindu Manners Customs and Ceremonies*. Immediately on his arrival in India he saw that the work of a

Christian missionary should be based on a thorough acquaintance with the innermost life and character of the native population. Accordingly he abjured European society, adopted the native style of clothing and made himself in habit and costume as much like a Hindu as he could. He gained an extraordinary welcome among people of all castes and conditions, and is still spoken of in many parts of South India with affection and esteem as "the prince's son, the noblest of Europeans."

"Although Dubois modestly disclaimed the rank of an author, his collections were not so much drawn from the Hindu sacred books as from his own careful and vivid observations, and it is this united to a remarkable presence, that makes his work so valuable. It is divided into three parts: (1) a general view of society in India, and especially of the caste system; (2) the four states of Brahminical life; (3) religion—fasts, temples, objects of worship. Not only does the abbe give a shrewd, clear-sighted, candid account of the manners and customs of the Hindus, but he provides a very sound estimate of the British position in India and makes some eminently just observations on the difficulties of administering the Empire according to Western notions of civilization and progress with the limited resources that are available. Dubois's French *My years purchased for eight thousand rupers by Lord William Bentinck for the East India Company in 1897* in 1816 an English translation was published and of this edition about 1894 a curtailed reprint was issued. The abbe, however, largely recast his work and of this revised text (*now in the India Office*) an edition with notes was published in 1897 by H. K. Beauchamp. Dubois left India in January 1823, with a special pension conferred on him by the East India Company and on reaching Paris was appointed director of the *Missions Etrangères* of which he afterwards became superior (1836-2839)."

The words italicised by us in the above extract leave no doubt that he was paid by the East India Company, then the rulers of British India, to do what he did. As at the time when he was in India, there was little love lost between England and France, the very fact of his receiving Rs. 8,000 and a special pension from the English shows that he did his semi-political work very satisfactorily. He served the government of the East India Company also by providing them with an excuse for not administering the affairs of India according to civilized notions of progress. That excuse was, "the limited resources available." But these "limited resources" have sufficed to enrich England at the cost of India. These limited resources were what tempted Englishmen and other Europeans to come to India to shake the pagoda tree.

In order to gain the confidence of the people of India, he embraced "in many respects the prejudices of the natives"—so good a Christian was he. Apart from the

political motive—namely, blackening the life and character of the people in order to prove to occidentals their unfitness for independence—which one may fairly impute to him, he had a "religious" motive. In spite of his "becoming all but a Hindu", he could not gain many converts. Those whom he could convert were, he says, mostly pariahs or beggars, "and the rest were composed of Sudras, vagrants, outcasts of several tribes who being without resources turned Christian in order to form connexions chiefly for the purpose of marriage, or with some other interested views." He, therefore, had recourse to a different method to gain proselytes, i.e. to write the book on which his fame rests. He tells us of this motive in the preface to his book.

"There is one motive which above all others has influenced my determination. It struck me that a faithful picture of the wickedness and incongruities of polytheism and idolatry would by its very ugliness help greatly to set off the beauties and perfections of Christianity. It was thus that the Lacedaemonians placed drunken slaves in the sight of their children in order to inspire the latter with a horror of intemperance."

A man working with such a motive cannot help saying and suggesting much that is false. But supposing his picture of the wickedness and incongruities of the Hindu religion were really "faithful," a record of the wickedness and incongruities alone of a religion cannot be a faithful description of it. And yet Abbe Dubois's book is considered authoritative in many quarters. And it is to this biased and mercenary writer that Miss Mayo is indebted for some of her false statements.

Mr Harbilas Sarda's Child-marriage Bill

Mr Harbilas Sarda's Hindu Child-marriage Bill has been referred to a select committee. Its object is twofold. "The main object, by declaring invalid the marriages of girls below 12 years of age, is to put a stop to such girls becoming widows. The second object, by laying down the minimum marriageable ages of boys and girls, is to prevent, so far as may be, their physical and moral deterioration by removing a principal obstacle to their physical and mental development."

If the Bill passes into law, the first object will be fully gained, but not so the second object. The bill fixes the

minimum marriageable age of girls at 12 and that of boys at 15. If boys and girls be married at 16 and 13 respectively even that cannot prevent physical, moral and mental deterioration. The bill therefore errs on the side of 'extreme caution'—particularly as it makes the marriage of girls of eleven permissible after obtaining a licence from district magistrates.

We do not condemn Mr Sarda's caution. He himself would like to make the minimum marriageable age of girls sixteen. But he wishes to carry with him as far as may be practicable those sections of the Hindu community which go in for marriages of girls below 12. Giving him every credit for his good motive we would urge that the minimum marriageable age for girls should be fixed at 11. At present the number of girls in orthodox families who are married at the age of 15 or 16 or 17 is by no means negligible and the number of those who are married at 12 is very large. Therefore to fix the minimum age at 11 would not raise it in the case of the educated classes. We shall show before we conclude this note what the average age of marriage of girls actually is.

From what has been written above it will have been seen that the proposed law is not in the least of a revolutionary character. It is not at all likely to produce any commotion even in the orthodox section of the Hindu community. Yet what did Sir Alexander Muddiman the then Home Member of the Government of India, say when the bill was introduced in the Legislative Assembly on the 1st February last? Said that Honourable Member—

Sir I do not desire to break the convention that Bills should not be opposed at the introduction stage, but this is a Bill of a very peculiar character which requires 'the sanction of the Governor-General. All that I wish to say is that, on behalf of the Government, I shall oppose any other motion after motion for introduction other than a motion for circulation.

So but for the convention referred to by him he would have opposed even the introduction of this very peculiar bill.

Not having any skill in thought reading we cannot definitely say why Sir Alexander Muddiman expressed his determination on behalf of the Government, to oppose all motions except the one for the circulation of the bill. Had he not been transferred to another sphere of action he would have opposed the bill being referred to a select committee. His

successor Mr Cramer has followed the policy outlined by him by opposing the motion for the reference of the bill to a select committee and insisting upon its circulation for obtaining the opinion of the public on it. As the Government does not care a straw for public opinion when it goes against the opinion of the bureaucracy and non-official British opinion here and in Britain and against British interests generally, this anxiety for ascertaining public opinion is farcical in the extreme. And what is there to ascertain? For about half a century the controversy on the marriageable age of girls has gone on. All the Sanskrit verses which have anything to do with it have been quoted by reformers and orthodox people. There are some who are opposed to reform and there are others who want reform. Census figures show decade after decade that the age of marriage of girls has been rising, proving that the cause of reform has been gaining and the cause of blind conservatism losing adherents. If nothing is to be done until there is no one left to oppose reform, one would have to wait till doomsday.

It is stated in the Census Report for India Vol. 1 p. 159

Whatever be the causes to which the change may be attributed the figures clearly show an increase in the numbers of those in the early age categories who are still unmarried. The movement is most marked in the Hindu community but is shared by the other religions. The change is most conspicuous in the age-categories 10 to 15 for women and 10 to 20 for men. In Bengal and Bihar and Orissa the rise in the age of marriage is marked. The number of males left unmarried between the ages of 10 and 15 has risen from 8.96 per thousand in 1891 to 8.63 per thousand in 1921, the increase in the age period 15 to 20 being from 5.91 to 6.65. The case of girls is still more striking, the figures being given in the marginal table and for both males and females the rise during the last decade has been exceptionally high.

The marginal table is given below
Bengal and Bihar and Orissa
Number unmarried per mille girls aged

Year	5 to 10	10 to 15
1921	8.91	4.94
1911	8.51	4.22
1901	8.36	4.07
1891	8.27	3.72

As the custom of child marriage was most prevalent in Bihar and Orissa, Bombay, Baroda, the Central India tract and Hyderabad, the above table is somewhat encouraging.

As regards Bengal the Census Super

intendent writes in the Bengal Census Report 1921, page 269 that For practical purposes we may take it that the average age of the bride in a marriage in Bengal is 12½ and that of the bridegroom rather under 20. This average age in 1921 must be much higher now in 1924. As Bengal is one of the provinces where child marriage has been most prevalent and as here the average age is above 12 and 15 for the bride and the bridegroom respectively fixing the lowest marriageable age at 12 and 15 is rather going backward than forward.

It is stated in the Census Report for India 1921, Vol. 1, page 10 that child marriage is not exclusively a Hindu custom and of the Hindus who are most addicted to the practice it is among the lower rather than the higher castes that the custom is most rigidly observed. The higher castes are more educated than the lower. The spread of education then helps the cause of social reform. But the Government has all along directly or indirectly prevented the adoption of the principle of universal and compulsory elementary education on the plea of want of money though there is always money enough to increase the salaries and allowances of the pampered European services and to incur increased recurring and capital expenditure of a military character.

It is not that the Government has never passed any laws affecting socio-religious practices. The law abolishing suttee and the law validating Hindu widow remarriage were passed on the sole responsibility of the Government, when there were no legislative councils containing a considerable number of elected representatives of the people. But now, when there are such councils and when a representative of the people introduces social legislation with the concurrence of the majority of his elected colleagues, the Government opposes it. Western propagandists tell the world that we are unfit for self rule because among other things, there is child marriage in India and the British bureaucracy and people take advantage of such propaganda. But when in addition to carrying on agitation against it we want gradually to abolish it by legislation the Government declares its opposition to such legislation. What is the reason?

It cannot be that the Government has grown more timid than before because it has passed various repressive and other laws and taken other steps in the teeth of

vehement popular agitation and opposition. It cannot be that it has never undertaken legislation relating to social customs. We are driven therefore to the conclusion that there are other reasons. It may be that as the social backwardness of the people is stated to be one of the reasons for the continuance of British predominance the British bureaucracy want this backward condition to last as long as possible. It may be that as child marriage and child maternity is a cause of the physical and mental deterioration of the people and of backwardness in education and as these stand in the way of India having a virile and politically self assertive people the bureaucracy would not like the disappearance of child marriage and child maternity. It may also be that as the bureaucracy have now lost the confidence of the intelligentia they wish to pander to the superstitions of the masses in order to maintain whatever hold they may have on them. But whatever the cause may be we wish to tell the bureaucracy that if our social backwardness be urged as a justification for the continuation of British predominance it must be because that predominance is to be used for promoting the cause of social progress. If the British bureaucracy will not help us to be socially progressive they must make room for those who will.

That social legislation may be necessary for the advancement or maintenance of social ideals is proved by the fact that "even in England where child marriages are unknown and early marriages are exceptions, it has been found necessary to fix the ages below which boys and girls may not marry."

Those Hindus who are opposed to social legislation but want the abolition of child marriage should inform the public what public meetings they have addressed what articles they have written and what pamphlets they have published in furtherance of social reform in this particular.

As regards Mr Sardas bill itself the select committee ought to consider whether the prescription of some deterrent punishment for the guardians of boys and girls married below 15 and 12 may not be substituted for the invalidation of such marriages. For when once boys and girls are married according to the prescribed religious rites it would be very difficult, if not impossible to get suitable matches for them again even

if the rites first undergone were declared legally invalid

As child marriage is not an exclusively Hindu custom, there ought to be a law for its prevention applicable to the followers of all religions. But perhaps it is best to leave the initiative to the leaders of the different communities concerned

Exploitation of Bengal Youths by election candidates

In our July number p 82 we wrote

The worst enemies of our student population are the political leaders who have been shrewdly exploiting the noble patriotism of our young men by turning them by the thousand into unpaid servants for their personal glorification or ambition. We have noticed that for several months before the Council elections of 1926 and the Municipal elections early in 1927 in every ward of Calcutta the students' brigade was drilled organised and put under requisition by designing political candidates of one particular party. When did these blind tools of ambitious politicians get any sufficient time to prepare for their examinations?

The latest evidence in support of our statement has been furnished by the following appeal issued early in August 1927 —

CORPORATION BYE-ELECTION APPEAL TO YOUNG MEN OF CALCUTTA

Three hundred volunteers of which two hundred have already been enlisted on Wednesday, are required to work in the Corporation Bye-election in Ward XII for the Congress candidate, S. J. Abani Kumar Dutt. Enrolment will be made at 10, Hastings Street under the direction of S. J. Kiran Sankar Roy between 10 a.m. to 6 p.m. to-day Thursday. Young men of Calcutta! muster strong

Akhil Chandra Datta.
T. M. Sen Gupta.
T. C. Goswami
Sarat C. Bose
Satyendra Ch. Mitra.
J. M. Das Gupta.
Nirmal Chunder Chunder
B. C. Roy
Nalini Ranjan Sarkar

We do not support but have always opposed and criticised the bureaucratic desire for an "atmosphere of pure study." But it is not right that students should be turned into unpaid (or paid) election agents by any party

is an organisation which is in no way the agency of any Government, yet having the goodwill of all, with the Presidents and Premiers of Pacific lands as its Honorary Heads. Affiliated and working with this Union are Chambers of Commerce, and Educational, Scientific and other bodies. It is supported in part by Government and part by private appropriation and subscriptions. Its central office is in Honolulu, Hawaii, because of its location at the ocean's cross-roads. Its management is under an International Board. Its object is to bring together from time to time in friendly Conference leaders on all lines of thought and action in the Pacific Area that they may become better acquainted and assist them in a co-operative effort for the advancement of those interests which are common to all the peoples. It has established a Pan-Pacific Research Institution, where primarily the work will be along the lines necessary in solving the problem of food-production in the Pacific Area. The Union has conducted a number of successful Conferences, Scientific, Educational, Journalistic, Commercial, Fisheries, and most vital of all, on the conservation of food and food products in the Pacific Areas. A Conference on Education was called by the President of the United States at Honolulu in April, 1927. It has now been decided to hold a Pan-Pacific Women's Conference in July, 1928. The Subjects to be discussed are wide and varied and are divided into five Sections: Education, Health, Social Service, Women in Industry and Women in Government. Miss Jane Adams, Hullhouse, Chicago, has consented to be the Chairman. The Chairmen of the Five Sections are local women who would like to have on their committees at least one woman from each country. Although India does not border on the Pacific, the interests of its women are so nearly allied to the Pacific that there will be mutual benefit by India joining this Conference. Most of the Eastern countries, such as China, Japan, Siam, Korea, Indo-China have already decided to send their representatives. I trust that the women of India will also avail themselves of this opportunity offered to them of getting into contact with the great Nations of the Pacific. I do not know how far our Government will be willing to lend a helping hand, though the Governments of the other countries are co-operating with their women. Some Members of the Union are visiting India,

The Mid Pan Pacific Women's Conference

The Pan Pacific Union is well known for its numerous activities and achievements. It

notably Miss Grace Shannon Miss Flora Lyn Cadwell, Dr Caroline Furnese They hope to meet the women of India and interest them in the Conference The Correspondents in India in connection with the Conference are Mrs. M. E. Cousins, Secretary Women's Indian Association Alwar Madras, Mrs. S. K. Datta, National Y W C A Calcutta, Mrs Palmer National Council of Women Delhi Sreemati Kamaladevi Chattopadhyaya Organising Secretary All India Women's Educational Conference Mangalore

KAMALADEVI CHATTOPADHYAYA

"An Exploded Myth

The Indian Social Reformer of Bombay writes —

An Exploded Myth The editor of *Capital* the well known commercial journal has exploded once for all an old fable which has been repeated times without number as if it was gospel truth by opponents of Indians for self government of India. We reproduce his remarks in another column. This story with suitable modification is repeated in Miss Katherine Mayo's book at page 282. The Maharaja to whom it was originally attributed when asked by the editor of *Capital* whether it was true, fiercely answered "Lie my friend a damned lie. We Rajputs never offend the innocent when we insult our foes we give them the chance to retaliate with the sword. In this connection it is interesting to note the practice which prevailed in India when troops were on the march. The following is taken from the remarkable auto-biographical fragment of Nana Fadnavis printed as an appendix to an old memoir of his life recently published for the University of Bombay by the Oxford University Press. Nana Fadnavis writes "After his investiture Madhavrao Sahib having had his audience of leave we started on our way home and returned to Poona. On the road one day, an infantry soldier seized a young woman in a field and threw her down with the intention of committing a rape. One of the troopers on duty observing it galloped up and pierced him to the heart with his spear. Thus I had before me an example of the consequences of indulgence in the passions." The translator Lieut Col John Briggs who was the Resident at the Court of Satara in the middle of the last century explains in a foot note. On the occasion of the march of troops through the country it is usual to post safeguards to protect the persons and property of the inhabitants and it is concluded that the foot-trooper meeting with resistance from the he-did-soldier felt himself authorised to act as he did. The rules of war as laid down in that encyclopaedia of Hindu history and culture, the Mahabharata absolutely forbade as heinous sin the molestation of women and unarmed and peaceful inhabitants during the operations of war and these rules according to the grudging testimony of hostile Mahomedan historians were strictly enforced by the illus-

trious Shrivaji in his army. Miss Katherine Mayo's statement, therefore as applied to the Marathas is not less a lie than in the case of the Rajputs.

The extract from *Capital*, referred to above is given below.

Miss Katherine Mayo is seemingly conscious of her limitations, for she shows a fondness for smoking room stories to cloak her mass of stale stuff. Those who told them to her pulled her leg egregiously. Take the following for instance.

Here is a story from the lips of one whose veracity has never I believe been questioned. The time was the stormy period in 1920 when the new Reforms Act was casting doubt over the land and giving rise to the persistent rumour that Britain was about to quit India. My informant an American of long Indian experience was visiting one of the more important of the princes—a man of great charm cultivation and force, whose work for his State was of the first order. The prince's Dewan was also present and the three gentlemen had been talking at ease as became the old friends that they were.

His Highness does not believe,' said the Dewan that Britain is going to leave India. But still under this new regime in England they may be so ill advised. So His Highness is getting his troops in shape accumulating munitions and coining silver. And if the English do go three months afterwards not a rupee or a virgin will be left in all Bengal.

To this His Highness sitting in his capital distant from Bengal by half the breadth of India, cordially agreed. His ancestors through the ages had been predatory Mahratta chiefs.

I heard the original of that story much better and more rarely told more than forty years ago. The actors were Lord Dufferin and Sir Pertab Singh the gallant Rajput who so often acted as Resident of Jodhpur.

What would happen if the British left India?' asked the Viceroy.

What would happen,' replied the Rajput warrior? I would call to my Jivans to boot and saddle and in a month there would not be a virgin or a rupee left in Bengal.

I knew Sir Pertab well and at the Curzonian durbar I asked him if this conversation had ever taken place. Lie my friend a damned lie," he answered fiercely. We Rajputs, never offend the inoffensive. When we insult our foes we give them the chance to retaliate with the sword. I am tempted to quote Sidney Smith on American guilibility but why let a nation for the rantings of an eccentric woman?

The brutal and ribald story has been often repeated each time in new settings showing that occidentals of a certain type of both sexes have a liking for such putridity.

We found it in Mr Ramsay Macdonald's 'The Awakening of India' years ago when it was first published. In our review of it we took the author to task for sullying his pages with it. In Mr Wells's *New Machiavelli*, (published 1913) Remington refers to it and speaks of the ruler in the north west as apocrypha.

Bengal and Its People

The Indian Social Reformer of Bombay extracts the following passage from "Mother India" —

Bengal is the seat of bitterest political unrest — the producer of India's main crop of anarchists, bomb-throwers and assassins. Bengal is also among the most sexually exaggerated regions of India and medical and police authorities in any country observe the link between that quality and queer criminal minds — the exhaustion of normal avenues of excitement creating a thirst and a search in the abnormal for gratification. But Bengal also is the stronghold of strict *purdah* and one cannot but speculate as to how many explosions of eccentric crime in which the young political of Bengal have indulged were given the detonating touch by the unspeakable flatness of their *purdah* deadened home lives made the more irksome by their own half-digested dose of foreign doctrines" (*Mother India* p. 118)

The comments of the Editor of the *Indian Social Reformer* on this passage are given below

It is strange — is it not? — that this (according to Miss Mayo) God forsaken province should have produced during this last century the largest number of great Indians who have attained an international reputation. Raja Rammohun Roy, Maharshee Devendranath Tagore, Sri Ramakrishna Paramahansa, Keshub Chandra Sen, Swami Vivekananda in the sphere of religion, Michael Madhusudan Dutt, Toru Dutt, Rabindranath Tagore, Sarojini Naidu in the region of poetry, Sir Jagadis Chunder Bose and Sir P. C. Ray in the realm of science, Sri Surendranath Banerjee, Lord Sinha, and Chittaranjan Das in politics, Sir Gurusdas Banerjee and Sir Ashutosh Mukherjee in education. What a brilliant galaxy to spring out of the muck of Miss Katherine Mayo's most sexually exaggerated province! Even New York and Chicago we fancy have not produced greater men in so many spheres and in comparatively so short a time!

As regards the alleged connection between the political unrest in Bengal and the so-called sexual exaggeration of this province, our contemporary observes

The Indian political extremist of the Partition days was described as a sexual pervert. Those who knew him laughed at this description. But very few outside Calcutta or, at most Bengal, knew anything of him. We ourselves did not realise the full extent of this calumny until we had unimpeachable testimony to its utter falsity. The late Sir Narayan Chandavarkar with Mr Justice Beachcroft was appointed by the Government of India to examine the cases of some scores of men mostly students who were held in confinement for alleged complicity in anarchist doings. The committee we think personally interviewed some of them. Its proceedings were private, but this writer distinctly remembers Sir Narayan when he returned from Calcutta, telling him that the talk about the degeneracy of those boys was pure bunkum. On the contrary, they

had he said in effect, made a religion of physical fitness. The Gita was their manual of conduct and devotion, and hard physical exercise was a regular part of their daily discipline. Miss Katherine Mayo need not have come all the way to India to verify the observation of medical and police authorities about the exhaustion of normal avenues of excitement creating a thirst and a search in the abnormal for its gratification."

"Mother India," we fancy, had its origin in such a thirst leading to such a search. The muck in Miss Katherine Mayo's mind more than in Bengal or any other part of India, though of course India like every other part of the world is compounded of mud and sky.

Outlawing Wars of Aggression

News has been received that the League of Nations Assembly has unanimously adopted the Polish resolution outlawing all wars of aggression. Lord Onslow, the British delegate expressed the view that the resolution defined clearly the main object of the League and marked a distinct step forward.

The resolution adopted at the League Assembly's meeting has, no doubt, some value as an expression of opinion. But until it is known what steps the League can and will take against aggressive nations, the resolution cannot be expected to produce any good results. The biggest empires of the world to day have grown by aggressive warfare, showing that the nations which are masters of these empires have been the most aggressive in the world. And it is these nations which have permanent seats in the League Council and dominate the League. Should any of these nations become aggressive, excuses would not be wanting to prove that it has not been aggressive. The wolf in the story made out that the lamb was the aggressor. It would be a difficult task to suggest a definition of aggressive warfare entirely free from loopholes. And supposing any of the big powers wanted to be defiant, who would or could oppose them?

But assuming that all aggressive warfare would in future be stopped by the resolution of the League, that could scarcely be held to be a source of great consolation to the subject peoples of the world. It has been repeatedly shown in this Review that the majority of the inhabitants of the world are now subject to foreigners. Future aggressive wars would not result in their greater enslavement, nor would the non occurrence of such wars result in making them free. Therefore, so far as they are concerned, the

League resolution makes no difference in their lot. We and other subject peoples would undoubtedly be happy if countries which are now independent were not conquered and brought down to our humiliating political status. But men being both altruistic and selfish the good fortune of some cannot be felt as a compensation for the wretched condition of the unfortunate.

We do not know of any peoples who are kept in a state of subjection with their consent. All subject peoples want to be free but are prevented by *force majeure* from realising their desire. Those nations who rule foreign peoples and keep them deprived of freedom are really in a state of standing aggressive warfare against those whom they keep in subjection. What is the remedy for this standing aggression? Is the League competent even to dream of any such remedy?

The League's first duty is said to be the maintenance of peace. But can there be said to be any true peace when there is a standing invasion of the rights of subject peoples? All subject peoples live in a state of siege. A state of siege is not peace.

It is to be hoped that the League's outlawry of war will not fizzle out like the talk of disarmament. The world was at first told there would be disarmament, then the question debated was reduction, the next stage was limitation. Even that could not be agreed upon. What next?

The British Empire and the League of Nations

The Week comments thus on Sir Austen Chamberlain's description of the British Empire as an older league of nations —

Sir Austen Chamberlain made fly with the words "League of Nations" as a description of the British Empire and referred to the latter as an older league of nations. That of course, is simply untrue. The Empire was an Empire and not just that, with a little gradual mitigation of the Imperial rule as *patria potestas* over "daughter" nations. It was only during the war that the idea of a British Commonwealth of Nations was born and the idea first received documentary expression in England's treaty with Ireland two years AFTER the League of Nations came into existence. And in fact the absolute equality of men, perhaps of the Dominions in the Empire was still so little clear even then that only a few months ago an Imperial Conference had to define it beyond cavil. It is therefore sheer affectation to speak of the British Empire as "the oldest

league of nations in the world. The fact is Sir Austen Chamberlain had a thoroughly bad case to defend at Geneva and if what he said is the best that can be said for it, it only proves how utterly bad it is.

The British Empire is a commonwealth *minus* India where the vast majority of its inhabitants live

The Army and the "Martial Races"

It is only in a subject country like India that one hears of the division of the people of the same country into martial and non martial. In free and independent countries recruits are sought and obtained from all classes only physical fitness and other qualifications being required. In India many areas which formerly "furnished" recruits to the British Government have ceased to be classed as containing people fit to be soldiers. There may have been some degree of real emasculation there produced by British rule. But another fact cannot but be noticed. With the spread of education comes the dawning of political consciousness and patriotism and as soon as this happened in any particular area, it ceased to be a recruiting ground for the Indian army. But that is a long story, which cannot be told here.

The professionally military mercenary classes want that the Indian section of the army should remain a close preserve for them—commissioned officers also when appointed being chosen from their ranks. In reply to the spokesmen of these classes, Sir C. P. Sethna spoke as follows in the Council of State —

It will interest Sir Umar Hayat and those who hold the same views as he does that in the course of our investigations at St. Cyr in France we enquired as to the number of boys who came from the military classes and of those whose fathers had not followed the military profession. The House will be interested to know that out of the 350 boys at St. Cyr at the time 150 were sons of professional soldiers and 150 were sons of men in different civil professions. We were told further that the former namely the sons of soldiers, did not as a rule display any greater military aptitude than the latter and the latter the House will be still more interested to know were sons of tax-collectors, business employees, carpenters, chemists, agriculturists, bailiffs, butchers, band masters and working men.

Women Students at Dacca University

According to a statement made by the Vice-chancellor of the Dacca University, last

session there were five women students of whom three lived in the women's hostel attached to the Dacca Hall. This session 13 women students have taken admission and had come to the hostel. Of the 13 students in the University 4 are reading in the fifth year M. A. Class, one in the sixth year M. A. Class, five in the third year B. A. Class, two in the fourth year B. A. Class, and one in the first year Law Class. In the recent University examination Miss Fazilat un nessa, a Mahomedan woman student, obtained a first class first in M. A. in Mathematics. Miss Fazilat un nessa's achievement is a record for Bengali Muslim students as well as for Bengali women students of all sects.

Of these thirteen women university students at Dacca two are Brahmos, one is a Muslim, and the remaining ten are Hindus.

The Dacca University Court has recommended the expenditure of Rs. 5000 per annum for enabling a woman student to proceed to Europe for the prosecution of higher studies.

An Indian Woman Student's Success in America

Miss Sarala Ghosh of the Darjiling Maharani Girls' School has obtained the degree of M. A. in Sociology and Economics graduating from Wellesley College, Massachusetts, U. S. A. She has raised one thousand dollars from this college for the building fund of the Maharani Girls' School.

Maharani Suniti Devi's Princely Gift

The Victoria Institution for girls was founded in Calcutta by Keshub Chunder Sen. His eldest daughter, the Maharani Suniti Devi of Cooch Behar, has recently made over Lily Cottage, her father's residence in Calcutta, with its grounds covering four bighas to this institution. The property must be worth several lakhs of rupees. This noble gift is worthy of both father and daughter. It will give stability to the institution which will continue to do good to the women of Bengal generation after generation.

Indira Maharani Hunting and Dancing

We have felt greatly pained and humiliated at the report published in the papers

that the Maharani Indira of Cooch Behar, who has several children, has been spending her time in England in hunting and dancing, occupations which are unworthy of a Hindu widow. Hitherto only Indian Maharajas have been guilty of squandering abroad the wealth extracted from their uncared-for subjects. It would be an evil day for India if Indian Maharajis followed the unworthy example of Indira Maharani. The following cutting from a British paper has been sent to us by an anonymous indignant Indian correspondent—

A DANCING MAHARAJI

One of the keenest dancers in London just now is the young Maharajee of Cooch Behar, a very beautiful girl who dresses her hair in modern style and wears it uncovered but has not dispensed with her long sari. She was dancing at Chez Victor this week and I notice that she appeared at all the points in the various songs sung, there by Leslie Hutchinson so her English is evidently very good. This is not surprising as her husband and his brothers were educated at Eton and her father is the Gackwar of Baroda.

Our ruling princes, particularly the widows, should follow the noble example of the sainted Maharani Ahalyabai of Indore.

"An Indian Gulliver"

Under the above caption, *The Week*, the Calcutta Roman Catholic organ, has the following editorial paragraphs:

In our issue of August 11th we gave a detailed account of the reception accorded to Rabindranath Tagore at Singapore. Sir Hugh and Lady Clifford having had their fellow citizen in the Republic of Letters staying with them for three days the whole official and non-official European world of course with that snobbery so characteristic of petty Society in tiny corners of the world fell over each other to follow the gubernatorial lead. As a consequence the Poet's progress through Malaya was of a semi-royal nature at least until he had got half way through. Then a lumbshell burst. Somebody had discovered that Dr Tagore was 'horror of horrors' disloyal and anti-British. The way the discovery was made is also typical of the closed in toy universe in which these people live—three days steam from Calcutta. Somebody we say had found in a Manila paper that a Shanghai paper had said that a Chicago paper had said that the Poet had said to a Calcutta paper that he heartily disapproved of Indian troops being sent to China as pawns in the British game in China. This amazing discovery of course might have been made last February when the Poet gave an interview on this China business and in fact another and still graver discovery which seems not yet to have been made in Malaya might indeed have been made earlier still viz. that Sir Rabindranath Tagore on a certain occasion renounced his

British knighthood. Well may the heads of "Society" people of Malaya reel. Such a seditionist! Such a traitor! This anti-British viper! and actually staying at Government House.

Meanwhile on leaving Malaya, the Poet has through his Secretary Prof. E. Ariam Williams issued a dignified statement. But we hope sincerely that the matter will not end there and that, when Rabindranath Tagore returns home he will write for the world's delectation a light comedy of his travels to Lihput.

—

Outrages on Women in Bengal

In our last issue we printed a letter from a Muslim lawyer in which he expressed a doubt as to whether his co-religionists were guilty of a larger proportion of crimes against women than the followers of other creeds. There is not the least doubt that they are. *Sanjibani*, the Bengali weekly has carefully worked out certain percentages based on the published cases of such crimes committed during the last five years. Here are some of these figures —

Of such crimes 50.6 per cent. were committed by Muslims, 25.5 per cent. by Hindus, 5.3 by Hindus and Muslims combined and 16.2 by persons of unknown religious profession.

Of the crimes committed by gangs of rascals 57.4 per cent. were committed by Muhammadan gangs, 18.4 by Hindu gangs, 9 by combined Hindu and Muslim gangs and 19.4 by gangs of men whose religion is unknown.

Of the women offended against 68.7 per cent. were Hindus, 21 per cent. Muslims and 6.8 of unknown religion.

36.8 per cent. of the crimes were committed by single individuals, and 61.6 per cent. by gangs.

These figures support our conclusion that there are brains, money and organisation behind many of these crimes.

It will not be pleasing news to anti-Indian propagandists to learn that not a single Indian extremist or anarchist has ever been accused of any crime against women. In fact, if political suspects had anything to do with such crimes they would have been hunted down in no time. The British Government entertains the services of a rather large and costly detective staff with spies added who detect and some say manufacture political criminals. But the same chivalrous British

Government has not taken any special step to punish and put a stop to crimes against women in Bengal. The comparative criminality of Hindus and Muslims does not trouble us so much as the question of how the honour of women can be made safe everywhere.

—

The Viceroy on Communal Unity

If the duty of the Governor General of India had been only or mainly to make speeches it would have been quite the right thing to judge Lord Irwin by his speeches. But he is the executive head of the British Government here. His duty therefore does not end with preaching sermons. The question of the sincerity of such sermons does not arise. The head executive officer is to be judged above all by what he does.

Lord Irwin seems to think that communal unity and amity can be established solely by the efforts of the communities concerned. That is however not the case. There are undoubtedly historical, religious and social causes underlying communal discord in India. But these causes had been in existence from before the establishment of British rule in India. To these causes have been added political and economic factors for which British rule is responsible. The assertion of Lord Morley in his *Recollections* that Lord Minto started the communal hare and Maulana Mohamed Ali's dictum that the Muslim deputations which waited on Lord Minto for a definitely fixed proportion of the seats in the Councils then proposed to be expanded was a command performance, while remaining true have lost their novelty by repetition. Since the Morley-Minto Reforms the Government has done many other things which have accentuated the separatist tendency.

Whenever and wherever the executive officers have anticipated or imagined any breach of the peace owing to possible communal conflicts, law and order has been attempted to be maintained by preventing the Hindus from going on with their religious observances—not because the Hindus were likely to be turbulent and break the peace but because the Muslims might try to interfere with Hindu celebrations by force.

A Governor-General and all subordinate executive officers under him are, therefore, indirectly responsible for communal conflicts and riots along with the members of the communities themselves. The district executive officers and the district police are directly responsible for the non-prevention of communal riots. We presume, though we are not sure, that if there be any increase in ordinary crime in any district the district officers and police are departmentally held to have been inefficient or negligent in the discharge of their duties. Similarly, if there be communal riots in any district, the executive and police officers should be sternly taken to task. Their promotion should be stopped, they should be degraded, or they should be dismissed, according to the degree of their incompetency, neglect, or worse. But, as far as we are aware, this is never done.

The Montagu Chelmsford Reforms Report contains a long and convincing argument against communal representation, but nevertheless concedes what the separatists want. Then, there is the reservation of a certain percent, of posts in the public services for Muslims but not for any other class of people. Not that we want any such reservation for all other backward or so-called backward classes. It is impossible to be just to or satisfy all the sects, classes, castes and sub-castes of India by following the principle of reservation of seats in representative bodies or of posts in the public services for these different sections. We can safely challenge anybody to satisfactorily tackle the arithmetical puzzle involved. It may be easy to satisfy the Muslims, but it is impossible to be just to all without following the principle of an open door for for talent the most capable, irrespective of caste or creed or race or class.

Lord Irwin was not entitled to preach the sermon that he did, because he has not done his bit. It may be that he has no power to do anything effective in the directions indicated above. We do not know. But, if he has no power to do his bit, he ought to resign and declare why he has done so. His speech has been hailed in his home country as a great achievement, and it has been sought to be suggested that if communal concord be not established it will be in spite of the Viceroy having done his best, and the fault will lie entirely with the communities concerned and their leaders. But speech making is perhaps the least of the Governor

General's duties. If it were his main duty, there would be many better preachers of sermons available at quite a small fraction of his salary.

This communal affair is not a mere communal one. It is, if we may so put it, a three-cornered tangle. Concord cannot easily be established only by the efforts of the communities themselves, unless the Government does its bit and high public servants and their underlings sincerely and honorably do their bit as gentlemen.

The Unity Conference

We sincerely regret the failure of the Unity Conference at Simla. We did not anticipate that it would succeed. But we should have rejoiced if our anticipations had been falsified.

So far as we can judge, the only way to establish friendship between the communities is not to curtail any right of any community. Cattle should be allowed to be sacrificed in slaughter-houses appointed for the purpose, at mosques, and in places owned by Muhammadans—but everywhere screened from the public gaze. As nobody takes offence or breaks heads when cattle are led through the streets by butchers to slaughter-houses, they should be allowed to be led through the shortest public routes to the places of sacrifice also. Places where goats, etc., are sacrificed by Hindus should also be screened from the public gaze. Beef stalls may be opened in separate places sanctioned by municipalities or similar bodies, even where they do not exist at present.

We do not write these things with pleasure. Though we are not orthodox, our parentage and upbringing are Hindu, and we are vegetarians by choice and conviction. We value the life of cattle. But, to say the least, we value human life and human liberty (political and of all other kinds) not less. Our conviction is that if Hindus did not make it a point to raise objections to the sacrifice of cattle, there would not be more cow killing in the long run than now. Probably there would be less in course of time.

So far as musical processions and music in Hindu temples and Hindu homes and institutions are concerned, they should be allowed in all public places and thoroughfares at all times, before

or in the vicinity of all mosques and Muslim homes and institutions in all Hindu and other non Muslim homes temples and institutions

New Ministers for Bengal

The announcement in the papers that as soon as Sir P C Mitter returns to Bengal the Governor of Bengal will appoint him and Nawab Musharraf Hossein ministers has given rise to much discussion in the papers. Discussion is necessary and ought not to be objected to. But we have no relish for personal squabbles and do not intend to take any notice of them.

We have never been in love with dyarchy. But the mere scotching of it without killing it and substituting something better in its place is to us a futile and uninteresting game. If the ministers can get some of our money to spend for the good of the province that is not worse than allowing all the money to be spent by the British bureaucrats according to their fancy pleasure whim or self interest. But of course we would prefer the ending of dyarchy and the establishment of autonomy in the provinces and in the country as a whole.

Bengal (Rural) Primary Education Bill

That elementary education should be made free and compulsory for girls and boys throughout India including Bengal is a proposition which does not require any argument to establish in the year 1927 A C. But every where the official objection is the lack of money. It is very unfortunate that money loses its solidity and becomes volatile and evaporable in the Indian public treasury in the presence of a warm desire in the Indian mind for education. But neither the warmth of military ardour nor the warmth of civilian avarice appears to volatilize it.

We are reminded of the fact that there is not sufficient money in the Bengal treasury for the extension of primary education by the proposal contained in the Bengal Rural Primary Education Bill to levy a cess for raising a crore of rupees for the purpose. As we have shown repeatedly particularly in our article on the subject in the last July issue, there would be no need to levy a new cess, if Bengal were given her just dues. Bengal having been robbed and cheated by

the Meston Award cannot agree to be taxed again. We are absolutely against any fresh taxation. Let our Ministers do their best to get for Bengal her dues. If they fail let them resign saying why they have resigned.

The apportionment of this fresh cess is also bad. The ryot is to pay four pice per rupee of rent and the land lord one pice. Are the ryots wealthier than the Zemindars?

The constitution of the proposed district education committees is also objectionable. The majority of members ought not to be such as would merely cry ditto to the collector.

India and the International Labour Office

Interviewed by a representative of the Associated press about the work of the Tenth International Labour Conference Mr G D Birla Indian Employers representative said among other things that, although a good deal of useful and quiet work is being done by the Labour Office very little has been done affecting the condition of Indian labour.

Rabindranath Tagore on Freedom

In the course of a letter addressed to Dr J T Sunderland in reply to one received from him published in the *Vishabharati Quarterly* Rabindranath Tagore writes —

It is needless to say that I also dream of freedom for my motherland but I know that neither the path towards it nor its instrument and expression can be copied from the history of other nations. So long as the bulk of our people remains steeped in ignorance unable to know its own mind it can never attain emancipation for the purpose of its self revelation in politics according to its own temperament and need.

The whole letter deserves to be read and pondered over. But it seems to us that in the picture which he draws of our country the shades are too dark and the lights are wanting. For instance he observes —

Our want of ordinary human interest not only in our neighbouring provinces, but in communities not our own, is darkly dense among us the communication of mutual sympathy and understanding between ourselves is barred at every step by caste and communal obstructions and religious fanaticism.

This cannot be said to be a wholly inaccurate picture. But neither can it be called a wholly accurate one. Instances of Hindus working for Muslims and of the men

of one province working for those of another are not entirely wanting. There is a little mutual human interest, too.

Again —

The unreasoning acceptance of practices and prohibitions in minute details of life the complete sacrifice of individual initiative forced upon our unthinking millions by a system of social tyranny more perfectly organised than in any other country of the world the terribly efficient machinery for a wholesale manufacture of cowards and slaves constantly working in our domestic surroundings these are the powerful enemies that are in alliance with the evil star of our political misfortune. Our immediate duty is to fight them to conquer our country from the age-long domination of an intellectual and moral inertia from the crude materialism ruling in the guise of piety causing immense dissipation of energy and unmeaning suffering and degradation.

We venture respectfully to observe that as there is to some extent interdependence between social and spiritual freedom on the one hand and political freedom on the other, it cannot be said that political freedom should be worked for after spiritual and social freedom has been achieved. In fact, so far at least as social reform in some directions is concerned, it is quite clear to us that it cannot be effected without the attainment and help of political freedom. In the days of Rammohun Roy the spiritual and social condition of our countrymen was worse than now, the reign of superstition was then more undisputed than now. Yet Rammohun Roy tried to be an all round emancipator of his countrymen. He was an uncompromising fighter for spiritual, intellectual and social freedom. But he was at the same time a fighter for political and civic freedom.

We do not think any man, however great, can be quite free within unless he is also free without. Some imperfections in the personalities of some of the greatest teachers of humanity can be almost directly traced to their having not been politically free.

We repeat, therefore, that we are unable to accept the poet's suggestion—for such it appears to us to be—that political emancipation is not an immediate duty, and that it should be attempted after spiritual and social freedom has been achieved. In any case, it may be allowable for the small number of persons in our country who may be considered as free spiritually, intellectually and socially, free as other men of their class were or are in other countries, to work both for the spiritual and social emancipation of the rest of their countrymen and for the political emancipation

of themselves and the people in general, as far as practicable.

The poet concludes his letter thus —

In countries where the mind is alive and active, the different problems such as politics and economics, have their meaning. But where the mind itself is smothered under a load of dead things under the pressure of automatic habits inherited from a primitive past, all our powers must be directed towards rescuing it from the debris of a ruined antiquity. That means widespread education. Of course, we in the name of humanity have the right to appeal to our rulers to help us in this object. And yet that appeal may be in vain or ludicrously meagre in its response, owing to a parsimonious budget bursting with its burden of military and punitive expenditure. But there is nothing except our own apathy, to prevent ourselves from utilising all our resources and organising a system of national education that will include in its function an active and direct guidance of the life of the people, helping them to realise the dignity and freedom of their creative spirit. Only when they are conscious of the real meaning of self rule within themselves, can they successfully strive to establish it over their outer circumstances.

That the mind of the people should be rescued from the debris of a ruined antiquity, and that widespread education is indisputably necessary for the purpose is undoubtedly true. But we do not think that universal education of the people is practicable without State action. And such State action, so far as our knowledge goes has been taken only in politically free countries. Universal education by private effort is certainly a thinkable proposition. But it is not practicable. And that for several reasons. The force of character and enterprise which such effort presupposes are not found in a sufficiently large number of persons in politically subject countries, for the soul of man is dwarfed by loss of freedom. In the second place, politically subject countries are comparatively poor, and consequently a sufficient number of inhabitants thereof cannot afford to spend and subscribe enough again for education in addition to paying the usual taxes and cesses and rates, which in free and wealthier countries secure for the people free education. In the third place, in India any widespread vigorous movement for the education of the masses is sure to incur the suspicion and disfavour of the bureaucracy. The movement may not be suppressed wholesale, but the workers may be removed from their field of work, as the fate of several social workers proves. In conclusion, it may be stated that even in England and some other

independent countries, universal national education has followed not preceded the widening of the franchise and the getting of the vote by larger and larger numbers of the people. The reason is easy to understand. The aristocracy and the middle classes in all countries generally are not quite so altruistic as to confer the blessing of knowledge on the lower orders unless constrained to do so for knowledge is power and the upper classes know that their predominance would be threatened by the lower ones being educated. It was only in Japan that the upper classes gave up their privileges of their own accord. But that example is unique in history and was possible only in a politically independent country.

We do not in the least wish to discourage private effort in education. It should go on more vigorously than now. But there is no harm in knowing its limitations.

Address on Rammohun Roy

The authorised text of the address on Rammohun Roy delivered by the editor of this Review as president of a Calcutta Rammohun Roy Memorial Meeting appears in full in the October *Welfare*.

Abolition of Slavery in Nepal Again

We are glad our repeated contradictions of Sir William Vincent's story that Nepal abolished slavery under the influence of the League of Nations have borne fruit. The Maharaja of Kapurthala admitted at a League meeting this year that the League had nothing to do with it—Nepal did it independently.

Falsehood about Tagore's Ancestry

Prabasi contradicts the story given publicly to in the *Ceylon Daily News* of September 6 that Tagore told an interviewer of the *Dail Mail* (of what country town, or date it is not mentioned) that his ancestor to the fifth generation was a son of a Portuguese. This shows to what absurd lengths some journalists can go in their invention of lies pure and simple.

Unhappy Kharagpur

There is again a probability of a railway-men's strike at Kharagpur in consequence of the lock out and so-called retrenchment, which is believed to be only retaliatory victimisation due to the last strike. There is great distress among the workers and their dependants. All contributions should be sent to the office of the All India Railwaymen's Federation, 12 Dalhousie Square, Calcutta.

Religious Outrages Act.

The Bill to punish outrages on religious feelings has been passed. This places a new weapon against the press in the hands of the executive. The offence should not have been made non bailable. We have been all along against this piece of legislation and have given reasons for our opposition. The power to sanction the starting of prosecutions should have been given only to High Courts not to magistrates and that on the application of the aggrieved party.

Our Puja Holidays

The Modern Review Office will remain closed from the 3rd to the 16th of October current. Letters etc. received during this period will be taken up for disposal on the 17th.

INDIANS ABROAD

Buddhist Temple at Dar es Salam

On the 6th of August 1927 a large number of Sinhalese Buddhists, resident at Dar es Salam assembled in a meeting and passed a resolution to the effect that immediate steps be taken to construct a *Vihara* at Dar es-Salam by the end of 1928. The

estimated cost of the Temple would be about 60,000 shillings. A strong Committee of 18 has been formed to give effect to the resolution. About 10,500 shillings have already been promised.

The idea is very good. We, however, should like to point out that the Committee

should specially emphasise the necessity for stimulating Buddhist studies in Dar es Salaam. Scholars of eminence should be invited and popular lectures arranged to rouse popular interest in Buddhism. If these are not done mere building of Viharas would be of no avail.

Indian Life Vs European Prestige

We reproduce the following from the *Indian Opinion* Natal.

As reported in our last week's issue for killing an Indian child by carelessly driving her car a European woman was fined £70. Now for interfering with a European woman in an insulting manner an Indian has been sentenced at the criminal sessions to six years hard labour and eight strokes. Mr Justice Matthews remarking that he had to take a very serious view of this behaviour towards European women. Thus the prestige of a white woman is greater than the life of an Indian in the eyes of the Courts of justice in this country.

The Feetham Report Condemned

The Report of the Feetham Commission has roused great resentment among the Indians in South Africa. The following extract from an Indo-African paper will explain the situation to some extent.

A meeting of the executive committee of The Eastern Africa Indian National Congress and certain other gentlemen specially invited to attend was held at the Congress offices Nairobi on Tuesday to discuss the position created by the outcome of the Feetham Commission Report.

After discussion the following resolution was unanimously adopted.

That in the event of adoption of the Feetham Commission Report by the Local Government, the Indian community should withdraw all members from all Government bodies and also from public bodies, and mass meetings be convened throughout the country to protest against the adoption of the said report and that ultimately a special session of the Congress be called as early as possible.

The following Resolution was also passed unanimously.

In view of a letter from Mr Shamusdeen Mrs Sarojini Naidu be requested to preside over the special session of the Congress and that Mrs Naidu be requested to stay in this country for at least three months.

It was resolved that the Congress be held at Nairobi sometime in the month of October 1927.

The meeting was then adjourned till next day when a memorandum to the Secretary of State for the Colonies was submitted by the General Secretary protesting against the Feetham Commission Report and this was adopted.

Indian Business Abroad

That Indian businessmen's success is at the bottom of the present white is brown

struggle in Africa is now well known to the Indian public. The nature of the business success that is causing this inter-racial jealousy would be well realised from the following extract from an African journal.

Sisal Industry which is the backbone of Tanganyika Territory has been a monopoly in the hands of European settlers before the war. After the war when a few Indian firms ventured and stepped into this enterprise the Europeans not only thought but also declared that the Indians would never be able to succeed in this venture.

Although this industry was entirely new yet the Indian firms that undertook it doggedly stuck to their guns with the most astounding results in the recent victory at Nairobi.

All the visitors that were present at the recent Nairobi Exhibition expressed complete satisfaction at the Sisal exhibits. And amongst many Sisal exhibitors of both Kenya and Tanganyika, there were hardly two or three exhibits representing the Indian Sisal Manufacturers. The judge appointed was the well-known Sisal expert Col R B Turner of Kenya.

It will be a source of pride and satisfaction for the Indians of Kenya and Tanganyika to learn that the Honours in number one fibre class were awarded to the Gomba Sisal Estate of Makumi. This Sisal plantation belongs to the well-known firm of Messrs Karmjee Jivanjee & Co., and it will not be out of place to mention here that the said Sisal Estate is being so successfully run under the capable and intelligent control of Mr Abdulla M. A. Karmjee.

The judge of the Sisal exhibits Col R B Turner awarded 94 points out of a possible 100 points and his remark was that the Sisal produced by the said estate "was almost perfect in every way. Such high points—(94/100)—and so very creditable a remark tends to prove that Indians can do things creditably when they have the opportunities to do them.

Mr Srinivasa Sastri on the Empire

The *African Chronicle* vehemently criticises Mr Srinivasa Sastri's pro-Empire speeches in Africa. Mr Srinivasa Sastri is reported to have said:

Towards the British Empire India has been drawn by ties of affection, esteem and gratitude which it is impossible to describe. At first she was brought within the Empire by force, now we value very greatly our position and the fact that we were born of the Pax Britannica. Now that we are fully established we can scarcely realise the terrible fate we have escaped by being drawn within the Empire. Far from in a court of law and absolutely even handed justice India has these things in far greater measure than in the best administered Indian States. Our greatest politicians believe and have laid it down in so many words that the British connection has been ordained for the good of both countries and that good has not yet been fully achieved. There is much to be drawn from this connection and we therefore take a vow that we will not do anything

which may have the remote effect of weakening this connection.

On the above the *African Chronicle* Comments as follows

The foregoing speech delivered by the Rt Hon V S Sastri before a crowded European audience in the Maritzburg Town Hall has undoubtedly created a profound sensation among the intelligent section of the Indian community but the British section is highly elated at the unwonted encomium paid by this high placed Indian official to the genius of the British race for ruling a horde of brown races scattered over the continent of India. We have always understood that the Moderate Party who now style themselves Liberals in India, were sincere patriots bent on a constructive policy in the governance of the Indian Empire but we never harboured the notion that that Party is capable of entertaining such an exaggerated—nay extravagant idea of the effect which British connection has bestowed on India and to which Mr Sastri gave utterance in such superb over flowing English last week. As a distinguished official of the Indian Government and as an outstanding Imperial propagandist, Mr Sastri may be just doing his duty but in so far as the bulk of the Indian people are concerned we are afraid that the distinguished Agent-General is not giving a true reflection of the popular opinion in respect of the Empire which he acquired India by force and in which they are forced to be a member against their wish! We would not have taken the trouble to give this disclaimer to Mr Sastri's speech had it not been for the fact that at Bombay just before his departure he declared that he was proceeding to South Africa as representative of the people of India. Should his Maritzburg speech be construed as the correct opinion of the Indian people, then it might lead the people of India into a more complicated position, and, therefore we have to draw prominent attention to certain misleading statements contained in the Maritzburg lecture.

Mr Sastri paints a black picture of the Indian States under indigenous rule and indelibly insinuates corruption when compared with the British Rule. This is a libel on some of the best and highly efficient administrations of States such as Mysore, Baroda and Travancore, where people obtain better justice at a less cost than the most expensive justice to be had under British Rule. Moreover one should not forget common corruption and jobbery even in British administered territories and we, therefore, fail to see why Native States should be singled out while leaving the British territory which is just as bad if not worse. Discussing about secession from the Empire Mr Sastri waxed eloquent over the immense material benefit conferred by England and quoted Mr Gandhi as having expressed satisfaction with the British connection. But it should not be forgotten that the self same Mr Gandhi during the hey day of non-co-operation movement went about the country stirring the populace to a fury against the Satanic Government and exhorted them to long for the "Ram Raj". Indeed it is amazing to note Mr Gandhi becoming a disciple of British Imperialism alongside of Mr Sastri and the pity of it is that the great leader of Satyagraha movement in collaboration with the greatest intellectual force of Modern India and

leader of the Liberal Party should have unconsciously become active participants in an astute plan to clear the Indians out of South Africa by a slow but sure process of squeezing out policy. We can quite understand the mentality of that clique known as the phantom Congress but it is really incomprehensible to a lay mind the attitude of Mr Sastri and Mr Gandhi in relation to this Indian Agreement which is not likely to enhance their reputation for sound statesmanship! It may be for the consolidation of the British Empire he has consented to this settlement but the Indians in overseas care very little for the Empire if that Empire is not prepared to sacrifice even itself for the cause of justice and humanity. In effect the crucial test for the solidity and potentiality of the Empire rests with the solution of the Indian problem overseas and in this agreement we are afraid the Indian Government have deplorably failed.

However when Mr Sastri says that by ties of affection and gratitude which it is impossible to describe India has been drawn to the British Empire one cannot help but question this assertion and to say that Indian Nationalists will never subscribe to this doctrine. Because there is nothing in common between India and the Empire. During the last 200 years of British supremacy India has been sucked dry and according to Sir Theodore Morrison's work on The Economic Transition of India it has been estimated that the drain from India from 1880 to 1908 has been not less than £150 millions sterling. According to the late Wm Dugby Prospero is British India during their tenure in India Britain has taken away no less than six hundred million pounds sterling from the great dependency without giving it any sort of adequate return whatsoever for the money thus immorally taken. The spectacle of what the English Christians have been and are in India and Ceylon drove Mr Dugby into reluctant Atheism.

Even so great a man as the late Lord Salisbury one of the Prime-Ministers of England had to frankly admit that if India must be ruled at least let it be done scientifically.

A more detailed criticism with quotation of facts and figures follows which leaves no doubt in the reader as to the empty and even courtierlike nature of Mr Sastri's compliments to the British Empire.

Mr C F Andrews also Attacked

The same journal also attacks Mr C F Andrews for having expressed certain opinions as follows

Mr Andrews, the unofficial agent of the Government of India according to an interview given to a Rand Press representative gave a parting kick to the Indian community before taking his boat to India at Lourenco Marques. This Sago Imperial Political Missionary says

He considered the central feature of the agreement to be the cause whereby Indians in future would be refused permission to introduce in the Union from India, any more minor children unless they were accompanied by their mothers

Unfold harm had been done in the past by the bad old practice of never bringing over the wives from India at all. This unfortunate habit prevailed among the Indian trading class, and it had led to inevitable demoralisation.

It was good he said, neither for South Africa nor for India.

The harmful custom had been established in the past (he proceeded) of bringing over the male children one by one just before the age of 16 in order to carry on the business leaving the rest of the family behind in India. This purely male adult emigration was being repeated in each new generation. In some Indian businesses it had gone on for two and even three generations.

While settlers from other countries were introducing their wives and thus creating a stable form of colonisation the Indian trading community had been utilising their domicile in South Africa purely for monetary purposes.

In these modern times the main trend of emigration was against such merely business use of a new country.

Mr Andrews stated that while he had journeyed up and down all over the Union and Rhodesia he had come across some very distressing examples of the demoralisation which had already set in. In Southern Rhodesia more than 80 per cent of the British Indians were living apart from their wives.

In Portuguese East Africa the proportion was probably still higher. In East and Central Africa the same evil prevailed.

The criticism offered to what Mr Andrews said is impassioned but not very thorough. We first read

That, while we do not admit the proposition which has been so sparsely laid down we want to know whether he has enquired into the reasons why such a state of affairs is alleged to exist. However, we may give it for the information of the public. It is not that the Indian trader does not wish to bring his wife and children and make his home in this country there are many who are with their family here but because the Government of the Union does not encourage especially Indians to live in this country as self-respecting decent men and lead a respectable family life and that is one of the main reasons, that some of the Indians are reluctant to bring their family.

As a matter of fact no traders in any foreign land carry their whole family with them, irrespective of government encouragement or otherwise. We expect with the

passing of time and the establishment of security and stability for the South African Indians and the granting to them of an honorable place in the country of their adoption, we shall see more Indians living with their wives in Africa.

The criticism then proceeds as follows

If Mr Andrews is anxious to improve the present undesirable state of affairs he should have used his influence and persuasive powers to obtain for the Indian full rights of citizenship rather than administering a dose of this parting kick to the Indian who has been sufficiently maligned in the past for many imaginary sins of his.

Mr Andrews bitterly complains about this harmful custom of the Indians but he has apparently forgotten what his own brother Native Englishmen civilians are doing in India who deserve to be sermonised a bit on the subject. They are about 150,000 Britishers ruling the country but very few of them come to India with their families and during the long period when they hold office, they drain away all the wealth from the country and when they return to their Native land in England they enjoy their pensions at home. During the period of Englishman's bachelor life in our Homeland Indians have not complained of the demoralisation of the Englishman, a demoralisation which has brought about a Firangian problem in India for all eternity and neither do we complain of the Englishman utilising their domicile in our country for monetary purpose. Indians have not complained about Englishmen spending 50 million pounds sterling of their pension in England though we know that India is bleeding white by this process. However it is deplorable that Mr Andrews should have expressed his thoughts on a subject that has ramifications far beyond the present trifling issue, and, needless to say that his press interview has caused profound ill feeling in the community. Whatever may be the effect of demoralising tendency by enforced bachelorhood of Indians due to economic and political causes brought about by the laws of this country the cause for same is more serious indeed than the remedy suggested by Mr Andrews, and therefore we venture to submit that the Government must dive a little deeper into the question before they impose further restrictions on the importation of Indians wives and children.

We expect a better and a more detailed criticism of Mr Andrews statements from the *African Chronicle* in the near future



FLOWER FLAME
By Ramendranath Chackravarti

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THE DANGER OF PUTTING OFF INDIA'S SELF-RULE

By THE Rt. DR. J. T. SUNDERLAND

THE people of India believe they ought to have self rule now

They believe their freedom ought never to have been taken from them having been taken away, they believe it ought to have been restored long ago. Especially they believe it ought to have been restored to them at the end of the World War of 1914-1918, which was fought India was told and the world was told, "to make the world safe for democracy and to give freedom and self determination to all oppressed nations and peoples. If Poland, Czechoslovakia and other smaller, less important and less oppressed nations were given freedom and self rule, it seems to them extremely unjust that the same was not given to great civilized historic India.

There is difference of judgment among the Indian people as to what form they desire self rule to take,—whether that of absolute independence with no relation to Britain except that of friendship or that of Dominion Status within the British Empire like that of Canada, Australia and South Africa.

Up to the end of the Great War and a few months after the feeling of a large majority of the Indian people was in favor of the latter. As a result of events which have occurred since, there has been a change and the change is still going on. It would not be easy to say what is the prevailing feeling in India at the present time.

It is believed that the Government of India made the greatest possible mistake in not availing itself of the enthusiasm for England engendered in India by the Great War, to extend to the Indian people at that time in recognition of their self sacrifice,

their loyalty and the splendid service they had rendered in men and in money, the great boon which they so much desired and which they expected namely, freedom and home rule in the form of Dominion Status in the Empire. That would have allayed at once India's discontent, settled the dark problems that now frown so threateningly in her sky, fastened the Indian people to Britain with hooks stronger than steel, and saved the terrible blunders and disasters of the Rowlatt Acts, the Amritsar Massacre, and all the other Punjab and other atrocities and horrors.

It is believed that then was the "psychological moment" when England, instead of acting the part of a suspicious, imperialistic tyrant ought to have treated India in the same generous, noble large minded way that she treated South Africa. Long will she have reason to lament that she did not have in that crisis time, a Campbell Bannerman to lead her in the path of honor and true statesmanship.

There is another critical time soon coming—another psychological moment. It is to arrive in 1929, when the ten years of "Dyarchy, or the Government Reform Scheme" of 1919 are to expire, and when the decision is to be made as to whether the same Scheme shall be continued, or if not, what shall take its place, in other words, when the decision is to be made as to what the British are going to do for India, then and from that time on. Will they continue in the same old imperialistic way, dominating her by force, giving her the least liberty possible without danger of revolt, holding out promises to her as unsubstantial as a mirage, professing to be educating her for self rule, without giving

her statements are made simply to deceive India and the world

The second thing to be said is, that such a deliberate purpose on her part if it exists, is simply inhuman. There is not a shadow of right or justice in it. It is neither Christian nor civilized, it is barbarian. It is nothing less than monstrous. Put in plain words it means that Great Britain *acknowledges no law higher than might*.

For myself I repudiate the utterances of these men—high officials though they are. I cannot and will not believe that they state truly the purpose of the British nation. If they do, it means that Britain intends to *hold in subjection permanently one fifth of the human race by the power of the sword* for she knows she can do it in no other

way. In other words it means that she deliberately plans to be, for all time so far as she can see, the greatest *aggressor nation*, the greatest *tyrant nation*, the greatest *leech nation*, the greatest *robber nation*, the greatest *slave holding nation in the world*,—that she actually intends her future Empire to be one of *sixty millions or more of firemen and more than three hundred millions of slaves*. What a future for British men to look forward to!

Let those believe it who can. As for myself I simply will not believe anything so monstrous of the nation of Hampden and Milton of Burke and Wilberforce and John Bright.

[A chapter from the Author's forthcoming work *India's case for Freedom*]

SINCERITY AND ELOQUENCE

By HETTY KOHN, B.A. (Lond)

I

Intellectual Sincerity

The whole of our dignity consists in thought. It is by this we are to elevate ourselves and not by mere spice and duration. Let us then labour to *think well*: this is the principle of morality.

Pascal

INTRODUCTION

PERFECT sincerity is surely one of the greatest desiderata in human character. A perfectly sincere person honest in thought, motive, speech and action is a rara avis for one need not be a philosopher to recognise the fact that intellectual honesty requires careful cultivation. Many a person who is scrupulously honest as judged by the ordinary standards of behaviour could not claim to have attained to absolute truthfulness, genuineness, earnestness of thought and freedom from hypocrisy as included in the connotation of the word sincerity.

So intimately bound up with one another are thought and speech, that the habit of sincerity formed in the one will, in its inevitable reaction produce sincerity in the other. For this reason it is essential to begin the habit of absolute sincerity in both thought and speech quite early in life, before the

subtle poison of intellectual dishonesty has had time to destroy our power of distinguishing the true from the false.

Eloquence, the art of expressing thoughts in such language and in such a way as to produce conviction or persuasion, or of expressing strong emotions vividly and appropriately, is desired whether consciously or unconsciously, by every individual.

This desire to impress others is natural and universal not only because persuasiveness implies influence and power over others, whether employed from utilitarian or altruistic motives, but from the elementary instinct of man to wish to shine in the eyes of his fellows (observable in any child) and to be pleasing to others in daily life by his conversation.

It is the object of this series of three articles, firstly, to analyse sincerity in thought in its main aspects ranging from mental honesty in the trivial incidents of daily life, sincerity in regards views in matters of art, to intellectual sincerity in matters of religion and inter racial intercourse, and also to examine sincerity in motive, secondly, to analyse

the nature and essence of true eloquence and to establish that complete sincerity is the necessary basis of eloquence whether in speech or writing and at the same time to point out and investigate the danger of allowing the passion for eloquent phrases to outweigh the love of thought which is truthful in the highest sense of the word—and third (in the last article) to attempt a more detailed analysis of the prominent part played by intellectual insincerity and the mischievous magazine mentality in retarding the advent of an improvement in inter racial intercourse.

Throughout the discussion the individual whom the writer has in mind as being guilty of intellectual insincerity is definitely not the unscrupulous person who deliberately modifies the truth to serve his own purposes but the conventionally upright person who prides himself upon his honesty in all the affairs of life.

(a) *In the trivial incidents of daily life* The first time an habitually truthful person indulges in insincerity the falsehood is generally trivial enough in itself and the person tells a white lie *so seriously* in order to suit some purpose of his own. The "white lie exaggeration or twist" of a fact may be intrinsically harmless and unlikely to affect anyone but when the process is repeated this slight deviation from truth paves the way for the formation of a mental habit which for the very reason that like a narcotic, it deadens the intellectual conscience of the person is well nigh impossible to eradicate. Neither will the arguments of friends carry any weight with the individual concerned, for the reason that he does not admit that he is in the wrong. On the contrary the implication that he is telling lies stings him into a kind of righteous indignation urging him obstinately to espouse the inaccurate or ridiculous statement he has made unless he still possess sufficient sense of fairness to allow his friends to show him step by step the false mode of thinking into which he has slipped. It is not always possible for another person to know at precisely which point the individual in question ceases to admit to *himself* that he is in the wrong for even at the stage when he still feels a twinge of conscience vanity will probably not allow him to admit his lapse to others.

The individual estimable though he may be in other ways becomes exceedingly difficult to get on with for in ordinary conversation he will make misstatements of

facts which prove greatly annoying to those around him. His plea that the matter is too trivial to warrant discussion and that insistence on the accuracy of details is pedantic is merely a symptom of the mental disease for such it is to which he is a prey for just as the man who commits a petty theft with complacency will sooner or later steal a lakh—if circumstances are in his favour—even so mental insincerity in trifles will if unchecked lead the individual by imperceptible degrees to serious misrepentations.

A few illustrations from the writer's personal experience are here given.

Case 1 A young lady shorthand typist (whom we shall call typist A) told her two colleagues that she had once swum half a mile and that this was her maximum achievement in swimming. A few weeks afterwards referring to the achievement she stated the distance as one mile. One of the colleagues commented on this discrepancy the second colleague corroborating that she also had understated the distance to have been half a mile. Typist A indignantly protested that she had swum one mile and that she could have had no reason for stating the distance as half a mile. Several months after this typist A again referring to the achievement gave the distance as one mile and a half. The writer believes that typist A had by that time thoroughly deluded herself into the belief that she had really swum a mile and a half—whereas her original statement was in all likelihood the correct one.

Case 2 When the writer was staying at the house of friends the water was bad during a part of the hot weather and it was agreed to drink as little of it as possible. The family however drank tea made of this water as usual morning and afternoon. The writer who was not in the habit of drinking much tea, was thirsty one day and indulged in one glass of cold (boiled) water. In view of the fact that the others were drinking three or four cupsful daily of the same water though camouflaged with tea and mixed with milk their angry reproaches at the writers "wrong and foolish action were unreasonable and inconsistent though amusing from the psychological point of view. As they were highly educated people there was no question of their failing to appreciate the fact that the tea was just as injurious as the cold water. In this case the stupid inconsistency can be traced to a mere lack

of imagination. Being accustomed to regard their cup of tea as a *sine qua non* of existence they regarded it as a necessary evil to drink tea even though made of injurious water but viewed the water in its pure form (even *ekach piala*!) as a luxurious cold drink.

Case 3 The writer overheard an English woman who had been living in India for some years telling an Indian that in the gymnastic lessons in English schools the girls walk at some height from the ground on a thin rope. This was during a conversation in which the Indian had argued that Indian children have greater balancing power than European children. The Indian gentleman in question was likely to incorporate the gist of these remarks in some articles of his. For this reason the writer struck by the gross inaccuracy of the above statement on the part of the Englishwomen (all the more remarkable as she was an *exteacher*) interposed suggesting that the lady had evidently forgotten that English girls walk never on a rope (ropes are used only for climbing and jumping) but on the flat edge of the heavy horizontal wooden bar about one inch or one inch and a half in width (the rounded edge of the same bar is used for the exercise known as travelling in which the person hangs on to the bar by the arms and travels from one end of the bar to the other). This exercise which in itself needs much practice and considerable balance is not nearly as precarious a feat as walking on a rope which in Europe at least is performed only by professional athletes. To the writer's amazement the lady adhered obstinately to her rope walking, theory even when details of gymnasium routine were recalled to her mind. So treacherous a thing is memory!

Case 4 An incident of the early school days of the writer is indelibly impressed on her mind as some incidents of childhood are apt to be clearly as though they occurred but yesterday with every attendant detail and even an exact memory of the actual words spoken and the tone in which they were said (though other events of the same distant period are long forgotten). One morning just before Christmas a class mate (aged seven years the same age as the writer was then) who happened to be the daughter of a very well known manufacturer, said to the writer while changing shoes in the cloak

room 'I wanted to ask you to my Christmas party but my mother says I mustn't'. Why mustn't you? asked the writer. Because you don't come in to prayers' (the writer was the only Jewish child in the kindergarten). The injustice and senselessness of this exclusion from the party impressed the writer who related the incident to her mother. The comment of the writer's mother is clearly stamped on her memory. I am very sorry about the party, but it was very wrong of you to have asked *M* why her mother did not wish to invite you. You must never do so again. This incident has often been referred to since, in the writer's family, as an example of stupid intolerance. The writer's amused surprise may be imagined when recently she overheard a relative (who at the period of the party incident was twelve years old i.e. a big girl in the same school) relating the anecdote to a friend quite seriously asserting that it was to herself (i.e. the relative) that *M*'s remarks had been made. Even after the writer's protest, she adhered to her own version with some embroidery added on the spur of the moment.

The value of the anecdote as an example of intolerance of course remains but it is the actual experiencing of how inaccuracies and anachronisms arise which makes us realise the extreme need for the utmost caution with regard to historical records of any kind.

Case 5 A lady experimenting in the kitchen hit upon a new and economical way of using dates in the making of a pudding. The pudding was voted popular by the family, and was made many times. A few weeks after the lady's sister exclaimed spontaneously in the course of a meal 'How lucky that I thought of this date pudding'. The inventor of the pudding looked in amusement at her sister thinking this was a joke. The other members of the family, too who well remembered with whom the idea had originated were highly amused but for the moment the sister was really under the impression and insisted, that the pudding was the child of her own brain. When the circumstances had been recalled to her mind she suddenly remembered apologised and joined in the general mirth.

Case 6 A young lady was prior to and during the early part of the world war engaged to be married to A. Subsequently her engagement to A was broken off, and she became

about (with the exception of "evening dress") in short frocks, low neck or sleeves displaying more than the wrists. The phenomenon is that people persuaded themselves of their virtue and high morals in this matter of dress, and that a mother who detected any tendency in her daughter to dispense with the exceedingly uncomfortable stiff high collars felt serious concern at the frivolous laxity of morals this implied. Morals may indeed have suffered a change during the last few years to account for the change in fashion in this respect, but it is more plausible to attribute the above mentioned phenomenon partly to the inherent dislike of man to think things out and partly to his desire to put the best possible construction on his actions.

The desire to keep up appearances, and to conceal the fact of our poverty from the outside world, leads to self-deception as regards our motives. We may resort to a certain practice from reasons of economy, and, making a virtue of necessity, persuade ourselves that we are doing it from altogether different motives. It often happens, indeed, that what was at first a painful necessity becomes a pleasure, but we need not on that account delude ourselves, nor feel ashamed of our lack of worldly goods when that lack is due to no fault of our own.

On the contrary, it is the self-deception which should be abhorred.

In your book on Education you praised a certain school of one Miss McMillan. Do you propose to start this school of yours on similar line? I asked.

"Yes it is a very good school for the children. I think," he replied, "but it is intended mostly for poor folks."

"And yours?"

"Mine is meant—well—for the middle classes—that is for those who can pay for their children's education," he returned.

"Do you think that schools should be run separately like that?"

"I don't—but you see an elementary school is such an expensive undertaking that only the State can hope to tackle it successfully. A private person who is not rich cannot quite afford such a big expenditure."

"Why? Don't you think that such a school can be self-supporting?"

"Not if it is meant for the poor. So it comes to a paradox really that if one isn't rich one has to start a school for the rich."

Mr Russell laughed and I joined. He always enjoyed his own jokes quite as much as the others.

"So that's why you go to America?"

"Yes. I should not have ever gone there otherwise."

"But can't a school for the poor be run except with the help of the State? Supposing you succeeded in getting together some rich men."

"Ah! but there's the rub," he smiled. "If you want the rich men to come out with their donations they will like to impose their own conditions, won't they? That is to say they will insist on having their way in the regulation of the educational policy and that will be disastrous."

"Why? I asked, "they might want sensible things too, mightn't they?"

"No. What the rich will want will always be bad. You can depend upon it," he retorted.

We laughed.

"Besides, why should the rich people come out to oblige me with their funds when I have never obliged them by standing up for their heartlessness?" he added, smiling.

We laughed again.

"In Mr Wells's latest book called the Undying Fire, I said, 'he too has emphasized these difficulties, namely the difficulties that an educational reformer must encounter in a school which is run by rich men. They al-

ways will poke their nose into the scheme for education,' he says, and the result will be that no substantial advance can be achieved."

"Yes, I have seen that book," said Mr Russell, and he is quite right, I think. So I fear it will be idle for a long time to come to expect any but lip-deep sympathy from the rich in this connection. The only practicable way of effecting such reforms is therefore to stir up public opinion so much as to force the State to take up the advanced schools in the teeth of their opposition."

"You don't seem to have particular faith in the goodness of human nature," Mr Russell said, smiling. "I remember having read a cynical remark of yours in your Problem of China, that human nature in the mass does as much good as it must and as much evil as it dares."

"I said human nature in nations did not," I asked, he smiled.

"No, you had said human nature in the mass if my memory doesn't fail me."

He smiled.

"But if you have no faith in the goodness of human nature, then what hopes can there be in your advocating stable reforms in remoulding and remodelling the character of people by education?" I asked.

"Well, I don't think that human nature is either good or bad really. Man has to be egotistic like all animals for the sake of his self-preservation. He has therefore to hedge himself in with certain formulas which he thinks are likely to stand him in good stead. Hence if you can offer reform schemes which do not run counter to those formulas you may just be able to get a few things done."

The lunch bell rang.

Mr Russell led me into the dining room. We sat down at the table as Mrs Russell came in. Mr Russell's son John (aged five) sat next to me and his little daughter Kate (aged three) sat opposite me.

Mr Russell introduced me to John. He is an Indian gentleman, Johnnie. The boy looked at me with deep misgivings.

"Do you know anything about India?" I asked my little friend at table to my right.

"Oh! yes," he said, "I have got a feather in my head like a Red Indian."

"But that in America, Johnnie," said Mr Russell. "Mr Roy doesn't come from there."

But the Red Indians shouldn't be in

America, they should be in India." John ejaculated incredulously.

We laughed at his evident discomfiture.

"Yes, that's rather puzzling I admit", said Mr. Russell laughing, "but Mr. Roy is quite red see is he?" So how can the be a Red Indian?"

"Then I'll be a Red Indian," he put in with rather baffling logic, "I will put on that wicked dark coat of mine and kill him. He looked solemn as he gave expression to his invincible resolution."

Children are not exactly pacifists are they? said Mr. Russell laughing.

No I wonder why though!

"Well fighting has been ingrained in our blood for ages for self preservation you see," replied Mr. Russell.

But cannot pacifism be made to be as ingrained in the child by careful inculcation? I asked.

Well it is difficult, said Mr. Russell, "you see pacifism is too sophisticated a growth—and a much too recent one at that—to be able to appeal to an unsophisticated child. So success in such a matter cannot come in a day."

"He wasn't however so militaristic before," said to me Mrs. Russell later, when we had moved into the drawing room, but you see we had a Bolshevik boy at our house recently—the boy of Mr. Rosengolz the Russian Foreign Charge d'Affaires—and he preached militarism from morning till night. John has imbibed it all from him."

"So this boy got the better of your pacifism," I asked.

the children Mr. Russell told her we two would join them later on the sea beach.

"What do you think of England's late rupture of diplomatic relations with Russia following close upon the heels of the Arcos raid?" I asked as soon as we were alone.

"I think it is mad."

"Do you think Russia's recent activities in China have got anything to do with it?" I pursued.

"Undoubtedly. And we might be on the brink of a war with Russia at the present moment had it not been for the fact that France does not want it just now."

"What do you mean?"

"Well, you see, England is continually inciting Poland to a war with Russia. But Poland has always looked up to France as her guardian angel and France isn't now particularly keen on a first class war with Russia—at least not just at the present moment."

"Your prophesy in your 'Prospects of Industrial Civilization' that the next Great War is going to be waged between Asia with Russia at its head and the West with America at its head is very sound I think," said I after a pause. "For, see how Russia is helping China now?"

"Quite. And I think Russia will help India too. At least it is the only great nation that has any interest in doing so."

"Why?"

Why, to undermine us of course. There is no love lost between modern Bolshevik Imperialism and British Imperialism, don't you see.

But you don't mean to say that the Bolshevik Imperialism isn't inspired by any ideals?"

"Of course every Imperialism is inspired by very lofty ideals," said he cynically.

You don't mean to say surely that we are any behindhand in the matter of proclaiming the loftiest of ideals even when our Imperialism leads us to commit the worst of atrocities in your country?"

No, but surely Mr. Russell, you can't put your Imperialism under the same category as that of Russia. I objected. "For, don't you believe Russia does have some real ideal—in a truer sense of the term? The proof is that she is bound to influence the world of the future more than your so called ideals of British Imperialism. What about Communism?"

"Well I admit your contention that Russia

is going to influence Europe and the world in the near future. In their hating out religion for example in their crying down the Church for example and in many other things they are to day the vanguard of progress in the West. But a real Communism I must say has failed there—at least for the present any way.

It may have now. But don't you think that when they will have trained the new generations of boys and girls they will change the face of the world?

"I doubt that," said Mr. Russell dubiously. "When you inculcate overdoses of some doctrines in the boys and girls they grow up to espouse such views as run directly counter to those very doctrines. Christianity for example painted in glowing colours the charms of submissiveness didn't she?—and look at the result in Europe."

Do you mean to say that the inculcation of definite views and beliefs cannot mend matters substantially? I asked. What hope is there then in your educational projects?

Well there are some beliefs which do matter. Christian beliefs have been operative in the stifling of the absurd divorce laws as well as the prejudices against birth-control, but have not made pacifists of us exactly have they? The fact of the matter is that only such beliefs of religion happen to influence our action as are bad.

We laughed.

We started out for a walk.

You mean to say Mr. Russell that beliefs don't influence conduct? I said as we came out of the house.

"Well you see our belief as well as conduct are more the result of our temperament. That is we act in certain ways mostly because our impulses propel us in that direction according to our respective temperaments. At the same time this temperament induces us to formulate certain beliefs to justify those acts. So beliefs are in general not the motive of our actions really."

Do you mean that if our beliefs were changed our actions wouldn't change much?

Yes our actions would usually change too. Because beliefs are immensely modified by our circumstances and changed circumstances will also change our actions.

"But don't you think that some of the noblest of men and honest of personalities have been the products of religious beliefs or mystic beliefs if you will?"

"Well I think that the finest of men are found in equal number if not in greater among the irreligious. When of course the majority of men in any country are religious a greater number of fine men are bound to be religious by pure rules of probability. He smiled. But that isn't because it is religion which has produced the fine men, he added on the contrary I should think. For on the balance I should think that religion has rendered the world definitely unhappier than it would otherwise have been."

What about the religious mystics who preached some of the loftiest of maxims from their mystical illuminations and ecstasies? I asked.

Well I believe in the ecstasies as data of definite experience but when they imply vision I cannot accept them. For the lofty principles are by no means the results of these mystical illuminations. As a matter of fact such ecstasies render the mystics distinctly selfish.

How?

Because through such mystic transports they become more and more subjective and get more and more loath to a healthy life of varied activities and lose interest in things for themselves. Consequently their joys tend to become more and more similar to the joys of the voluptuary or the drunkard.

You don't say so Mr. Russell? I exclaimed.

I do really. For I see no reason why the religious mystics should not be placed more under the category of drunkards than under the category of prophets.

But think of the sacrifices they make for their joys—the sufferings they cheerfully accept for their goal are they nothing?

"So does the drunkard. He undergoes a great deal of hardships too—doesn't he—often throwing his hard earned money away and making himself and even his beloved friends and relatives suffer. Doesn't he?"

We laughed.

What would you say of Buddha then?

"Well his enemies said that he lived on the aim of the pious—which was rather an easy life too wasn't it? But yet I must confess I like him better than all the other religious figure in the world put together."

"Would you prefer him to Christ?"

Any day I am convinced that Christ has done far more harm than good to mankind."

For you see he had observed the habits that are instilled into children very early die hard. Such deep seated habits must be the most difficult to eradicate later on once they have left their imprint on their impressionable trustful mind and body.

While Mr Russell swam I sat on the sand near Mrs Russell who was perched on a boulder. We talked casually about a lot of things. Incidentally I said

"In your Hypatia you have remarked Mrs Russell, that the difference between the nature of man and woman is much less fundamental than it is made out to be. But I wonder if that is quite true. For don't you think that women need love in a sense more fundamental than men."

I don't think so she said. I admit that up till now women have had scarcely any thing but love and motherhood to look to—since they have been debarred from taking an interest in men's work and activities. But it does not follow that given opportunities and training they may not take as keen an interest in life and thought and other disinterested activities.

"Don't you think that they want children more than men since the energy that she must expend to bear a child must be tremendous?" I asked.

I don't think that facts of to day tend to prove what you say she said. For I find daily that the modern women who don't want children are gaining tremendously in number. It is to me even disconcerting sometimes.

"But don't you think it is more due to the fact that most women have their health shattered owing to their having had to bear too many children and that often at very short intervals?" I asked.

There is much in that she said. I have seen among the poorer classes that a mother often doesn't know what a good night's rest or a period of fine health is. Consequently they come to forget what joy of life means. Therefore as often as not they come to hate children. Otherwise I think most women could be pronounced to be fond of children if they had one or two of them. Not till then will women be found to be able to take as much interest in so many different activities that are healthy and good.

She discussed the advisability of birth control among other things repudiating it

as absurd that sex without children must be sinful.

A little while later Mr Russell joined us. He sat on a boulder next to Mrs Russell.

I would have hated children for instance if my husband wanted me to bear children every year. I might perhaps have left him in the end for that she added.

I wonder why people should be so opposed to birth control when they see and often feel pained to see their wives health shattered by too frequent conceptions. I said.

You see said Mr Russell animatedly. We have to thank religion for that. That is why I said that religion is one of the most heartless means of making people miserable and helping those to pass for respectable who would otherwise have been castigated as criminals.

Do you really mean it?

Quite for don't you see that a man who makes his wife bear him a child every other year thus ruining her health is nothing short of the most heartless criminal?

But doesn't he suffer too?

No most assuredly not said he more warmly. If he says he does I would tell him he is a liar or hypocrite. For the plain fact is that he simply forces his wife to be miserable and shattered in health for the sake of his own sexual pleasure. And it is religion which stands by him in his brutality simply because he conforms to its sleek hypocritical codes of morality and senseless dogmas.

But you mean to say he doesn't necessarily love his wife or feel for her?

He loves only himself. It can be easily proved. Suppose society were to legislate that if he were to make his wife bear a single child to the detriment of her health he would be put to death by slow torture do you think he would have forced his wife to bear him children against her will year after year?

I was silent.

But you see what he does in effect is simply to condemn his wife to death by slow torture—isn't it? And how does he manage it with impunity in a society of human beings? Simply because religion continues to applaud him and he thinks self complacently that birth control is sinful.

But I wonder if it is religion really which is responsible for it all, as you say.

continued. Gradually however, as the British people became interested in the Indian Service, a public feeling grew against this patronage system. And when after 1833 the commercial monopoly of the Company was absolutely abrogated and it became in the eyes of the people nothing but a patronage bureau, the agitation became more vocal and grew in greater volume and strength. At length in 1853, when the Charter of the East India Company was for the last time renewed, the Directors were deprived of this patronage and the principle of competitive Examination was initiated as the only channel of appointment to the Indian Civil Service. A commission, of which Lord Macaulay was the president and Benjamin Jowett, the late master of Balliol, the most distinguished member, worked out the details for this new system of recruitment. And from the next year, the 'competition wallas' found their opportunity to enter the most highly paid service in the world. Patronage system was still then in vogue in the Home Civil Service and it continued for some fifteen years more. Unable, therefore to enter the close preserve of their own Civil Service many of the brilliant British youngmen fought their way into the Indian service. As however, the avenues of the British Services were thrown open, as improvement was made in their emoluments and as the commercial houses and farms also began to recruit their officers from Public School and University men the flow of first rate merit to India was checked and for a good long time past only third rate men have come down to this country. Sir Abdur Rahim in his excellent minute of dissent in the Islington Commission Report has ably dealt with this aspect of the Indian service problem.

In 1858 when the territories of the East India Company were transferred to the crown, the Company's civil service became his Majesty's Indian Civil Service. The Secretary of State for India in council became responsible for their appointment and service conditions. Along with this transfer, an emphasis was also laid in the queen's proclamation on the question of the appointment of Indians to the higher services. Already in 1833 when the Charter of the East India Company came to be renewed, a declaration was made that the Indians would not be debarred from higher appointments. But for full twenty five years this remained a dead letter. The Company swallowed its own words and made no effort to initiate the

"natives" into the conclave of their servant-rulers. In the sixties and the early seventies a handful of Indian youngmen ventured out to England and through the one door of competitive examination entered the civil service. This was merely a drop in the ocean and could not solve any way the wider problem of the appointment of Indians to the superior services. Accordingly in 1870, a haphazard measure was passed by the British Parliament. This because the Government of India Act 1870. It provided for the starting of a statutory civil service in India. It was intended that Indian gentlemen, admitted to this service would be given some high executive and judicial posts hitherto reserved for covenanted officers. This Act, however, remained pigeonholed in the Indian secretariat for full nine years. The Government of India influenced by the British Civil Servants was opposed to it and kept it in abeyance. Meanwhile a step, taken by Lord Salisbury had the effect of practically shutting out all Indians from the superior Civil Service. He brought down the age of the Civil Service probationers to nineteen. But it was simply impossible for most of the Indian candidates to compete at so low an age. Naturally a serious agitation was set on foot against this measure in India. Throughout the length and breadth of the country meetings were organised and deprecatory resolutions passed. Now in order to take away the wind out of the sail of the Indian agitation, regulations were framed by Lord Lytton's Government in 1879 for bringing the statutory civil service into being. In the next year some appointments were made to this service and for some years the recruitment was continued the total number coming up to sixty nine. The status of these officers was however, lower, their prospectus less bright and their powers more circumscribed. Naturally this service did not meet with the full satisfaction of the people. Nor was the Government very eager to maintain it. The Public Services Commission of 1886-87 recommended its abolition and the Government of India acted up to it. This commission also recommended the reorganisation of the uncovenanted services. The name 'uncovenanted' was to be given up and the 'Provincial Service' was to be the new christening. There was to be a selection grade in this 'Provincial Civil Service' and men promoted to it should be stationed in some superior posts, set apart for them and to be commonly known as 'listed posts'. It

is only gradually that the commercial monopoly of the Company was broken and the administration of the country became its main business. The functions of Government however during the East India Company's regime were limited in scope and narrow in outlook. The work of the Government consisted only in building up the administrative machinery, the collection of revenue and the maintenance of some sort of law and order. The old Governmental system had absolutely broken down and the lack of governance was the one pre-eminent feature of the time.

Now the country to be of any benefit to the foreign conquerors must be thoroughly organised and systematically governed by a well established administrative system. And it was this system that the civil servants now set about rearing up. It was not of course an easy job to build up an efficient and enduring administrative structure where none existed and it bears high testimony to the organising capacity, originality of thought and driving force of the civil servants that they could fulfil their task so satisfactorily. An official hierarchy connecting the Governor General at the top with the humblest Tahsildar and Police man at the bottom was set up. The administrative units—the province, division and district were carved out.

Roads were opened, better facilities for communication were to a certain extent established. In fact the backbone of the modern Indian Administration was built up by these civil servants of the first half of the nineteenth century. This stands certainly to their credit. But the circumstances under which they worked should also be taken into account. The conquered people at the moment were absolutely depressed. Public opinion was conspicuous by its absence. The white officers could do whatever they thought best. New experiments could be made with impunity even at a great cost to the people. The natives suffered much but suffered always in silence. They did not know how to grumble aloud. This gave the Government officers a free hand and they could bring into full play their creative originality. They imposed upon them any administrative system suited to the best interests of the foreign Government. This gave the company the right instrument for governing the conquered people and exploiting them as scientifically as possible. This also no doubt gave the people the by-product of law and protection—

protection not against the most unjust and excessive demands of the state but that against private intruders. Still when all is said the fact remains that the rearing of the administrative system of the introduction of the first principles of Government in British India constitute the most enduring achievement of the I C S.

So long the civil servants were recruited by direct nomination in England. The relatives, favourites and henchmen of the company's Directors were alone in a position to get into the Indian Civil Service. Till the end of the 18th century they came out to India without any special preparation for their future work. Nor had they any general training in the Arts and Sciences of the West that would discipline their intellect, broaden their knowledge and outlook and enable them to pick up at short notice the special requirements for their duties in India. Of course even this defective system of appointment produced officers like Charles Metcalfe and Mount Stuart Elphinstone. But still Lord Wellesley the Governor General thought it wise in 1800 to establish a College at Fort William that would give a comprehensive training to the new recruits to the Indian Civil Service before they actually lunched upon their administrative career. The Company's Directors however did not approve of the whole plan of the Governor General. The College at Fort William was shorn of its important branches and it continued its existence for several decades more only in an attenuated form.

While however this plan was rejected the able minute of Lord Wellesley had brought it to home to the Directors that some kind of thorough training for the Indian recruits was absolutely called for. Accordingly a well equipped College at Haileybury was started in 1806. And all the nominees of the Directors for the Company's Civil Service must pass successfully through the course of this College before their actual appointment. The products of this College the Haileybureans as they were called did much of the spade work or Indian Administration and contributed more to the reconstruction of the administrative system than any other body of men. James Thomson, John Lawrence, Richard Temple and Alfred Lyall were the chief representatives of this order. Thorough bred bureaucrats they were all. But their efficiency in work was also unquestioned. For about half a century this mixed method of recruitment

was provided that one sixth of the total number of superior stations in India should be so filled. At the time the Lee Commission began its work there were 700 superior posts in all the provinces taken together. And one sixth of these i.e. hundred and sixteen, should have been listed posts occupied by men promoted from the provincial Service. But the Government had set apart only eighty eight such posts, the remaining twenty eight stations being also filled by I C S officers.

Now this principle of promoting provincial service men to superior responsible posts meted out of course some amount of justice to them. But the method has its drawbacks from more than one point of view. The provincial service men are promoted to these stations only at the lag end of their career. Nor when promoted, are they made members of the Indian civil service. In other Indian services e.g. Education, Forest etc. a man raised to the All India Service is absorbed in its cadre. He enjoys all the privileges, exercises all the rights and takes all the responsibility of the All India Service. The promoted provincial Civil servants however, are only on a special grade. They remain provincial Civil Servants still with all its implications. Again the age at which they are raised to the selection grade handicaps their future prospects. They cannot aspire to rise higher than the positions of the District Magistrate or the District Judge. Besides used to work for a quarter of a century only in an inferior capacity, they lose much of initiative and drive so much needed for responsible posts. Truly a British Civil servant has observed: Responsibility is a thing you cannot exercise unless you practise when you are young. It is therefore, a salutary principle in the British Civil Service that men qualified to be promoted from the second grade to the first grade are given this lift at the eighth or the ninth year of their service. They still remain young, energetic and vigorous and can easily accommodate themselves to the new environments. But in India, the officers are raised to a responsible post only when they attain their senility and it is, therefore, not unnatural that they should make square pegs in round holes.

But whatever the value of these Listed posts the Government wanted, by their introduction only to conciliate Indian public opinion. This was only a sop to the agitators. The Indians have been too poorly represented in the superior Civil Service. On the first of April 1913, out of

a total of 1511 men there were only 63 Indians and Burmans in the Indian Civil Service, the Indian representation being only five per cent. "Under the Montagu Chemsford Scheme the ratio of Indian recruitment was fixed at 33 p.c. rising by 12 per cent a year to 48 p.c." The Lee Commission has recommended that twenty p.c. of the superior posts should be set apart as 'Listed posts' for the promoted provincial service men. Of the remaining 80 p.c. vacancies, 40 p.c. is to go to the whites and 40 p.c. to the Indians directly recruited to the I C S. This arrangement is to continue up till 1939 when the Indians in the I C S plus the Indians on the provincial selection grade would equal the European members of the superior Civil Service. As to the recommendation of setting apart twenty per cent of the superior posts as 'Listed posts', no Act however has yet been passed by the Government nor has any declaration been made to that effect.

The Indian Civil Service has not only constituted the Executive branch of the Government and controlled the Legislative wing, but has also to a considerable extent formed the judiciary in the country. To day excepting some 'Listed posts' and some High Court Judgeships, all the higher judiciary is manned by the Indian Civil Servants. In England, the judges are appointed by the executive from among the lawyers of at least five years standing. The Ishington Commission also recommended that in India forty higher judicial posts should be filled by direct recruitment from the bar. But the Government have been slow in giving effect to that recommendation. In Bengal up till now only three posts have been so filled. Sir Reginald Craddock has put forward some arguments in the Lee Commission Report against this principle of direct recruitment from the bar. This, he says, would prejudicially affect the prospects of the provincial judicial service which is also recruited wholly from the ranks of practising lawyers. This argument however holds little water. That only practising lawyers of some years standing should be appointed to fill the judiciary is the one principle to be adopted. Whether the district judges and Munsiffs should form the same cadre or they should be differently and separately appointed and form separate cadres is only a question of detail. From the bar to the bench is the natural elevation and lawyers in every country look upon the

Judgeship as the trophy of their career. It is high time that the Indian Civil Service men should be absolutely debarred from intruding on this reserved ground.

The introduction of the Reforms has again brought into prominence a most important constitutional question. The Act of 1919 has made the popular ministers responsible for the administration of certain departments in the provinces. It also fore shadows complete provincial autonomy in the near future in which the ministers alone would be responsible for the total provincial administration. The ministers are here responsible to and removable by the local legislative councils. The old principle of responsibility to the Secretary of State and ultimately to the British Parliament is here abandoned and the new principle of ultimate responsibility to the electorate is sought to be established. Now to discharge this responsibility, the minister must have a secretary and subordinate officials who will give him implicit obedience and unflinching loyalty. But to ensure this loyalty the relations between the minister and his assistants should be so adjusted as to make these officials ultimately responsible to him alone. Their appointment, suspension, dismissal and promotion should be determined by him. But the relation between the minister and the Indian Civil Service which forms the back bone of the Indian administration is the exact negation of this salutary principle.

It is the I C S men that act as secretaries to almost all the departments of the provincial and central governments. As subdivisional, district and divisional officers again, they are responsible for administering not only reserved but also to a great extent, transferred subjects, but these men are appointed by the Secretary of State and are ultimately responsible to him for their official work. Now as secretaries to the transferred departments they may disagree with the minister and approach the Governor, over the head of the minister. The minister is thus placed in a most unenviable position. He is responsible for the proper administration of the department to the legislative council. But his secretary, who is responsible for his work, not to him nor to the legislature but to the Governor and ultimately to the Secretary of State, may obstruct him in his work, far from loyally carrying

out his policy. The minister cannot enforce their obedience to him. He has practically no voice in the matter. He can only make a pathetic appeal to the Governor. But beyond it, he cannot do anything. The Indian civil servant we thus see, with his extra provincial and even extra Indian loyalty and responsibility cannot make a truly efficient assistant to a popular minister. Again it might be argued that for the execution of the 'reserved' work their service is still called for. But it must be borne in mind that total provincial autonomy will not be long to come. But the new men in the service are being recruited for a period of about 30 years. If therefore the recruitment is totally stopped even now for about 30 years, more these obstructive officers will be in the field. The mischief is thus being done every day, and sooner the inflow of fresh recruits is stopped the better.

In these days of rapid communication, the secretariat control over the district officials has developed enormously. The divisional commissioners, and the district officers have no longer the initiative that they exercised decades ago. Faced with any serious situation they cannot proceed to tackle with it without previous instructions from the secretariat. This is of course quite in the fitness of things. Officers not the least responsible to any local body should not be given a free hand in the mofussil at this hour of the twentieth century. They now practically do only the routine work. With the growth of public opinion their powers would be more circumscribed still. And the bit of initiative and enterprise they have to show now can easily be expected of the Deputy Magistrates. In fact, there is no distinction at present between the work of the provincial service men and that of the 'Heaven-Born' officers. But there is the world of difference in pay and allowances. A first grade European I C S District Officer is paid all told over 2,800 Rupees a month which sounds only fabulous in a country with Rs. 52 as average annual income per head. The work he does, however, can easily be discharged by a first grade Deputy Magistrate with a monthly salary of 800 rupees. As to the Divisional Commissioners who under the new scheme get at once Rs. 3,200 per month the Retrenchment Committee of Bengal has urged the abolition of posts. They are now

simply redundant officer, acting as the post run its course It is now only an anachronism
office It is high time that it should go lock stock
The work of the Indian Civil Service has and barrel

Conference (1921-1922) on the question of battleships. However Japanese statesmen made it clear that they would not subscribe to any agreement which would involve large construction programme. This attitude of the Japanese Delegation gave them a distinct position of advantage. If an agreement could have been arrived at, it would have been advantageous for Japan because this would have afforded a greater security to her than any programme of naval competition with the Anglo-American Powers. The failure of the Conference meant a real defeat for Japan.

Many publicists and politicians think that, as after the failure of Lord Haldane's Mission to convince the German Government not to build a navy which would challenge British naval supremacy Anglo-German rivalry took an acute form similarly the failure of British efforts to come to an agreement with America would result in Anglo-American rivalry with a far-reaching consequence in World Politics.

In support of the above possibility they point out that in Great Britain a section of very influential press such as the *Morning Post*, *National Review* etc., is advocating the need of renewing the Anglo-Japanese Alliance. On the other hand they see that in America movements are on foot that larger number of cruisers would be built in conformity with the American programme of "a Navy Second To None".

But it is my firm conviction that there will be no serious breach in Anglo-American relations because for the best interests of the British Empire British statesmen will make a compromise with America, if necessary on American terms than creating any real possibility of Anglo-American hostility. British statesmen know well that during and after the World War, America could have outbuilt Great Britain if she only kept up her construction programme of 1916, which was on the way to completion, but America showed her good will to Britain by advocating a programme of parity while Great Britain gave up the Anglo-Japanese Alliance, hoping to secure American support and co-operation in World Politics. In 1921 British statesmen fully realized that American support would be of greater value to Greater Britain than anything else and at present the situation in World Politics is such that Britain cannot follow a policy which will alienate America.

It is true that after the failure of Lord Haldane's Mission to Germany, Britain took the leadership in bringing about isolation of Germany. She succeeded in her efforts and with her victory in the World War, through American support destroyed German political and commercial ascendancy. However, if British statesmen wish to bring about destruction of the United States they are doomed to fail in this effort for the reason of the unassailable position of America as a World Power and the unfavorable position of the British in World Politics.

American position in World Politics is stronger than the position of Germany before the World War in every respect—in man power industrial power economic efficiency strategic position and potential strength. Unlike Germany America cannot be effectively blockaded or starved. But American financial pressure may bring about bankruptcy of Great Britain. The British Empire single handed cannot fight America and there is no prospect of Britain's getting support from other Powers against her. In a combat between Great Britain and America, it is safe to say that some of the British dominions, especially Canada and South Africa will refuse to fight against America. If Canada, to please Britain pursues a hostile policy the United States could without much difficulty conquer her.

Today the British position in World Politics is far worse than it was at the time of failure of Lord Haldane's Mission. The existence of the Triple Entente was a great security for Britain but that is a thing of the past. On the contrary there is a serious Anglo-Russian rivalry and breach of diplomatic relations. France is friendly to Britain and is in accord with her African and colonial policy so long as Britain does not upset the French position in World Politics. But France does not fully trust Britain, for the reason the British are suspicious towards French air-forces and sub-marines and British statesmen are seeking Italian co-operation in the Mediterranean and the Near East. Italian diplomacy is opportunistic and it is certain that Italy would not support Britain in an Anglo-American conflict. Britain is trying to win Germany to fight her battle against Russia, but so far she has failed. There is no reason for Germany siding with Britain against America. In fact if ever Germany chooses that course it will be dangerous for her for the reason that France and her

European Allies will certainly side with America against Britain. In an Anglo-American conflict Soviet Russia will attack Britain in Asia.

Today there is no Anglo-Japanese Alliance in existence. On the contrary the Japanese do not want to renew any alliance with Britain because it would seriously prejudice their relations with Russia, China, Turkey, the United States and even France. Japanese statesmen feel keenly that Britain, to win American support voluntarily gave up the Anglo-Japanese Alliance which might have led to isolation of Japan. They resent and look upon with suspicion the British policy of strengthening the *Singapore Naval Base* which might be effectively used against Japan. Japanese statesmen will prefer to adopt a neutral course in an Anglo-American conflict.

Position of Great Britain in Asia—in the region between Egypt and China—is not as secure today as it was in 1911. Because of the existence of the Anglo-Japanese Alliance the Anglo-French Entente and the Anglo-Russian Entente, Britain did not have to fear any serious situation in Turkey, Persia, Afghanistan, India or China. But today none of these alliances exists, and on the other hand, a new spirit of independence in Asia is menacing British supremacy in that region. In an Anglo-American conflict, it is safe to conclude, that all Asian nations, especially China, Persia, Turkey, Afghanistan even India will show their active sympathy towards America against Britain, for the reason that America has never directly injured these nations, while every one of the Asian peoples has suffered from British imperialism.

Under these circumstances, British attitude towards American naval policy will be to show the spirit of utmost consideration. It has been pointed out by no less important personalities than Lord Balfour, Earl Grey, Lord Phillimore and others that the British should hold to the programme necessary for the need of the Empire, but should not oppose any American naval programme. It has been suggested by Mr. Garvin, the editor of the *Observer* (London) that the only solution of the present difficulty is to convince America that she should support the British programme and build in parity with that of Great Britain. Earl Grey in his letter of August 10, 1927 to the London *Times* makes the most significant suggestion

as to the future policy of Great Britain towards the United States —

"The conclusion is that naval discussion between the two countries will prove neither wholesome nor profitable. It is impossible for any British Government to set its hand to an agreement binding us to naval inferiority; it is becoming difficult for the United States Government to bind its people to anything that is not naval superiority. This was illustrated at Geneva this summer, where the difficulty was perceptibly greater than it was a few years ago at Washington.

'Is it not possible to get back to the axiom on which the British Government tacitly acted before the war—that of not taking into account the American Navy in calculating the requirements of the British Empire? In accepting this as an axiom we were moved by two considerations. One was the belief that if we acted as if war between the United States and Britain was impossible it would, in very truth, become unthinkable on both sides of the Atlantic. The other consideration was of a lower order, but not less conclusive. It was that competition with the United States in ship building was a race in which the other competitors must certainly lose. If this was true before the War, it is just as true, and still more demonstrable, now.

'If in calculating the naval requirements of the British Empire we avowedly rule out all contingency of war with the United States there will be more economy in both the British and the American Fleets than will ever be obtained by literal binding naval agreements. I would add there would also be no sacrifice of real security."

The above policy can be accepted by the British Government as the safest course, if they feel that by doing so they would ultimately secure Anglo-American co-operation in World Politics and promote their common interests, or if they do not find any better alternative. In spite of the fact that Great Britain has lost her commercial financial and industrial supremacy to the United States and many Britishers resent it, yet all far-sighted British statesmen will be willing to surrender to the United States Naval Policy with the express object of "swooping to conquer" in the long run. They would feel that, if by the so-called surrender to the American policy, Britain can virtually gain full support of America that will ultimately mean British

victory in World Politics, through a virtual Anglo-American co-operation.

At times, "a wish is father to the thought" Great Britain's enemies feel that will be wonderful opportunity for them if Britain and America become rivals in World politics and fight for supremacy. But British statesmen are too astute to allow any such fateful development which might lead to the destruction of the British Empire. In this connection, it must not be forgotten that there is not one important and responsible American statesman who ever thinks that America will be benefited by an Anglo-American rivalry and war.

The immediate consequence of the failure of the Anglo-American-Japanese Naval Con-

ference would result in America's adopting a progressive building programme which would make American navy 'second to none'. It will strengthen French and Italian contention for stronger navies, suited to meet their national needs. *But there is no substantial reason for an immediate Anglo-American Naval Rivalry.* In 1931, the question of limitation of navies of the signatory powers of the Washington Conference—America, Great Britain, Japan, France and Italy—will be reopened, and then it will be possible to determine whether the failure of the Three Power Naval Conference in Geneva, resulted in Anglo-American rivalry or not.

Munich Aug 22, 1927

CONGRESSES AND DURBARS

By NAGENDRA NATH GUPTA

The Eighth Indian National Congress

THE Eighth Indian National Congress was held at Allahabad towards the end of December 1892, with W. C. Bannerjee as President. This was the second time that he was called to this distinction since he had presided at the first Congress held at Bombay in 1885. Allahabad is only a day's journey from Lahore and the Punjab was fairly well represented at the Congress. I left Lahore somewhat early with a margin of a few days on my hands and I thought I should best utilise this time by having a peep at Agra and the Taj Mahal. I stayed at the Dak Bungalows, and after looking at the Fort, the Pearl Mosque and the palace of Jodhabai, I spent the greater part of the day at the Taj gazing for long hours at that marvellous structure from different viewpoints. In the evening I saw Itmad-ud-daulah. The next morning I drove to Sikandara where who should I meet but Dayaram Gidmal and Hiranand Shookiram, both of whom I had met a few days earlier at Lahore. They insisted that I should join them at the house of Lala Baij Nath, then Subordinate Judge of Agra. Lala Baij Nath was fairly well known. He was a great friend of Meharbani, a contributor to the *Indian Spectator* and a reformer.

For some time he was Chief Justice of Indore and had written one or two books. As we had to leave for Allahabad the same night I went over to Baij Nath's place in the afternoon. Dayaram had been nominated to the Statutory Civil Service and was also a Judge in the Bombay Presidency. We were all young men, more or less, Baij Nath some years senior to the rest of us. We were naturally bubbling over with animal spirits and were laughing and jesting. Baij Nath alone was grave and held aloof, and I remember the ponderous words in which he reproved Dayaram when the latter became exceedingly hilarious. "Your levity," said the judicial-minded Baij Nath, "is perilously bordering upon uproariousness." This polysyllabic admonition threw us into raptures of mirth. "Prodigious," we shouted, "here's the resurrection of the Dominie!" For hours afterwards and even in the railway train we plagued Baij Nath till all his gravity disappeared and he wished his words had remained unspoken. The next morning one of us greeted Baij Nath with, "We are bordering perilously close to Allahabad," and this sent us off into another fit of laughter at the expense of the unlucky Judge.

At Allahabad I went to a hotel where I met Guru Prasad Sen of Patna and Raja Rampal Singh of Kalakanhar, Oudh. Raja Rampal Singh was one of the most original characters I have seen. He had spent ten years in England, had an English wife and had stood as a candidate for election to the House of Commons. On his return to India he established an English and an Urdu newspaper, both of which he was supposed to edit. But neither the prolonged stay in England nor the English mode of living had produced the slightest effect upon his appearance and speech. He was a thickset, burly man somewhat above the average height, with a plain large face strongly pitted with marks of small pox; he wore his hair in the Hindustani fashion down to his neck and though he usually wore English clothes he sometimes appeared as a Talukdar, resplendent in cloth of gold. And his accent! It was as outrageous and incorrigible as his Rajput courage was undeniable and invincible. He was not the man to hide his light under a bushel and no audience and no platform ever cowed him. Once on the Congress platform he burst out 'Gentlemen, membership of Council vote from which shade wind blows!' He was himself a member of the United Provinces Legislative Council. But he was open handed and generous, and his heart was in the right place, and he was always given an indulgent and amused hearing.

The pandal of the Congress had been erected in the grounds of Lowther Castle and tents were pitched for the delegates. Part of Lowther Castle had been thrown open for the use of the Congress and there was a large drawing room in which a number of delegates spent some hours in the evening. I shifted from the hotel to the house of Charu Chandra Mitra which was occupied by a few delegates. It was at this Congress that I first met Gopal Krishna Gokhale and my recollection is that it was here that he first attracted public attention. Some months earlier Mr Hume had addressed a public meeting at Poona and in the course of his speech had made a very appreciative reference to the *Tribune*. Gokhale mentioned this to me as soon as we met and we used to have long chats at the Lowther Castle. Gokhale was then a young man not known to fame. He was Professor of Mathematics in the Ferguson College under the vow of receiving

only a pittance as salary. He was the foremost helper of Ranade in public work and a painstaking and careful student of public affairs. Pherozeshah Mehta had also his eye upon him as a coming man. Gokhale made a most favourable impression by his speeches in the Congress. Mr Hume praised them highly and I considered them far better than the flood of rhetoric by which we were usually deluged in the Congress Meeting at Allahabad for the second time. We recalled the stormy session of 1888 with the strong flavour of the many speeches we then heard and the tense temper of the Congress. The session of 1892 was a quiet and uneventful one. I remember a luminous address delivered by Ranade one evening in one of the pavilions and I told some friends near me that compared with so brilliant and informing an oration much that we heard in the Congress was mere twaddle. Ranade was not an orator but he spoke with perfect ease, and his speeches were as thoughtful as they were replete with information.

The evenings were fairly cold for visitors and delegates from the Bombay and Madras presidencies, though for the Punjabis the weather was quite mild. One day Lala Murahidbar of Ambala, who always assumed the role of court jester to the Congress, was so much oppressed by the heat that he fainted. He had made the mistake of continuing to wear the thick woollen clothes used in the severe Punjab winter. We had taken the precaution of putting away very thick clothes and using light warm suits. Ananda Charlu of Madras made it a habit of going on a peripatetic expedition every night after dinner. He was not very rigorous in his orthodoxy, and with a thick overcoat and a cigar in his mouth he would stroll about the camp chatting pleasantly with everybody he met. He invited me to breakfast one morning in the Madras camp and he made me sit by his side without any protest from any one. Nothing of any particular note occurred in the Congress itself. In spite of the prevailing good humour and the frank cordiality of comradeship the shadow of a great sorrow rested on this session of the Congress. This was the sudden death of Pandit Ajudhanath, the fearless and stout hearted leader of Allahabad who was called away in the prime of life while completing the arrangements for the success of this meeting of the Congress. The

office of the Chairman of the Reception Committee was filled by the venerable Pandit Bishambharnath, a man of high character and scholarly attainments, but greatly advanced in life and without the dynamic energy and the galvanic personality of Pandit Ajudhianath.

THE NINTH NATIONAL CONGRESS

It was decided at Allahabad before the close of the session that the Punjab should invite the Congress the next year. The Congress had met eight times but the organisers had not yet thought of the Punjab for a change of venue. Of course the Punjab could not be compared with the three Presidencies in progress and public spirit, but it was certainly not much behind the United Provinces while it had shown splendid organisation and constructive energy in the Arya Samaj movement. Sardar Dayal Singh could not attend the Congress of 1892, though he was present at the Allahabad Congress of 1888, but it was well-known that he would loyally support any decision arrived at by the Punjab delegates. After some consultation among the Punjab delegates the Congress was formally invited to Lahore for the ninth session. Raja Rampal Singh gallantly and patriotically volunteered to tour in the Punjab to rouse enthusiasm in the cause of the Congress. Pandit Madan Mohan Malaviya, a popular orator of the Congress undertook to accompany him.

For political purposes the situation at that time in the Punjab was like this: the only political organisation was the Indian Association, called after the body of that name established by Surendranath Banerjee in Calcutta. The membership of the Lahore Indian Association was fairly representative but not considerable. It filled the usual part then undertaken by public bodies of making representations mildly criticising official measures, organising occasional meetings, and so on. The largest and strongest organisation in the Punjab was the Arya Samaj movement but its activities were mainly confined to educational and social matters. The Mahomedans left the Congress either severely alone or condemned it as a movement hostile to Government. To belittle the Congress the Anglo-Indian Press dubbed it the Hindu Congress. It was obvious that the attitude of the Arya Samaj would determine the success or failure of the Congress in the Punjab.

The uncertainty on this point was very soon dissipated. The leaders and members of the Arya Samaj readily joined the Reception Committee and the replies received from the various parts of the Province were most encouraging. Sardar Dyal Singh was unanimously elected Chairman of the Reception Committee. There were several vice-presidents and Balshi Jaishi Ram pleader, Chief Court was appointed Honorary Secretary. Work began early and subscriptions were promptly promised and paid. I was in constant correspondence with Mr Hume who was then in England, and many leading Congressmen all over India. Public lectures were organised and delivered in different parts of the Province. I delivered a lecture on the Congress and also addressed the volunteers. Both these were printed and circulated. In fulfilment of their promise Raja Rampal Singh and Pandit Madan Mohan Malaviya visited several places in the Punjab and addressed public meetings. At Lahore I met Raja Rampal Singh at dinner and social gatherings. Pandit Madan Mohan Malaviya stayed in a house close to mine and spent much of his time with me. The response throughout the Punjab left no doubt as regards the success of the approaching Congress.

The choice of the President of the Congress rested with the Reception Committee. We put our heads together and it was decided to invite Dadabhai Naoroji to preside. He had been the President in 1886 when the Congress was held in Calcutta. He was now a member of Parliament and had achieved considerable distinction by carrying in the House of Commons a resolution affirming the desirability of holding simultaneous examinations in India and England for the Indian Civil Service. Nothing came out of the resolution at the time. It was ridiculed as a motion carried at a snatch division, it was contended that the resolution did not carry with it any mandatory obligation, and the Government of India issued some ponderous tomes of official and unofficial opinion to prove that the introduction of such an innovation would be in the highest degree impolitic. If the recommendation had been carried out at the time the action of the Government would have been widely appreciated, whereas the belated introduction of simultaneous examinations, when they were given effect to a few years ago, passed utterly unnoticed, the country having taken long strides since 1893. This has ever been the wisdom of the

Government of India and the British Government in respect of India. Every half-hearted measure of reform has borne the fatal label, "Too late!" The Government has not even learned to copy from the copy books the maxim, *Bis dat qui cito dat*. Dadabhai Naoroji agreed to come out to India for the Congress and wrote that he would arrange to pair with a member on the other side of the House. It was the Irish Home Rule Ministry of Mr Gladstone with barely a working majority in the House of Commons and not a single vote on the Government side could be easily spared. Dadabhai had to satisfy his party that a Unionist member would stay away from the House as long as himself so that the voting balance of both parties would remain unaffected. A plot of land was secured near the Lahore railway station for the pandal and just behind it there was a small hotel which was leased for the President, Mr Hume the General Secretary, and a few others who might choose to stay there. The Reception Committee met constantly and all details were carefully carried out so that there was no need to rush things. The idea of putting the delegates under canvas as had been done at Allahabad and elsewhere was not to be thought of not only on account of the severity of the Punjab winter, but the winter rains known as the Christmas rains and essential for wheat, the staple of the Province. The rain actually came down on the day following the Congress when the Social Conference was held in the pandal. Sardar Dyal Singh had built a number of houses in Lahore, and all those that were unoccupied were placed at the disposal of the Reception Committee. Other houses were lent by other citizens so that the house problem for the delegates was easily solved. Visitors of course stayed either at hotels or with friends. We had a large number of tickets printed for visitors and all these were sold out. Knowing of the carelessness of our countrymen I wrote a number of letters as the time grew near, particularly to people in the Madras and Bombay Presidencies to have heavy warm clothing made for the journey and the stay in Lahore. I also went round some of the large shops in Anarkali Bazar advising the shopkeepers to keep in stock thick ulsters, overcoats and woollen underwear as there would very likely be a brisk demand for them. As things turned out this proved to be a wise provision for in spite of all warnings conveyed by letters,

circulars, and newspaper paragraphs delegates from outlying districts of the Madras Presidency arrived with insufficient and thin clothing, and the ready-made clothes in the shops in Lahore were snapped up in no time. There were two cases of pneumonia, the delegates were removed to the Lahore Medical College Hospital and were saved only by the unremitting care and devotion of the students and the constant attention of the physicians. G. Subramania Iyer of the *Hindu* complained bitterly of the cold, but Tilak and Gokhale stood the cold very well and often came to the *Tribune* office to look up newspaper files for the preparation of their speeches. Ranade, who had succeeded Telang as a Judge of the Bombay High Court, was perfectly unconcerned and occupied a small, bare room on the first floor of a house at the northern end of Anarkali Bazar. Tilak, Gokhale and others from the Deccan were in the same house. When, on my round of the delegates' quarters I made enquiries Ranade said he was quite comfortable and did not mind the cold.

Mr Hume came out from England a few days before the Congress and was given a great reception. He was taken in procession through a part of the town and Anarkali, the horses were unhoked and the carriage was drawn by enthusiastic volunteers. Mr. Hume protested but had to give way to the entreaties of the young men. The pandal was approaching completion and as Mr Hume was living quite close he spent a great deal of time in supervising the arrangements. One day some carpets, which lay folded in one corner, had to be spread out on the dais. There were no volunteers present just at that time and the coolies were killing time somewhere. The only men present were some influential members of the Reception Committee. Some one offered to go out and look for the coolies. In that impulsive way of his Mr Hume cried out "I don't mind working as a cooly for the Congress and the nation." And he at once went and laid fold of a carpet. The restraint and dignity of respectability vanished like magic, and the lawyers, wealthy raisers and others eagerly and almost shamefacedly set about helping Mr Hume. It was good to see them doing an hour's honest manual work and the words of Mr Hume sank deep into my mind.

Dadabhai Naoroji was accompanied by Dinsha Edulji Wacha from Bombay, and was

enthusiastically acclaimed all along the route. We tried to bring him in a special train from Amritsar and had telegraphed to him to halt there for that purpose. We had not, however, counted with the railway authorities. The old Sind, Punjab and Delhi Railway and the Indus Valley State Railway had been amalgamated into the North Western Railway, the old courteous and accommodating officials of the Company had been replaced by pigheaded and snobbish Royal Engineers, whose only conception of duty and their own importance was to make themselves as disagreeable as possible. They made petty difficulties about the timing of the special train and said that only a small number of ticket holders would be allowed on the railway platform when the President-elect arrived. This was a deliberate innovation since there were no platform tickets in those days. We broke off negotiations with the railway bosses, sent some people down to Amritsar to convey Dadabhai Naoroji to Lahore by an ordinary local train and refused to apply for any permits or passes for the railway station platform. The consequence was that when the train conveying Dadabhai steamed in there was a surging mass of humanity on the station platform, and the station staff and the railway police wisely declined to interfere. Dadabhai Naoroji received an unforgettable welcome in Lahore. There was a dense cheering crowd all along the route. It became dark by the time the slow moving long crowd debouched into Anarkali Bazar and it was a torchlight procession that passed through it. All the open windows of the houses near Lohari Gate were occupied by Parsis and other Indian ladies waving handkerchiefs and throwing flowers and bouquets into the carriage of Dadabhai, who stood up and bowed and saluted with both hands. The first words that he spoke to me when we shook hands on arrival at the house where he was to stay were, "This crown is all!"

The session itself was an unparalleled success. There was a threatened rupture when a Mahomedan delegate persuaded Dadabhai Naoroji and Hume, without the knowledge of the subjects Committee to accept some resolutions granting special concessions to Mahomedans, but peace was restored by the withdrawal of the resolutions. Mr. Hume fumed and fretted, lost his temper and became ill. Sardar Dyal Singh had an attack of gout and though he

would not stay away from the Congress he could not read his speech or call on the President. Dadabhai Naoroji asked me to take him to the house of the Sardar and we drove there together. Sir Dennis Fitzpatrick was Lieutenant-Governor of the Punjab at the time and he was one of the best Governors the Punjab ever had. Hume suggested that Dadabhai Naoroji should call upon the Lieutenant-Governor and a letter was sent off to the Private Secretary. In reply, Dadabhai Naoroji was invited to dinner at Government House and there was no conversation on political subjects. There was some stir on the Congress platform when the Maharaja of Kapurthala appeared as a visitor and sat by the President Surendranath Banerjee who was addressing the Congress, paused for a moment to call for three cheers for the Maharaja. The story got abroad that the Maharaja who was then a young man, had called on the Chief Secretary to the Punjab Government for permission to attend as a visitor. He was told that there was no objection but the Congress was scarcely a gathering fit for Princes. Financially, this Congress was probably the most successful of all sessions. After meeting all expenses on a liberal scale paying the passage out and back of the President there was a balance left of over Rs. 10,000 and this formed the nucleus of the fund out of which the Bradlaugh Hall was built.

LORD ELGIN'S DURBAR

Official Durbars are held all over the country and I have been present at several of them. It is not my intention to write much about these functions but I should like to record my impressions of the Durbar held by Lord Elgin at Lahore in 1894 because of an almost tragic incident which created some sensation. The Durbar was held in November in a large tent close to the Christ College to the east of Lahore. Lord Elgin made a public entry into the city of Lahore with all the pomp and paraphernalia of a victorious commander entering a vanquished city. The roads were guarded by swaggering Gurkha and other troops. In the viceregal procession, besides the Viceroy's Bodyguard in its imposing scarlet uniform and mounted troops there were some pieces of artillery and several Indian Princes brought up the rear. At the Durbar there were present the Lieutenant-Governors of the Punjab, Lord Harris, the well known cricketer Governor of

Bombay, Sir Charles Crosthwaite, Lieutenant-Governor of the United Provinces and the members of the Viceroy's Executive Council prominent among whom were Sir James Westland, with his big head and Sir Anthony Macdonnell who afterwards became Lord Macdonnell Lord Elgin with his short, stout figure and homely features did not look like a very august personage at all. The Princes were headed by Maharaja Pratap Singh of Kashmir, who looked very uncomfortable and scarcely martial in a Colonel's uniform with his five feet and very few odd inches of height and the familiar huge white turban on his head. There were the Maharaja of Patiala (the father of the present Prince) the Nawab of Bahawalpur, the Raja of Jhind, Raja Hira Singh of Nabha (the father of the deposed Maharaja) the Raja of Kapurthala (these there were made Maharajas later on) and several others. The incident I have mentioned took place while

the Raja of Faridkot was returning to his seat after presenting the customary *nazar* to the Viceroy. The Raja was a feeble, decrepit old man almost bent double by age and illness. To reach the viceregal dais there was a sloping plank covered with red cloth. After the presentation of *nazar* every one had to back three steps with his face to the Viceroy and then walk back to his seat. As the Raja of Faridkot was backing from the presence he stumbled and would have fallen heavily but for the presence of mind of one of the secretaries who was standing below the platform and who caught the Raja before he fell and conducted him to his seat. It was cruel and scandalous to have compelled this man to attend the Darbar. His presence could have been easily excused on the ground of ill health and physical unfitness without any loss of prestige to the Government and certainly without any suspicion of disrespect to the Viceroy.

EDUCATION IN JAPAN

By D C GUPTA

IT may be said that the education of the present day Japan has nothing to do with that which existed before 1868 or in pre-Restoration days. The truth is that both in spirit and from the education of the present day is entirely different from that of pre-Restoration days. Of existing schools which number about 15000 there remain only one the Keio Gijuku which was established before the Restoration of the Imperial Regime and all other schools were established after the Restoration. This means that in Japan there is practically no schools which has a history of over 60 years.

Put more plainly, the education of the present was modelled on the education of Europe and America. Of course, education was modelled entirely upon that of any one particular Western country. In the earliest days, the educational system of Holland was investigated and then the educational systems of France, America, England and Germany.

And from all these Western systems good points have been adopted. Even at present researches and studies are being constantly and zealously made into the educational systems and teaching methods of Western countries and if anything that may benefit our schools is found educational authorities hasten to adopt it. In this way within half a century education in Japan has made great progress.

In the various branches of science, education has made the greatest progress, although the fact is not much noticed on account of their being less showy than other branches of study.

Wonderful Progress

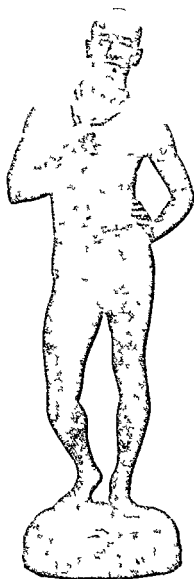
What is the reason that education in Japan which was started only half a century ago has made such wonderful progress? In the preceding chapter I have mentioned the fact that the education of present-day Japan is quite unrelated to that which existed in former days. But if one thinks that the

Art In Japan

The appearance of the prefectural Gallery of Tokyo near the Imperial Museum Ueno Park opened on May 1st by way of commemorating the life of Shotoku Taishi (674-692 A.D.) one of the early founders of Japanese fine arts is one of the



Seal Dori 13 Kikuchi Hegetsu
membre de l'Academie des Beaux arts



Conqueror of Waters by Asakura Fumio
membre de l'Academie des Beaux arts

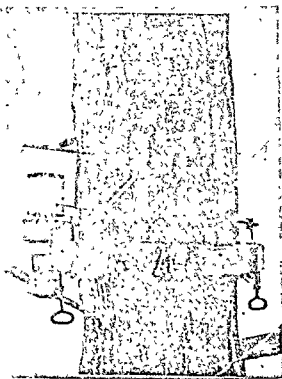
greatest events to be recorded in the sixty years annals of modern Japanese fine arts.

Two exhibitions were simultaneously held respectively by the Japan Art Society and the Society of the Second Section both leaders in the art world.

Mr Seicho Takeuchi is an unrivalled master of the Kyoto school and one of the veteran members of the Imperial Academy of Art.

In recent years however he has been very active in the guidance of younger painters. The landscape of Southern China at the Imperial Academy of Art annual exhibition silently bespeak the vigour of this aged master who is now always to the front.

interesting things---for instance, daily changes in the tree's diameter. In fact, with most trees, there occurs every day, independently of their growth, a swelling and shrinking. The ascent of the sap in the vessels of the wood, produced by the transpiration of the leaves is so powerful that the trunks of most trees contract between morning and evening and then begin to swell again until daily morning when they regain their normal size.



A STORY NINE YEARS LONG

This pine has been writing its record, as seen here, since 1918.

"The daily alterations in size may vary from 1-1250 to 1-200 of the tree's diameter; they are inverse to the changes due to temperature, for the tree contracts when it is warm, by losing its moisture, and dilates when it is cold and wet. Mr. McDougal has studied especially the California red pine and the Monterey pine. A dendrograph has been in place since 1918 on one of these latter and inscribes regularly its curve of growth."

—*La Nature* (Paris)

old clothes internally as well as externally. Just look at the young women in the street; most of them are accompanied by "boys," a thing rarely seen a decade ago. The only pairs seen in the street then were old couples, who wanted each other's assistance in venturing in the busy traffic or brothers and sisters who were accompanied by their parents. At that time the Japanese boys and girls felt a kind of envy and even jealousy at the sight of Western couples who were seen walking in the streets.

Looking at the attire of the women of the new age one cannot fail to perceive something "saucy" about it. Their gait sets them off distinctly from the softer sex of old Japan. Their feet with felt *sori* on gently touch the ground from the tiptoe. Their short legs, which are counted among their drawbacks are skillfully camouflaged by Japanese clothes, or they are attired in smart western garments, with opera bags in hand, and their high-heeled shoes click on the hard pavement with a sound quite different from that of *geta*.



The two types of the Japanese modern girl striding along in front of the Osaka City Hall

It was about 1910 that the new women's emancipation movement began. It was at that time that business girls began to appear, but their number was quite insignificant. In 1923, the great earthquake wrought disastrous havoc in and near the city of Tokyo. The women, having survived

economic conditions and to collaborate with the consular service in every trade centre of the world

There are forty two foreign offices distributed all over the world and this foreign field force is in the closest touch with the Washington Bureau by letter cable and radio

Dr Klein's position is that in spite of the War there has been a growth of world demand for manufactured goods he says—

On the average in 1921 00 enquiries came to Bureau daily Now the daily average is 9000 They are mostly from small manufacturers Farm co-operatives as well as manufacturers are showing increased interest in foreign trade We have received inquiries about everything from prunes to grass racks and from pencils to automobiles

Dr Klein states Out of the conflicts and uncertainties due to the war has come a great world scramble or business In the situation that obtains today nations seeking trade cannot go along

according to old precedents Since 1914 there has been a revolution in trade methods To be of service our representatives must understand the new conditions that have grown up since the war must know the changes in buying power must be familiar with new currencies with new regulations affecting commerce with new Tariffs and the like The number of bankruptcies that followed in the wake of the war was appalling The effect of these must be borne in mind in their relations to credit.

Do we realise all this in India? One is afraid not Our commercial community is still wedded to old world methods our Government is supine probably deliberately indifferent

We may not blame the Government, but will our commercial community realise that if we wait and sleep till Swaraj comes—when it comes we shall find ourselves displaced from everywhere

POPULAR PEACE MOVEMENTS OF THE WORLD A BRIEF SURVEY

By SATISA C GUHA

Secretary Santi Sangha Darbhanga

MEN are sick of war and strife. Although there are Governments still that wage war on a slight pretext the people in general in almost all countries desire to avoid all sorts of war for they know that war does them harm in any case either in victory or in defeat And even the Governments of most countries seem to have seriously taken in hand the question of how to amicably settle international disputes at the least possible cost, i.e. without loss of men and materials to any large extent And hence the attempt at an establishment in Europe of a body of international representatives known as the League of Nations with its headquarters at Geneva. It has its defects, no doubt but it is a new move or method with prospects of improvement.

It is a good sign of the times that we hear of some sort of peace societies being formed in almost every country nowadays. They are peoples societies, not governments. The non

co operators in our country as inspired by Mahatma Gandhi are one such popular body formed on a huge scale And although they have political aims too their politics so far as *orthodox* non co operators acknowledging the *sattva* (popularly known today as Gandhian) principles and acting upon them—are concerned is not restricted to any form of narrow nationalism Besides this huge body of non co operators there are also smaller peace groups and religious bodies in the country that seek to promote human fellow feeling by their endeavours in the field of *thought* in the main and that of *action* as well, where possible But no definite statistics are as yet available

There is not a single country in the world today that has not within its boundary at least one group of persons striving for universal peace If we go a little back to find how the desire for human fellow feeling and consequent universal peace and brother

sympathy with other countries in place of the narrow patriotism which too often prevails. When occasion arises one or another organisation also approaches the Government as for example just now a petition is being presented to the British Government by the British Section of the War Resistance International in favour of disarmament, suggested by the efforts being made by the League of Nations in that direction.

The League of Nations Unions in various countries are another organisation that calls for notice. They are quite independent of the League and in that sense may be called popular organisations. These Unions have been formed within the last five or six years. The membership of the British League of Nations Union on May 22 1925 is at a figure as big as 46,272 while in the first year (1919) it was only 3941. This is taken from that Union's monthly journal called "Headway" (June 1925). The purpose of these Unions is to spread as widely as possible the knowledge of what the League of Nations is doing which of course presupposes the study by the members of the Unions of the aims and work of the League. There is a considerable amount of literature already issued by the British League of Nations Union, besides its monthly organ.

In concluding this brief survey of the Peace Movements of the present day world it will not be out of place to record in short the general aim of Pacifism. Generally speaking there are two objects that are kept in view by all pacifists. One is remote and the other is comparatively immediate. The remote object is to remove the ultimate causes of war which is the same as removing the causes of discord and strife. This they know full well cannot be done quickly, for it depends on the growth and evolution of humanity and a change of heart from self-seeking and self-centredness to love and altruism to the recognition of the importance of the whole as above the individual and of the brotherhood and solidarity of humanity.

For the bringing about of this result, thought is the strongest force combined with the effort to purify our own hearts and lives from selfishness. Every individual who tries his best to think love and live love is helping to bring nearer the day when love will rule the world and war will become impossible, nay unthinkable. This is the true inner way of working for peace, and of course with this must be combined individual self-purification the effort to inspire others with the same ideal and especially to impress it on the minds of the young.

But the establishment of this perfect peace is not the same thing as the mere ending of war, though this latter is of course included in it. This lesser end can be achieved even while the causes of strife and discord still persist. Individuals used to try to settle their quarrels by fighting them out, but they found by experience that it was a ruinous method, and did not really settle them so nowadays though they still quarrel they resort to the courts and arbitration and more often than not disputes are really settled. Nations are beginning to do the same and it will become a universal custom when a sufficient number of people in all countries of the world are convinced of the futility of war, even apart from the question of its rightness or wrongness. The effort to bring this about is perhaps the most important side of the work of the Pacifists, just because success will be attained more quickly.

There are three principal ways in which this work can be done — (1) the education of public opinion by means of various kinds of propaganda (2) the attempt at various kinds of social reforms to remove the economic disabilities which are at the back of most modern warfare and (3) the effort by whatever means may present themselves to lead the governments and peoples of the world to recognise the advantages of arbitration over warfare, and also the added security that should result from disarmament.

ourselves, having by our educational policy called into existence a class of Indian intellectuals, cannot complain if we find that the intelligentsia thus created are dissatisfied with British control and anxious to do the governing themselves. This is interesting, we now learn that the 'impatient politicians' are the intelligentsia. He admits that this aspiration is natural but he goes on to add that that does not make it practicable now, nor indeed in any near future. But why not? He seems to imply that the intelligentsia are a mushroom growth, a handful of agitators misled by western theories of freedom. Indeed, one would imagine from Sir Reginald's articles that there was no education in India before the British Raj. I wonder if Sir Reginald Craddock has ever read the evidence of Sir Thomas Munro given before a Committee of the House of Commons in the year 1813 (114 years ago), in which he said, from his experience in India

If a good system of agriculture unrivalled manufacturing skill capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, a living writing and arithmetic the general practice of hospitality and charity amongst each other and above all a treatment of the female sex full of confidence respect and delicacy, are among the signs which denote a civilised people then the Hindus are not inferior to the nations of Europe."

And he added that

"If civilisation is to become an article of trade between the two countries I am convinced that this country (England) will gain by the import cargo."

Sir Reginald tells us that, above all the warring races and jarring creeds of India, the consolidating influence of the Pax Britannica and the English language were superimposed. These English speaking Indians, he goes on to point out, number less than one per cent of the population. He adds further that, out of these, the fraction that has any grasp of or sympathy with the principles of democracy is infinitesimal. (One has not noticed specially in the past, that the Craddocks, O'Dwyers and Sydenhams are outstanding examples as apostles of democracy.) And then he points out that few people in England realise that the section to whom the British Government has been committing part of its authority is not one which would command the obedience of this huge population of India, were British control to be withdrawn. British control,

in his view, has decreed that the Indian pen shall start governing the Indian sword, and he gives it as his opinion that, if we depart, that sword will reassert itself and the pen will revert to its own groove. He warns the British electors that the more we surrender, the more intense will be the quarrels amongst Indians over the spoils.

It is rather interesting to find that Sir Reginald Craddock agrees with so many other die-hards in describing Dyarchy as a 'hybrid system' that cannot continue. His remedy would be a single Cabinet presided over by a Governor with its personnel half British and half Indian. The object to be aimed at, he thinks, is not responsible Government but a representative form of Government in which, as under the Morley-Minto Reforms, the members represent "not numbers but classes of interests." In other words, as Sir Tej Bahadur Sapru points out, what Sir Reginald Craddock advises is an irresponsible Executive, partly British and partly Indian, and a powerless Legislature no better than a debating society. Sir Tej Bahadur Sapru goes on to point out that Sir Reginald's views and sentiments, as expressed in his articles, are entirely contrary to his admission that the "goal before India of becoming a self governing dominion of the Empire cannot be abandoned."

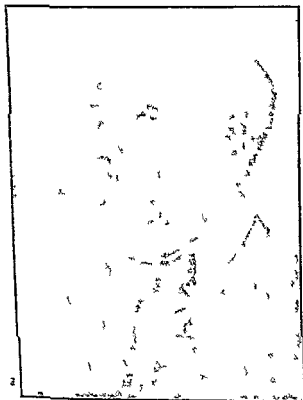
It is not surprising that, to counterbalance the views of Sir Tej Bahadur Sapru, the Rothermere Press broadcasts at the same time the views of such friends of India as Lord Sydenham, Sir Michael O'Dwyer and Sir Frank Popham Young, formerly Commissioner of the Rawal-Pindi Division.

Sir Frank Young endorses Sir Reginald Craddock's opinion that the endurance of the British cement will be welcome to the vast majority of the Indian people. Lord Sydenham "agrees absolutely" with the views of Sir Reginald Craddock, but dissents from the view that the Indian Legislative Assembly can be described as a 'dignified' body. He also is a strong believer in the 'British cement' idea and its endurance, he thinks, is not only welcome to the vast majority of Indians in British India but also to the Princes and Chiefs whose rights and powers enjoyed under the British Crown are now menaced by partly denationalised Indian politicians."

Sir Michael O'Dwyer expresses his view that it was quite quixotic to expect that

of the western world lay far less in the fact that a new faith had become prevalent, than in the fact that a new fundamental psychological attitude replaced that of the ancients. Whereas the ancients were self-contained the Christians felt themselves rationally satisfied only when devoted to a higher being which existed outside themselves. Whereas the ancients appear before all things to be determined by the intellect with the Christians the emphasis was placed upon the soul. Conformably herewith a new hierarchy of values assumed control.

In the Renaissance and Reformation period may at bottom even among the great thinkers of the late Gothic age a new metamorphosis began in the psychological



Count Hermann Kesslerling

organism of the western world. The accent of significance gravitated from the soul back to the intellect, a new masculine phase of history dawned in Europe. But as the transition was a gradual one only few people were aware of the meaning of the change. There occurred at the turn of this century something similar: it was as though slowly

heating water had reached the last degree before boiling point and was about to change its form and become steam. All at once the previous condition appeared out of date. Hence the destructive forces of the soul became dominant. The results visible far and wide were the Great War and the world revolution—not conjured up by maladroit statesmen and not in themselves unaverted events, but happenings of cosmic, fatal significance.

Since those events people have been trying to get the world into order again by approaching the task from outside. This cannot be done because the outward chaos is merely a phenomenon produced by a crisis in the mind of humanity. As I have shown in my works *Schöpferische Erkenntnis* and *Die neuentstehende Welt* the crux of the problem lies in the fact that the accent of significance has passed from the untransferable to the transferable in the soul of man so that all solutions hitherto valid have physiologically lost their validity. Hence a readjustment of all questions, all problems and all solutions has become requisite. If the present chaos is to blossom into a new civilization this readjustment must be principally just as radical as that which took place when the Christian era superseded the antique. Nothing but such a readjustment can save humanity from continually lacerating itself.

We now come to a definition of the purpose of the School of Wisdom. Here we are concerned only in the very last place with the tiny actually existing intellectual centre at Darmstadt. It is in the first degree a question of the symbol and the radiator of this new adjustment of an adjustment which expressed in the terminology of the Christian myth is adapted to the age of the Holy Ghost in contradistinction to the Son. The School of Wisdom does not teach or aim at teaching anything new in content scientifically understood; it does something incomparatively more important inasmuch as it gives to the problems of life a new form adapted to the present age. As regards the fundamental problems it does so by means of the great congresses at Darmstadt. It does so on a small scale in every publication in every lecture, nay in every studental conversation. And that it really does thereby provide something of which humanity is in need seems to me to be proved by the fact

that it imparts its impulse everywhere in equal measure and with equal force

In Spain, in France, and Italy, and more recently, in Hungary, Rumania and Turkey, its doctrine found quite as full recognition as ever it has done in Germany. And so I hope, it will be in the United States, where I expect to stay from January to May in

1928. A readjustment of life is, in critical times the one thing needful everywhere, for readjustment means rejuvenation and, hence, new possibilities of life. Consequently, I have entitled my recently published third main work "Wiedergeburt" (Rebirth). From time to time, humanity must be reborn of the spirit, that it may continue to live

PROF. HEINRICH LUDERS OF THE BERLIN UNIVERSITY

By DURGAPRASANNA RAYCHAUDHURI

PROF Dr Heinrich Luders has been appointed a Reader by the University of Calcutta and invited to deliver a course of lectures on ancient Indian history and culture. He is expected here by the end of November and will stay in Calcutta for about six weeks. It may therefore interest some of the readers of the *Modern Review* to know just a little about this great scholar who will soon be with us.

Prof Luders, probably the most distinguished German Sanskritist of our day, was born in the German town of Lubeck on the Baltic Sea on the 25th of June, 1869. He went to the Grammar School of his native town and afterwards studied at the Universities of Goettingen and Munich. At Goettingen he was a pupil of Keilhorn. In the year 1894, he took the degree of Doctor of Philosophy and from 1895 to 1898 he was the "Keeper and Librarian of the Indian Institute at Oxford. In 1898 he became a Privat-dozent at Goettingen, that is to say, acquired the right of giving academic lectures as an unsalaried professor. In 1903 he was appointed *Professor adjunct* of Sanskrit and comparative philology of Indo-Germanic languages to the University of Rostock, where he became *full* Professor two years later (1905). In 1908 he was transferred to the University of Kiel and the very next year he was called to Berlin as the successor of Richard Pischel, who had died in Madras in Christmas week 1908 during his Indian tour.

Prof Luders is a Member and the Permanent Secretary of the Prussian Academy of Sciences in Berlin (Preussische Akademie der Wissenschaften), and Corresponding

Member of the Royal Society of Sciences at Goettingen. His first important research work was the prize essay, entitled the *Vyasa Siksā*, specially with reference to its bearing upon Taittiriya Pratiśāhya, which was accepted by the Philosophical Faculty of the University of Goettingen in 1895. Then appeared in 1901 *Ueber die Grantharezenion des Mahabharata*, 1907 *das Wuerfelspiel im alten Indien* (i.e., the game at dice in ancient India), in 1911 *Fragments of Buddhist Dramas* (Turfan finds) and in 1926 *Fragments of the Kāpanamanditika of Kumaralāla* (Turfan finds). Prof Luders is Co-editor of the *Grundriss der Indischen Philologie und Altertumskunde*. Very important also are his epigraphical publications which are to be found partly in the fourth and the succeeding volumes of the *Epigraphia Indica* and partly in the reports of the proceedings of the Prussian Academy of Sciences. During the years 1913-14 Prof Luders examined the Asoka edicts with great minuteness and penetration and obtained very useful results. He has also made important contributions to the study of ancient Indian literature. The reports of the proceedings of the Prussian Academy of Sciences also contain two articles by Prof. Luders on the *Chhandogya Upanisad*. And we expect that his great work on *Vāruṇa*, treating of the Vedic mythology will come out shortly.

In 1898-99 he translated Max Muller's "Contributions to the Science of Mythology" from English into German.

Prof. Luders is a past master in the interpretation of difficult Sanskrit texts. Scholars have recognised even before him

that the language of the important Buddhist writings was originally neither Pali nor Sanskrit but a certain Magadhi dialect. But Prof. Luders was probably the first to make a practical application of this theory by employing Magadhi forms in order to clear the texts of many a difficult passage in Buddhist writings of old.

Prof. Luders is also mainly responsible for the deciphering and utilization of the famous Turfan finds as regards their bearing upon Indology.

His wife Dr. Else Luders executes herself the difficult task of putting together the fragments—often very small—of the Brahmi MSS. discovered in Central Asia. In 1921 she published in collaboration with her husband

a translation of Buddhist *Fairy Tales* of ancient India. In it the translation of the Pali prose-texts was done by Mrs. Luders while the Gathas and the annotations were rendered by her husband. In 1921 the University of Rostock conferred on Mrs. Luders the honorary degree of Doctor (Dr. h. c., i. e. honoris causa) in recognition of her services to the cause of literature.

The writer of these lines had the privilege of sitting at the feet of Prof. Luders for a couple of terms at the University of Berlin. He had also the honour of partaking of his genial hospitality on more than one occasion in his home. And it is a fact that Indian students in Berlin always find in Prof. Luders a sure guide, philosopher and friend.

THE LEGALITY OF COMMUNAL DISTRIBUTION OF SERVICES

By ASHOKE CHATTERJEE

"Britain's Solemn Pledges"

SANCTIMONIOUS unscrupulousness is the dominant feature of imperialist psychology.

Whether it has always been so is not definitely known to us, but we have a suspicion that it has been there since the first emperor committed his first crime in the name of religion and civilisation. That being so, it is no doubt futile to demonstrate the insincerity, hypocrisy or inconsistency of imperialistic declarations. Yet we cannot say that it is entirely futile to show up lies for are not there men ever ready to accept things at their face value? Is it not, therefore, our duty to repeat ourselves over and over again in order to disillusion the last of the credulous victims of imperialism?

No one knows it better than ourselves that British declarations and promises are mostly hollow insincerities put in just to gain breathing time when adverse circumstances press heavily on Britishers—empty words flung about to divert the attention of people, while they refresh their weary muscles prior to continuing their work of exploitation anew. Knowing this as we do, it is necessary that we repeatedly told ourselves how far we could trust the

British so that we might not be taken in too often. If we cannot force them to be sincere in their words and dealings by our denunciations, we can at least thereby undermine to some extent their ability to do further mischief with the help of sweet words.

As in other fields, so also in the field of communal distribution of public services, the British rulers of India have shown a phenomenal lack of consistency and honest adherence to their own solemn pledges. It was the late Dadabhai Naoroji who first put Britain's Solemn Pledges within inverted commas in the Introduction to his memorable book *Poverty and Un-British Rule in India*. He did so in a different connection altogether, but we can here use his selections to explain and support our contention, which is that in distributing public services on a communal basis the Government of India are violating the Act of Parliament of 1833 (India) the Queen's Proclamation of 1858, Lord Lytton's declaration of Jan. 1, 1877, and various other Proclamations and Pledges. Let us quote here the lines selected by the Grand Old Man from Britain's Solemn Pledges and consider how far they justify or condemn the present policy of the Government.

Act of Parliament, 1833 (India) —

"That no Native of the said territories, nor any natural born subject of His Majesty resident therein, shall by reason only of his religion, place of birth, descent or any of them, be disabled from holding any place, office, or employment under the said Company."

(The Company's duties were transferred to the Crown in 1856)

The Queen's Proclamation of 1858 —

"We hold ourselves bound to the Natives of our Indian territories by the same obligations of duty which bind us to all our other subjects and these obligations, by the blessing of Almighty God we shall faithfully and conscientiously fulfil."

"And it is our further will that, so far as may be, our subjects of whatever race or creed be freely and impartially admitted to offices in our service the duties of which they may be qualified by their education, ability and integrity duly to discharge."

"When by the blessing of Providence internal tranquillity shall be restored it is our earnest desire to stimulate and to administer its Government for the benefit of all our subjects resident therein. In their prosperity will be our strength in their contentment our security and in their gratitude our best reward. And may the God of all power grant to us and to those in authority under us strength to carry out these our wishes for the good of our people."

Lord Lytton (the Viceroy), on the assumption by Queen Victoria of the title of Empress, 1st January 1877, at the Delhi Assemblage —

"But you the Natives of India, whatever your race and whatever your creed have a recognised claim to share largely with your English fellow-subjects, according to your capacity for the task, in the administration of the country you inhabit. This claim is founded in the highest justice. It has been repeatedly affirmed by British and Indian statesmen and by the legislation of the Imperial Parliament. It is recognised by the Government of India as binding on its honour and consistent with all the aims of its policy."

Lord Lytton (the Viceroy), as Chancellor of the Calcutta University, March, 1877 —

"The Proclamation of the Queen contains Solemn Pledges, spontaneously given, and founded upon the highest justice."

Jubilee of 1887. The Queen Empress, in reply to the Jubilee Address of Corporation of the Bombay Municipal Corporation —

"Almsmen is made to the Proclamation issued to the occasion of my assumption of the direct Government of India as a charter of the liberties of the princes and peoples of India. It has always been and will continue to be my earnest desire that the principles of that Proclamation should be unsparingly maintained."

We have italicised those words and passages

in the above quotations to which we want to draw the special attention of the reader. From the above we find that to the Government of India race, religion, caste, creed, place of birth or descent should have no importance at all in the selection of public servants and in the distribution of administrative power. Regarding the latter it may be pointed out here that the spirit in which allocation of franchise has been effected under the Government of India Act of 1919, is entirely opposed to the above-quoted 'Solemn Pledges.' It is capacity, education, integrity and such like individual and real qualifications that should have given a man his vote in India, not his religious faith or racial ancestry, as we find it actually in the present system. However, criticism of the Government of India Act of 1919 is not the aim of the present article, and we shall leave it at that.

That the present policy of the Government of India regarding appointments is communalistic is undoubtedly true. Let any think that the Government is adopting the communal principle merely as a temporary measure and not as their declared policy, let us point out that it is the declared policy of the Government of India to distribute the All-India and other services on communal basis. Let us study the following document for a while —

Copy of Home Department Office Memorandum No. 1-176/25 Ests., dated the 5th February 1926 to the Financial Adviser Military Finance.

Subject — Measures to be adopted for securing the appointment of members of minority communities in the Government of India Secretariat offices (Clerical Establishment)

The undersigned is directed to invite a reference to the Home Department Office Memorandum No. 1-176/25 Ests., dated the 15th July 1920, on the subject noted above.

2. The policy of the Government of India is to prevent the preponderance of any one class or method laid down for the purpose of attaining this end in the case of the All-India services namely the reservation of one-third of all permanent vacancies for the redress of communal inequalities should be adopted generally in recruiting the clerical establishments in the Government of India Secretariat and the offices subordinate thereto. This procedure should be adopted in all future recruitment.

3. In order to give the instructions effect it will be necessary for each Department office to examine the communal its clerical staff from time to time with ascertaining whether any community is more adequately represented. of each office should specifically, in case of every third vacancy which

or not such vacancy should having regard to the communal composition of the clerical staff of the office go to a member of a minority community. If the decision is in the affirmative candidate of such a community, if available and adequately qualified should be appointed to the vacancy, the claims of the various minority communities available for service being borne in mind. If the decision is in the negative the vacancy should go to the candidate with the best claim to it, having regard to all the circumstances of the case, and not necessarily to a member of the non-minority community. Such recruitment should of course be made through the prescribed channel where such has been laid down.

4 These orders refer to fresh recruitment only and not to Departmental promotions, which will continue to be regulated by merit.

5 It is requested that a copy of these orders may be communicated to attached and subordinate offices for information and guidance.

We have authoritative information from the Home Department, Government of India, that *some what similar instructions have been issued in regard to the All-India and Central Services generally*.

Let us next consider the following extract from the Legislative Assembly Minutes —

No 244

Legislative Assembly L D R No 2040

Answered on the 24th August, 1927

(Reply by the Honble Mr J Crerar to Mr Anwar-ul Azim's question regarding the orders for appointment of members of minority communities in the Services)

General instructions on the subject have been issued by the Home Department. The principles laid down are applicable to the Government of India as a whole, and Departments do not ordinarily issue independent orders on the subject, but confine themselves to bringing the general orders where necessary, to the notice of subordinate authorities. I know of no case in which the orders have proved ineffectual.

Now the above clearly show that the Government of India do not now a days appoint people solely according to individual merit, but they are influenced largely by consideration of a man's religion or (in the case of Anglo Indians) birth. This is no place to discuss the question whether or not this policy has been dictated by a desire to bring disruption into the growing nationalism of a united India, which is a menace to the British autocrats of India, we shall here judge only whether the British have any legal right to do what they are doing.

Indian state system. How then can we accommodate the present policy of the Government with these solemn pledges?

The Government's existing policy is that of all public services, some should be reserved for one community, some for another and so on, so that if after the quota assigned to one community has been filled up a highly qualified member of that community applies for a job, he will not get it and it will go to a less qualified man of some other community whose claim on services still remains unexhausted. What, may we ask, disafoes the more qualified man and deprives him of his job? *Evidently his religion or descent*. Does this not go against the Act of 1833 and the Queen's Proclamation? We believe it does.

The minority communities, who support the communal policy of the Government, do so, not on account of their minority in numbers, but because they are minors in education, ability, and general training. They look for a temporary advantage through political agitation (which is welcome to the British authorities), whereas the proper thing for them to do should have been organised effort at removing their own individual deficiencies. Just as a member of a minority community cannot become a good writer, an able scientist or a powerful athlete by pleading his religion or birth, similarly also he can not become an able officer in any department of Government through his profound faith in the Vedas, the Koran or the Bible, or through his having Portuguese, French, Dutch English or Bedouin blood in his veins. This communal criterion of excellence is one of the worst examples of the atavistic plunge back that "statesmanship" occasionally forces "statesmen" to indulge in in the hope of achieving some selfish purpose. In the present instance the Government of India are supplying a bone of contention, in the shape of this non-religious communalism, in order to substitute a religious bone of contention, which was fast disappearing towards the beginning of the century under the pressure of a rapidly growing nationalism in India. The result is that, at least temporarily, the one bone is creating a lot of trouble and the other is also recovering its solidity. But we are again digressing.

Our object in writing this article is to show that the communal principle in the distribution of jobs as adopted by the Government of

India IS ILLEGAL and efforts should be made to fight it legally and constitutionally. Whether or not the British are using this principle as a fruitful means of providing the people of India with too much occupation to find time to agitate against the British, the point is that they have no legal right to do so. If they desire communal disunity in India they must be more clever to gain

their objective. They must not thus openly go against India's 'constitution' and 'Charter of Liberties,' the 'Solemn Pledges' of their own ancestors. Will not some one, some one preferably who has lost a job or failed to get one in spite of possessing superior qualifications sue the Secretary of State as a Test Case?

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this *Review* or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words—Editor *The Modern Review*.]

Proficiency of Bengali Moslem Students in Mathematics

In your last issue, p. 491, you write: Miss Fazilat-un-Nessa, a "Mohammedan woman student, obtained a first-class first in M. A. in mathematics. This is a notable achievement and a record for Bengali Moslem students as well as for Bengali women students of all sects."

This is not correct. Mr. Abbas Sobhan Mahmud B. C. S. stood first in the first class in mixed mathematics in the M. Sc. examination and Mr. Majbar Rahman L. C. S., stood first in the first class in pure mathematics in the M. A. examination.

A READER.

Recent Hindi Literature

In the October issue of the *Modern Review* Mr. L. N. Misra has endeavoured to refute all the statements of my article entitled the *Recent Hindi Literature* (published in the August issue of the *Review*).

My article was not a "piece of critique" as Mr. Misra thinks it to be. It was a mere informative article. It was written simply to inform the public outside the Hindi-speaking world about the miserable condition of our recent literature. I do not say that the Hindi-reading public constitutes a nation of its own, but I do say that the spirit of provincialism (the twin brother of "nationalism" as I have referred to it) reigns supreme over the minds of some of our editors and literary critics. Only the other day the editor of one of the most popular Hindi weeklies and Mr. Ram Nath Lal, whom Mr. Misra has admired as one of

the greatest poets of the "New Era", expressed their feelings of suppressed indignation by asserting that the aged editor of the *Prabashi* and the *Modern Review* published my article simply because he was very narrow-minded and greatly prejudiced against the cause of the *lingua franca* of India, and unreasonably jealous of the progress our literature was making by fits and starts. If this outburst is not the product of the venomous spirit of provincialism, what is it?

In the course of my criticism upon *Premashram* I have written, this very work of fiction has made our men of letters realise for the first time the greatness of our literature. Mr. Misra finds fault with this statement of mine. What about Tulsi and Kabir? asks our venerable friend. One might have thought that he had sufficient brain to grasp from the very title of my article the fact that I was speaking of the recent Hindi literature. Tulsi and Kabir require no Mr. Misra or anybody else to shed light upon their self-luminous and radioactive glory.

One wonders if Mr. Misra is defending Mr. Premchand or merely corroborating my views in regard to his "art." In one place he says that the true Art is quite independent of a problem whatsoever (which is the mere echo of my view expressed indirectly in my article), while immediately in the next paragraph he asserts that the solution of social and political problems is the ultimate end which the great artists have in view. One is at an utter loss to decide what to say about these contradictory arguments. I leave this decision for the reading public. One remark, however, cannot but explode. I never wrote in my that "a writer in the habit of touching a social and political problems eventually down from the rank of a superb artist."

really said or meant to say was that the *solution* of these problems is not the *ultimate end* which a true artist has in view and if a artist wants to solve any problem at all it is not the aphemeral problem of political and social triflings but the eternal problem of humanity of the sufferings of an individual (or personal, whatever you may like to call it) human soul. Art deals with the *reality* of the *personal* life and not with the impersonal theories of politics sociology and science. Great poets have no doubt brought problems for their works from political and social spheres. But they have brought them simply to give wider scope to their plots so that they might be able to express the sufferings of an individual human soul more beautifully and more clearly. They have always tried to show how the suffering human soul while conforming to every political and social conventionality has been striving to blend the rhythm of its every vibration with the harmonious music of the great Eternity. On the contrary in Mr Premchand's novels the political and social problems are all in all. Take away these problems from them and the whole theory which the writer has tried to establish falls to the ground and the whole plot collapses like a house of cards. As if these problems constituted the basic factor in the evolution of the emotional energies of man. Thus Mr Premchand's notion of Art is diametrically opposed to that of the great artists of the world.

Mr Misra's statement that Tolstoi failed in literature and succeeded in politics is so radically false preposterous and ridiculous that I dare not speak anything in this connection. Perhaps our respected friend is not aware of the fact that in the West Tolstoi the preacher has faded into insignificance before the dazzling glory of Tolstoi the true and great artist. As regards the misrepresentation of Gorki and Tagore Mr Misra successfully pretends not to be aware of any such writers in the Hindi world as have tried to present the art of these two master writers in a distorted form. Perhaps he will be so honourable as not to deny that he is aware of the literary criticisms of Mr Raghupati Sahai and Mr Janardan Jha. Both of these famous critics have asserted that Tagore and Gorki have preached politics behind the veil of their art. And this very Mr Raghupati Sahai it was who after comparing Premchand to a great many greatest classics of the world affirmed that this masterpiece of fiction was one of the brightest gems in the vast sea of the literature of the world.

As to the information of Mr Misra about the advent of a new era in the Hindi literature I am sincerely grateful to him. But all the same it is evident that he corroborated my statement respecting that art of Mr Maithili Saran Gupta and Mr Ayodhya Singh Upadhyaya, the respective authors of *Bharat Bharati* and *Priyaprasava*. In my opinion these two poets are still leading our literary public and I see distinct marks of the footprints of Messrs. Gupta, Upadhyaya and Premchand in the writings of a great many of our young writers. However I do not deny the talents of Mr Iant and Mr Irasad. But I am perfectly convinced that the "new movement" has not proved a successful one as yet. For we see that so many of the advocates of this new movement have been trying hard to oppose one another. Why is it that each of our Premchands, Tripathis

and Sumanas have been striving with unflagging vigour and straining every nerve to gain superiority over any other writer? Why are these master novelists and master poets engaged in furious but at the same time ridiculous literary cock fights? If this state of things is not disorder and chaos what in reality is it?

ILA CHANDRA JOSHI

Indians in Burma

In the October issue an Indian in Burma has drawn the attention of Indian leaders and publicists to the problem of Indians in Burma and has earned the gratitude of the Indian community in Burma. But it appears that the writer is one of those superficial critics who care little to take stock of actualities and whose carefully collected data are used to bolster up dead programmes while trying to give an idea of the Indian position and suggesting remedies for the community. He has gone out of his way to throw mud at the Congress workers of Burma among whom one can easily recount some of the most redoubtable champions of the Indian cause. He takes exception to their desire to form an Indo-Burmese *entente* and even goes to the extent of questioning the *honesty* of Congress leaders. He says that the separatist tendency is growing apace among the intelligentsia, certainly meaning the English educated Burmans, and I am in full agreement with him having had enough opportunities of mixing with them in the University and outside. But the intelligentsia is a very small percentage of the population and their quarrel is with the 6 per cent. Indians following trade and the professions. It is a question of loaves and fishes of office and is similar to the cry of communal representation in the services made by the Mohamedans in India. Moreover the General Council of the Burmese Association, the Burmese Congress which claims the allegiance of a greater percentage of the Burmese population than the I N Congress does of the Indian people, is anti-separatist till the Burmans get Home-rule fighting along with their Indian comrades. They might ask for separation then in fact they shall have to in order to form a state. But that is no ground for saying that (1) the Burman is head over heels in malice and hatred to the *Kala* and (2) the Indians shall have to take a fighting attitude towards the Burmans in fact, the latter is an impossibility considering the vast amount of investment by Indians in Burma involved.

Burma and South Africa present dissimilar problems in many respects. The Burman and Indian bear close affinities of culture and tradition and it is because the Indian coming in the track of British conquerors have taken the position of exploiters and put on superior airs in fact, the very things which we detest among the European trades people in general in India, that he offers grounds for ill feeling amongst the Burmans. The Indians have done much in building up New Burma but to say as many Indians who want to fight the Burmans say that this had been done with a clearcut end of service to Burma in view and not in course of the exigencies of commerce is only repeating what Europeans often say to

as I said. That is not the political attitude. What is required is, as your contributor has suggested to organize and unite the Indian population in Burma, and also to stretch out the hand of fellowship to Burmans and say that we are trying to become good sons of the soil not to take the role of benevolent exploiters and talk of the Buddha and the consequent *guru ship* over Burma any more, but to become good citizens of Burma and not birds of passage. The Burman excluding the "intelligentsia" who exert little real influence on the people, does not hate the Indians they are a hospitable people, they would gladly make room for Indians who take Burmese love the land of their adoption and not sneer at its people and put on a patronising air (which a fellow subject nation which has found its present foothold on the favours of the conquering race from across the seas has no right to put on) any more. That is what men like Rabindranath Tagore, Lala Lajpat Rai, Mr C F Andrews and I am not mistaken yourself advised the Indians in Burma to do. That is what Mr Andrews now asks the Indians to do in South Africa also though for reasons not alike.

Burma is a land where equality prevails as it does nowhere else on earth. Burmans cannot understand how a nation boasting of its ancient heritage and civilisation can allow its labourers (forming 94 per cent. of the Indian population) to live a life of wretchedness when the intelligentsia among the Indians in Burma adopt the European borrowed plumage for all public appearance and at the same time talk big about their national glories and religious teachings. Indians in Burma need more of co-operation either they must stick to their position as birds of passage from a great land and prove their superiority like the British, or they must merge themselves among the Burmans with as much of their national heritage and culture as they can take there. It is no good taking the role of benevolent angels from a hallowed land and prove by the callousness of the fortunate and the educated towards their labouring countrymen the falsity of their big professions. Let the Indians unite in love and pride of their culture, and if they find Burma a land which feeds them and welcomes them they should try to be useful to the country of their adoption. That is, I believe, the position of Congressmen in Burma, and for instance I might cite the case of Mr N C Banerji of the *Rangoon Mail*, who championed during his stay in Burma the cause of the Indians most successfully earned the confidence of Burman nationalists, raised the Indian community in the eyes of Burmans by organising demonstrations during the visits of Tagore, Dr Barua, Mr C F Andrews and others and by urging on Indians not to be ashamed of their dress and languages made Burmans feel that the Indians were not merely the *coolies* who had come to their land in their worst role in history as part and parcel of a foreign bureaucracy. He was a congressman and I believe many Indians think that such work by congress men is neither dishonest nor "their misshapen ceremony kept the Indians ignorant of their true position." Congressmen like him, instead of stifling the true and natural voice of the majority of Indians, the majority who were both dumb and indifferent and mostly ignorant, voiced their

opinion from the platform and through the press and thus tried valiantly to safeguard Indian interests working in an open wherever possible with Burmans. Mr S A S Tyabjee is a Congressman and his success in the recent Anti Ganja agitation is due to the co-operation of the sons of the soil. May I suggest that those who know little of the majority both dumb and indifferent personally except the phrase should cease bothering about them and let earnest and noble Congressmen Ramkrishna Mission workers and others who work for and amongst them work unhindered and with at least no uncalled for and groundless vilification in a country where ardent workers have to bear the cross unaided and with little hope of encouragement?

BENOTENDRA NATH BANERJEE

The Teaching of Anthropology in the Calcutta University

In connection with the letter published in the last issue of the *Modern Review* will you allow me to mention some additional facts regarding the teaching of Anthropology in the Calcutta University.

Mr Anathnath Chatterjee is peculiar in his behavior with the students. He does not allow them to handle the instruments nor any of the specimens that are in the Seminar. If any one say the bearer or Mr Tarak Chandra Roychoudhury his assistant is asked to give any the only answer that the students get is "জগদীশ বাবু সাহেব, দেখা দেন না।" The Doctor Babu, i.e. Mr Chatterjee, has prohibited it can't be given. Curiously enough these things are not generally shown in the class, whereas questions on these are asked in the examination. Thus the students are not allowed even to learn what little they can by themselves! Is not such examination a mere deceptive process! Mr Anathnath Chatterjee, according to the timetable, should take practical classes on Saturday. But so far as we are aware he has not turned up even for a single day in the Seminar not to speak of taking the class!

The university has bought a few specimens of human brains and these have been kept completely sealed up in the Seminar. No attempt has been made to demonstrate them to the students. Questions regarding the comparative position of the Neanderthal Brain and such others are set in the examination—but no attempt is made to show the students what a normal human brain is like—not to speak of the cast of the Neanderthal Brain or any of the Seminar Brains.

This year while some of the 5th year students were attending his class and could not at all follow what he dictated they asked him "We cannot follow you, Sir." He answered "You won't be able to follow them you simply copy the notes, that will do. Will not the University authorities take note of this!"

A large number of anthropometrical instruments have been bought by the university. But curiously enough Mr Anathnath Chatterjee and Mr Tarakchandra Roy Choudhury who are in charge

of the practical classes have not the foggiest notion as to how to handle these instruments and they have been preserved in the case with the order not to be taken out and are never shown to

the students. And we should not be surprised if some students were actually placed in the M. A. and M. Sc. examinations for not knowing how to use them.

PATH TO COMMUNAL PEACE

By M. DHAR

THE Simla unity conference met and dissolved as had been anticipated by many, after coming to the conclusion that as matters stand Hindus and Mahomedans cannot agree on questions of 'cow killing' and 'music before mosques'. To the credit of the conference now stands the tragic fact that what was before the conference a mere difference in the views of individuals has now become a sharp cleavage between the two communities concerned—what was scattered and personal has now become collective, organized and "racial". Knowing fully well that all the passions and prejudices centring round the sacred cow and the sacred mosque are political in their origin and manipulation, it was an impossible task the conference set before itself attempting to cure symptoms without tackling the malady. There is, however, no question about the good, honourable and patriotic intention of those who called the conference into being and who took part in its deliberations. And if out of good has come evil let us hope, out of this evil will come yet greater good. Indeed the phenomenal outbursts of the communal tension have been so appalling that they have eclipsed the real cause behind the scenes and fighting is going on as if for fighting's sake. This real cause is the hope of "Race" Domination. It is a "Race" Warfare in which Hindus and Mahomedans are engaged for "race" supremacy, "race" sovereignty in India, so that, even if a binding agreement on questions of 'cow killing' and 'music before mosques' could be reached, whether with or without the intervention of Lord Irwin this fighting will still go on, possibly on some other pretext, and will not end until both sides give it up in a common conviction of its utter futility and absurdity.

There is a large volume of opinion, pre-

dominantly Hindu in favour of abolition of communal electorates stressing the point that this abolition will restore communal harmony. But against this view it is pointed out that communal representation and communal electorates had been the practice since 1909 without any overt disturbance to communal equilibrium. True, yet, these widespread communal riots have followed so close in the heels of the reforms, that it is impossible to dissociate the two. And should we scrutinise the Reforms for their share of responsibility for these deplorable communal upheavals we should find it in the very heart of the Reforms, in the very promise of responsible Government contained in it.

If in a subject country, say, of two 'races', the 'races' are left to develop independently of each other into a free nation, small wonder if they start developing antagonistically to each other. This is what is taking place in India to day. It is this hope of 'political freedom' held out by the Reforms, under conditions of separate communal electorates which has awakened race antagonisms tearing the country from end to end.

Separate electorates before the Reforms held no promise of political independence, and consequently raised no 'race' ambitions and led to no 'race' antagonisms. But by their promise of responsible Government, which has been understood to mean promise of political sovereignty, the Reforms have invested these communal electorates with a 'race' meaning with all the rest into the bargain. Of course, the authors of the Reforms did not foresee that their generous offer was ever likely to take such a turn, but the fact that communal representations and communal electorates are incompatible with any progress towards responsible Government was fully admitted by them.

Whatever the reasons of state, revealed and unrevealed, which must have compelled the institution of communal electorates in the Reforms, so much against the reasonings of their authors, now the plain position is that either the Reforms must go or the communal electorates must be scrapped if we want to "lay the spectre that besets the path." For both cannot co exist and the cause of Hindu Moslem unity which has rightly come to be regarded as identical with the cause of Indian nationalism, will gain a thousand fold, should even both go. In any case from the point of view of Indian nationalism nothing can be worse than this Hindu Moslem strife.

Should the rulers of India's political destiny decide to stand by the Reforms by substituting separate by joint electorates, this decision would not only mean a great forward step in the direction of responsible government, but what is of far greater importance in the present crisis than anything else this will pave the way to communal peace by giving a wide berth to the spectre of race domination. The opposition bitterness

'strain on Mahomedan loyalty", the main professed grounds for maintenance of separate electorates, have lost their former significance now and the Indian Mahomedan of to day is no more the Mahomedan of 1918 than modern Turkey, etc., is its former self. In fact, there are Mahomedan leaders who are gradually losing faith in separate electorates as they are realising by experience that these communal electorates are really doing great harm to their community by keeping it in isolation with a communal outlook and thus fostering a morbid spirit of self complacency.

But before the curtain finally drops on this tragic scene of race antagonisms in India, there must take place "a change of heart both in the rank and file of Britishers and in the rank and file of our countrymen. And that change of heart is easily effected in us if we concentrate on these two outstanding and obvious facts

- (1) India is our own common country
- (2) United we all advance, divided, we all go under

PROVINCIAL CONTRIBUTIONS

C V HANUMANTHA RAO B. A.

QUITE after the introduction of the Constitutional Reforms of 1919, the question of Provincial Contributions has become a standing one raising its head annually at the time of the presentation of the Budget and providing a copious ground for the play of interprovincial wranglings. Before the reforms, there were no Provincial Contributions as the provinces had no independent sources of revenue for themselves and had to depend for all their financial requirements upon the doles distributed by the Central Government, which had in its own hands all the means of raising and spending the revenues of India. Under those circumstances, the provinces had no financial independence and no facilities for taking the initiative in any scheme of national amelioration and development, though, at the same time it was also true that there was not

any absolute need for financial adjustment between the provinces and the Central Government as all Provincial affairs were classed reserved and Provincial Governments were entirely under the control of the Government of India in administrative affairs as well.

With the inauguration of the Montagu Chelmsford reforms and with the division that was made between Central and Provincial Subjects, and especially as a result of the introduction of the Dyarchical principle of Reserved and Transferred Subjects in the provinces, it became imperatively necessary that a separation should be effected between the central and provincial sources of revenue so as to enable the Provincial legislatures and the Ministers, who were given the charge of the Transferred departments to possess independent means to effect an

improvements and carry out any schemes calculated to increase the good of the people. As such in their report on constitutional Reforms, Mr. Montagu and Lord Chelmsford clearly enunciated the principle of decentralization of Indian finances and their distribution of the Central and Provincial Governments on certain fixed principles and the allocation to the Provinces of the revenues from Land Tax, irrigation tax, Excise and duty on stamps and to the Central Government of the proceeds from Income Tax, customs, salt and opium dues and Railway receipts. Since as a result of this redistribution of revenues, it was thought that there would be a deficit in the revenues of the Central Government, the authors of the joint report suggested the covering of that deficit by a system of contributions by provinces from their newly acquired sources of revenue. It was estimated that the deficit of the Government of India would be about Rs 14 crores and it was recommended that the amount should be distributed over the different provinces who should pay to the tune of not more than 87 per cent of their increased revenues in order to make good that expected deficit. At the same time, it was also proposed to give to the provinces the powers of independent taxation and of borrowing money on the strength of their own resources.

Intense discontent prevailed in the provinces against the arrangement prescribed in the Montagu Chelmsford report, and the Secretary of State for India appointed, on the advice of the Joint Select Committee of Parliament, a Committee under the Chairmanship of Lord Meston to investigate into the whole question of Provincial Contributions and other allied questions and to make suitable recommendations. During the time the Committee was conducting its investigations, the Government of India's deficit was found to have gone down to Rs 6 crores owing to certain reductions in expenditure and other economies, but the Meston Committee transferred the receipts from General Stamps to the Provinces and thus showed the Imperial deficit to amount to Rs. 10 crores, which they sought to distribute over the provinces. The Committee was led to remark that the question of adjusting the provincial contributions is a very difficult one and that the policy of the Government of India should be so directed as to enable them to reduce as early as possible and to

abolish altogether in the near future the system of the Provincial Governments' Contribution to the Central revenues. The problem of making good the deficit in the revenues of the Government of India was so imperative and urgent, that the Committee could not bring themselves to consider the grievances put forward by the different provinces and finally adopted the principle that the contributions should be paid from the additional spending power acquired by the provinces after the recent financial readjustment between themselves and the Central Government. The Committee fixed the initial contributions which in seven years' time should become 'standard' contributions.

The main features of the Meston Settlement are first that agricultural provinces like Madras, the Punjab and U P, which are supposed to receive much advantage owing to the provincialisation of Land Revenue, are made to pay the biggest contribution. Madras paying Rs 348 Lakhs, the Punjab Rs 175 Lakhs and the United Provinces Rs. 240 Lakhs out of an estimated additional spending power of Rs 576 Lakhs, Rs 259 Lakhs and Rs 397 Lakhs respectively. Secondly, the additional spending power was estimated too liberally and in reality it never came at all, almost all the provinces having to run their administration on the basis of deficit budgets during the first few years of the settlement. Thirdly, Bombay, a largely industrial province had to forego its receipts from income tax, an admittedly primary source of income for that province and found itself in a very bad financial position. The result of the settlement was, of course increased discontent and dissatisfaction among the provinces and complaints poured forth to the Government of India urging a revision of the Meston award and demanding a more equitable distribution of burdens. Inter provincial jealousies sprang up, each province urging its own claims for exemption from payment of the contribution, Madras, for instance, saying that with a revenue and expenditure equal to that of any other province, if not more, she was made to pay the largest contribution and Bombay demanding the provincialisation of Income-Tax, a central head of revenue, if it was to balance its budgets.

The Financial Relations Committee, which went into the whole question again at the time of the consideration of the Government

of India Act, reported that it must be a definite principle that no province should start on its career of financial independence with a deficit budget likely to necessitate the imposition of additional taxation and that according to that principle those provinces which have most largely benefited by the readjustment like Madras, should be made to pay the biggest quotas. The provincial contributions thus became an irrevocable first charge on provincial revenues which they had to pay irrespective of their financial position which as said above was not altogether favourable. Ever since the contributions were decided upon there was the annual protest by the Provinces against the impost, which has been characterized as 'iniquitous' but every year for the first four years the Government of India's budgets were deficit budgets and it could not see its way to concede even an iota of the demands made for remission of contributions by provinces. The Legislative Assembly was the place where annual battles were fought over this question between provincial representatives and the representatives of the Government of India. At last in 1924-25 Sir Basil Blackett, the Finance Member was able to organise the central finances on a strong footing and to present a budget which showed a surplus of Rs 336 lakhs. This surplus was sought to be devoted to a remission in part of the provincial governments' contributions, while from the popular side came the demand that it should be used for the purposes of reducing the salt tax to Re. 1-4-0. Sir Basil Blackett placed the Legislature on the horns of a dilemma by declaring that the surplus could be used for only one of the two things—reduction of salt tax or reduction of Provincial Contributions and asking the popular representatives to choose between them. It was definitely asserted that the amount remitted by the Central Government to the Provinces should be utilised mainly, if not solely, for the purpose of the Transferred department to be expended by them on nation building activities, and on this condition the Legislature assented to the latter of the two alternatives stated above.

Since that year the Central Government has been having surplus budgets and every year a part of provincial contributions is being remitted till at last this year (1927-28) owing to the fixation of the rupee at 1s 6d exchange and to an unusually favourable

monsoon, the Government of India could realise a substantial surplus which enabled it to follow up its declared policy and remit completely the contributions of all provinces. This action on the part of the Central Government was hailed with acclamation by all the provinces and the hope was expressed that it might prove a prelude to the permanent abandonment of Provincial Contributions in future. Whatever the chances of the realisation of that hope may be it must be stated that for the present, the Provinces are put in possession of adequate funds to enable the ministers to carry out schemes of National development, which may have been incapable of execution before or otherwise. The Provincial Contributions have always been felt as milestones round the necks of provinces and an incorrigible dead weight rendering them wholly unable to take the initiative in pushing forward any beneficial and useful schemes in departments like sanitation, public health and education. Their remission or removal will be a great boon to the people and to the Provincial Governments and it is to be the duty of the Provincial legislatures and the Ministers to see that the accrued amounts are spent for purposes for which they are legitimately intended.

What of the future of the Provincial contributions? They have been completely remitted this year but their statutory basis has not been shaken and they may be revived if by chance the Government of India finds the necessity for reimposing them next year. So the danger is there still and with it are the grievances too of provinces like Bombay and Bengal, the first harping on the necessity of provincialising the income-tax and the second pleading for a part remission of the Jute-Tax. The question of reconsideration of the whole problem must probably, as has been made out by the Government of India in the Council of State recently, wait till the forthcoming visit of the Royal Statutory Commission, and though as has been stated by Government in the same place, the Provincial Governments have been addressed by the Government of India on the subject with a view to finding out their views nothing can be expected to come out of it. But it has to be pointed out that now that the Government of India has come to stand on its own legs it will be in the fitness of things if the method of provincial contributions is entirely given up. Also the

provinces should be allowed full financial independence and latitude to spend their funds as they like and as events are drifting towards the ideal of Provincial autonomy, it will be very awkward if Provinces have to go on depleting their resources, required for carrying out several important schemes, to fill up the exchequer of the Central Government. The Statutory Commission which is expected to recommend the introduction of political and administrative autonomy in the Provinces should inevitably be and as a necessary corollary to that recommendation go in also for financial autonomy to

the provinces and the abolition of the system of provincial contributions. The Government of India should be made to depend upon its increased receipts from income tax and customs duties to make good any possible deficits in its revenues and leave the provinces to themselves, the more so because the two central heads of revenue noted above are capable of expansion and increased yield while Land Revenue, Excise and Stamps which are provincial sources are comparatively inexpansive heads of revenue. This way lies the progress and prosperity of the country

INDIAN PERIODICALS

Kodak for Good Teeth

The *Indian Dental Review* and excellent monthly journal devoted entirely to topics of dental hygiene and dentistry tells us

George Eastman of the Eastman Kodak Company Rochester N Y U S America has donated a handsome amount of about fortyfive lacs rupees for establishing a dental clinic in London. There is also to be found the Eastman Dental Clinic at Rochester U S America, which is also the product of Mr Eastman's generosity. The establishment of such a clinic will materially aid to render adequate treatment to the thousands of children working men and women and the poor who through insufficient care of their teeth are the victims of those ailments which beset bad teeth. Such class of people will be benefited from the point of health which will react in greater economic efficiency for the country. It is believed that the researches and investigations made at the Clinic will greatly aid the facilitation of popular preventive dentistry and the standardization of treatment of dental diseases. We have nothing but words of praise and admiration for the broadmindedness of Mr Eastman and above all for his love of suffering humanity that he wishes to serve through the medium of dental clinics. We want here in India a philanthropist of the vision of Mr Eastman

neglected. We should learn from Mexico where we are told by the *Indian Dental Review*

An order of the Mexican Federal Department of Public Health Mexico prohibits the importation and manufacture of baby pacifiers on the ground that they are a menace to the health of the baby. The department has sent out instructions to mothers warning them as to the need for the perfect sterilization of nipples used by artificially fed babies. It is by such steps that the care of the babies can be taken and not by holding once a year baby week shows

Dentistry in Japan

In the same journal we also find the following

It is surprising to know the progress dentistry has made within so short a period in Japan. The number of dentists in Japan is at present estimated at about 10 000 and they are practising almost everywhere throughout the country. There are five colleges under the control of Department of Home Affairs sending out about 600 graduates every year. Japan also claims two dental colleges exclusively for ladies. They are Meika Girls Dental College and Tokyo Girls Dental College. Fifteen dental periodicals are published in the country

Mexico takes Care of Baby's Mouth

It appears that Mexico is wide awake to the urgent need of enlightening people about oral hygiene. In India this like other important matters, is sadly

Prof Sarkar on Indianisation of the Intellect

Progress of Civilisation, Bombay, has some good things to say about the University

of Calcutta and its intellectual preeminence among Indian Universities in connection with Prof Jadunath Sarkar's convocation address at Bombay in the course of which he said

The intellectual resurrection of India was the supreme ideal of the Indian nationalist and in realising that ideal the universities had to play the leading part. That was a duty which they could no longer ignore without failing to justify their existence in the changed world. They could no longer be glorified schools mere workshops for turning out clerks and school masters mechanics and overseers translators and copyists they had therefore to add to the world's stock of knowledge. They had to achieve intellectual *suadesha* instead of clothing their people's mind with garments imported from Europe. Was political *suara* possible he asked could *suara* last if given by others in a country which eternally looked up to foreign lands for all additions to human knowledge for all new discoveries in medicine and science for all new inventions in the mechanical arts and the accessories of civilised life and for every leap forward of the human mind in quest of truth?

Hindu Muslim Riots

The *Vedic Magazine* writes

After Bareilly, Cawnpore and Nagpur have paid the toll to communal incendiarism. The number of wounded has gone up to hundreds. Of casualties as well as deaths the majority in both the places consists of Muhammadans. The boast of *The Muslim Outlook* that "the Muslim is the better fighter has been falsified at least in these two instances. To us the victory of either community seems in the words of Mr Roy whose article on a kindred subject we publish elsewhere, to be the defeat of the whole country. Whether Hindus win or Muhammadans the intercommunal scuffles inflict losses on both, and what either section suffers in men and money is so much manhood plus so much wealth wasted out of the common stock which its single owner single proprietor the mother country could have put to better use.

Punishment for Apostasy in Islam

The present craze among some Mahamadan for the assassination of Arya Samajist missionaries who probably preach against Islam and reconvert Indian Mahamadan to Hinduism has led many to think that it is probably through being urged by the teachings of Islam that the assassins prowled about with hidden daggers in search of the Arya Samajist missionaries. M. Zahur Uddin and Butt proves the contrary in the *Islamic World*. We are told that violence against non-believers is absolutely forbidden in the Islamic scriptures. He quotes ex-

tensively from texts and winds up his argument as follows

Surely as for those who believe then disbelieve again believe and again disbelieve then increase in disbelief. Allah will not forgive them nor guide them in the right path (4/137). If the apostates from Islam had to meet capital punishment, how could they survive to become Muslims again and then to apostate. These are the only verses of the Holy Quran relating to apostasy. And it will be seen that in none of these is any punishment prescribed for the apostate except the suffering which they must undergo in the next life for dying in unbelief. And why should Islam prescribe punishment for those who according to its teachings die in unbelief? The answer is not far to seek. Do not our actions proceed from our beliefs. Good beliefs undoubtedly lead to good actions and bad beliefs to wrong deeds which undoubtedly bring down divine wrath. Islam wants us all to have good beliefs so that we may do righteous deeds.

It is therefore clear beyond the very shadow of doubt, that the teachings of Al Quran do not give as any clue to the truth of the allegation which has been made by some unjust critics of Islam that Islam prescribes death penalty for the apostates. The fact is that those who spread false reports that Islam prescribes death penalty for apostasy are either deliberately misrepresenting the matter for interested motives or it is due to ignorance on their part. In the latter case they are pardonable but in the former they richly deserve the condemnation of the whole civilized world.

Mr Gandhi and "Mother India"

Current Thought publishes the full text of Mr Gandhi's criticism of "Mother India". Mr Gandhi denies having said the things put into his mouth by Miss Mayo just before he was operated upon by Col. Maddock. He then says

The book is bristful of descriptions of incidents of which an average Indian at any rate has no knowledge. Thus she describes an ovation said to have been given to the Prince of Wales of which Indian India has no knowledge but which could not possibly escape it if it had happened. A crowd is reported to have fought its way to the Prince's car somewhere in Bombay. "The Police," Miss Mayo says "tried vainly to form a hedge round the car moving at a crawl unprotected now through a solid mass of shouting humanity which won through to the railway station at last. Then at the railway station while there were three minutes for the train to steam out the Prince is reported by Miss Mayo to have ordered the barriers to be dropped and the mobs to be let in. The authoress then proceeds, "like the sweep of a river in flood the interminable multitude rolled in and shouted and laughed and wept, and when the train started ran along side of the Royal carriage till they could run no more." All this is supposed to have happened in 1911 on the evening of November 2, whilst the dying embers of the riots

were still hot. There is much of this kind of stuff in this romantic chapter which is headed 'Behold a Light'.

The nineteenth chapter is a collection of authorities in praise of the achievements of the British Government almost every one of which I have been repeatedly challenged both by English and Indian writers of unimpeachable integrity. The seventeenth chapter is written to show that we are a world menace. If as a result of Miss Mayo's effort the League of Nations is moved to declare India a segregated country unfit for exploitation I have no doubt that both the West and the East would be the gainers. We may then have our internecine wars. Hindus may be eaten up as she threatens by the hordes from the Northwest and Central Asia. That were a position infinitely superior to one of ever growing emasculation. Even as electrocution is a humane method of killing than that of the torturous method of roasting, alive so would a sudden overwhelming swoop from Central Asia upon the unresisting insanitary superstitious and sexually ridden Hindus as Miss Mayo describes us to be be a humane deliverance from the living and ignominious death which we are going through at the present moment.

We entirely agree here with Mr Gandhi. Mr Gandhi then says a few words of advice to the foreign readers of this atrocious book. He says:

I warn them against believing this book. I do not remember having given the message Miss Mayo imputes to me. The only one present who took any notes at all has no recollection of the message imputed to me. But I do know what message I give every American who comes to see me. Do not believe newspapers and the cat's paw literature you get in America. But if you want to know anything about India go to India as students. Study India for yourself. If you cannot go make a study of all that is written about India, for her and against her and then form your own conclusions. The ordinary literature you get is either exaggerated vilification of India or exaggerated praise.

But he finds at least some good in the book that Miss Mayo wrote to lower India in the eye of the world and to give an argument to India's tormentors for their acts of oppression. We are told:

Whilst we may be thankful for anything good that foreign visitors may be able honestly to say of us if we curb our anger we shall learn as I have certainly learnt, more from our critics than from our patrons. Our indignation which we are bound to express against the slanderous book must not blind us to our obvious imperfections and our great limitations. Our anger will leave Miss Mayo absolutely unharmed and it will only recoil upon ourselves. We too have our due share of thoughtless readers as the West has and in seeking to disprove everything Miss Mayo has written we shall make the reading public believe that we are a race of perfect human beings against whom nothing can be said. No one can dare say one word. The agitation that has been set up

against the book is in danger of being overdone. There is no cause for fury. I would close this review which I have undertaken with the greatest reluctance and under great pressure of work with a paraphrase of a beautiful couplet from Tulsidas:

Everything created by God an mate or in mate has its good and bad side. The wise man like the fabled bird who separating the cream of milk from its water helps himself to the cream leaving the water alone will take the good from everything leaving the bad alone.

Agriculture and Industry Go Hand in Hand

Prof Baneswar Das B.S.Ch.E. (Ill. U.S.A.) contributes a valuable article on 'The Importance of Chemical Technology in India to the Bengal Technical Institute Magazine'. He shows clearly that Industry and agriculture are closely related and not mutually opposed as some think. Bettering agriculture means the betterment of industry. A single quotation from this article will explain his view point. He writes:

India is principally an agricultural country. So the growth of industries in India should be in keeping with the requirements of Agriculture and the agricultural products. With the improvements made in the agricultural methods the demand for fertilisers is found to go up. Thus the fertiliser industry and the oil industry are of great and immediate importance and are certainly worthy of the proper attention of the Indian financiers and industrialists. The oil industry holds a peculiarly interesting place in India. The oil seeds are the products of Indian agriculture and they are raised in great varieties and huge quantities. The products obtained from these seeds have multifarious uses both for edible and technical purposes and they are in ready demand in India and abroad. Also this industry produces a by-product in the form of oil cakes which are good fertilisers. So the oil industry combines in itself the productions of both the oils, fats and allied products and the fertilisers.

The main difficulties in the way of the development of oil industry in India along modern lines are in connection with the recovery of oils and the consumption of oil-cakes. Most primitive methods which are very wasteful are still in use in India. These methods give very low yield of oils from the seeds and produce cakes rich in oil content which make them unsuitable for use as cattle-feed and fertiliser. So India loses both ways and she has to be content only by selling seeds to the foreign countries where they recover practically all the oils present in the seeds. India is indeed the queen of oil seeds but the above situation prevents her from being the queen of oils. All industries using and as their principal raw materials can succeed and survive provided they can get oils at a cheap rate. As at present situated this is a great drawback in India for the growth of oil industry. So the first and foremost attention should be directed in India towards the recovery of oils from their seeds by the most

up-to-date methods all of which are quite applicable under Indian conditions with slight modifications

The Next War

Dhangopal Mukerjee discusses the next world War in the *Forward* anniversary number Says Mr Mukerjee

The present European governments are driving their respective peoples into a world conflict as surely as a butcher drives the sheep and cows to slaughter Unless the common humanity of the nations asserts itself against the mediocre policies of their politicians there is not a thing on God's earth that can prevent the sinister catastrophe. One does not have to quote statistics to prove the validity of the above statement. Metaphorically speaking the powers of the West love peace, and are working for peace with a much gusto as a tiger toils for vegetarianism.

Problem of the Indian States

Lord Meston's review of Mr H M Panikkar's book *Indian States and the Government of India* which appeared originally in the *Sunday Times* has been reproduced in the *Feudatory and Zemindary India*. Regarding the history and character of the Indian states we are told

"The States Mr Panikkar writes and their relation with the British Governments afford no parallel or analogy to any institution known to history. The political system they represent is neither feudal nor federal though in some respects it shows similarities to both. It is not an international system nor would it be correct to consider it a political confederacy because the constituent States have no rights of secession. By way of further complication is the variety of their types. At one end of the scale stand full powered sovereign States like Hyderabad and Owalior the latter nearly as big as Scotland and the former more than twice the size of Greece. Their rulers to quote Mr Panikkar again "enjoy legally unrestrained powers of life and death over their subjects, and make promulgate, and enforce their own laws and maintain their own armies. At the other extreme are petty chieftains, lords of a few thousand acres, with about the same powers as a country justice. And between them great and small they occupy one-third of the whole Indian peninsula.

Towards the beginning of British rule in India, the East India Company absorbed such states as were weak, whenever it could do so without much risk. But

The Mutiny of 1857 showed the dangers of a policy of absorption such as the successful Mahabouze had favoured and Queen Victoria gave a solemn promise to maintain all treaties and engagements into which John Company had

entered with the States. This promise scrupulously observed in the letter has not always been respected in the spirit.

There was a period in which the cult of efficiency and uniformity was vigorously pressed. The older fashioned rulers murmured but Lord Curzon was firm. He told them that they were vassal chiefs and that the British Crown with their feudal suzerain. Wiser counsel subsequently prevailed and when it fell to Lord Reading to read his recent lecture to the Nizam of Hyderabad he took as his text the responsibility that rests on the British Government for preserving peace, good order and decent administration throughout the country as a whole. After many vacillations of policy interference in the domestic affairs of the States has now been confined to strict necessity.

This does not mean liberty for the Indian princes. For we are told

At the same time there are very definite limits to the independence of the Princes. The British Government in India runs its own railways and telegraphs through their States. It does not as a rule let them mint their own coins. It gives them no voice in the tariff of the country and no share in it proceeds. It refuses to let them combine or quarrel among themselves and it allows them no status in foreign policy. To some extent these restrictions are encroachments on the old treaties of equality and alliance. But the Princes have reserved ample compensation in being sheltered from external aggression and internal revolution.

They evidently are not contented with their lot, as we can see from the following words of Lord Meston

The Princes, or some of them took the unusual step of sending a mission to London this year in connection with their complaints of diminished sovereignty. But they do not all forget how they and their forefathers have been protected by the power of England from the manifold risks that beset small and weak States all the world over.

At the present moment one of the major preoccupations of the princes is their future relation with a self governing India. Lord Meston tells us

What disturbs them more than any encroachment on their rights is the future of the Nationalist movement in British India. As patriotic Indians themselves, they cannot wholly stand on it and they certainly cannot condemn it. A few of them have paid it the compliment of establishing dim, colourless copies of a legislative assembly in their own territories. But the prospect of a demand for the real thing among their people is by no means to their taste. Still less do they relish the possibility of India as a self governing Dominion from which British control has been entirely withdrawn. They have neither the machinery nor the experience for international relations with democratic neighbours, and sympathy with Nationalism in the abstract is a different proposition from daily co-operation of equal terms with Nationalist leaders. Thus it is with the keenest vigilance that the Princes are watching the development of the new constitution in India, and seeking for ways and means.

Histrionic art in Germany

Bernard Held writes on *The Modern Theatre and Histrionic Art in Germany in Shamaa*. He says

German histrionic art is young. It is scarcely 200 years old. It has no such great traditions as the English theatre has inherited from Elizabethan times or the French theatre from the days of Molière but it has with energy shaken off the shackles of foreign influence and developed a vigorous line of its own. It has traversed some long stages in its journey: first from the days of Caroline Neuber to Goethe's theatre, a Weimar thence to Laub's Burg Theatre and the Court Theatrical Company of Meiningen which gave birth to stage management afterwards came the liberation from the mannerisms of the 19th century which had to make way for freedom of gesture and of speech. The close of the last century saw a fresh development under Brahms which paved the way for Max Reinhardt who in the opening years of the present century consolidated the preceding styles. Reinhardt combined delight in colour and sound and the love of truth to nature so characteristic of the Meiningen school with Brahms' veneration for the text of the poet and his severe naturalness. Like Brahms he tolerated no false artificiality of tone or gesture but he also banned false scenery and made it harmonize with the human elements of the stage.

However there is no lack of creative minds in the German theatrical world at the present time. Among the managers who have inspired the stage with new life the most prominent is Herr Leopold Jessner of the Berlin State Theatre. Though benefiting to the full by Reinhardt's pioneer work he nevertheless goes his own road. Whereas Reinhardt, with his inexhaustible and untamable fancy ignores all bounds Jessner urged by a desire to reduce everything to the simplest formula seeks to set limits and to condense stage ideas both in scenic effect and in linguistic expression. Continuing the decanonization of poets begun by Gerhart Hauptmann in his production of *Wilhelm Tell* he claims for the stage manager the most unfettered liberty to adapt the poets' work to the ideas of the living generation. In contradistinction to Reinhardt for whom art is its own end and aim Jessner regards the stage as the arena of philosophy—as the political instrument of the State and of its constitution. In doing so he can cite as a prototype the theatre of Shakespeare's time whose stage reflected the political life of the Elizabethan period. In this matter indeed Jessner is outstripped by Erwin Piscator an exceptionally capable histrionic artist who goes so far as to turn the stage into a tribunal and enlist it in the service of a political doctrine.

In order to promote histrionic research and the study of the theory of dramatic art chairs have been established at several Universities, e.g. Berlin, Kiel, Cologne, Munich, and Frankfurt they serve to produce thoroughly trained experts. Thus everywhere life and development are visible. The projected Histrionic Exhibition at Magdeburg is intended to provide an epitome of every phase of theatrical life at the present day.

The consolidation of economic conditions upon which the theatre depends, will lead to a consolidation of the theatre itself. The future belongs not to any merely liberated ecstasies or constructive theatre but to the theatre which is most deeply human. It is this living human element which like a magnet, has ever attracted humanity to the theatre and it is this direct, human magnetism this irreplicable something which makes the theatre imperishable and just for this reason, broadcasting and filming wonderful and indeterminate as their possibilities unquestionably are, can never seriously jeopardize the stage and its living cast.

—

A Buddhist Vihara for Britain

The following appears in the *Mahabodhi*

Negotiations are being carried on for the purchase of a suitable plot of land in London for the purpose of building the first Buddhist Temple for the use of the Buddhists of Europe. For over a hundred years the different Christian missionary societies have been working in Ceylon to propagate the religion of Jesus among Sinhalese Buddhists. The result of their labours has been fruitful. Children of Buddhist parents by the thousands have been baptized and converted to the Galilean religion during the last century. The poor Buddhist parents did not anticipate that their children would be converted by the missionaries when they let their sons attend the missionary schools. A hundred years ago there were a few thousand converts who accepted Christianity for the sake of worldly gain. The late Colonel Olcott arrived in Ceylon in 1880 and accepted Buddhism along with the late Madame Blavatsky, and the result of his conversion was that he opened the eyes of the Buddhists and pointed out the danger of sending Buddhist children to missionary schools. The Catholics have their schools and the Baptists, Wesleyans, Church Missionary Society, Church of England have their denominational schools which are attended by Buddhist youths. Each mission tries to convert the Buddhist youths and the result is that thousands of them have joined different denominations. The Buddhist Bhikkhus were the custodians of Buddhist youth for 218 years. But in 1830 the Christian government began establishing vernacular schools in different parts of the island and compelled Buddhist parents to send their children to them. The Temple schools had to be closed and the Buddhist youths passed thenceforward under Christian influence. The missionaries found the opportunity to sow the seeds of their faith through schools and they got permission to open their denominational schools throughout the island from Government. By diplomatic means the Temple schools were closed and the Buddhist Bhikkhu teachers were warned that they dare not try to get Buddhist boys back to their temple schools. It was an outrage but the simple minded unsophisticated Buddhist Bhikkhus through fear of Government censure let the Buddhist children go out of their control. It was a shameful trick the missionaries played knowing the harmless

nature of the Buddhist priesthood. Government officials elped the white skinned missionary to open more schools for the conversion of Buddhist children a procedure which would not be tolerated in any Christian country

The time is come now to give the sublime teachings of the Lord Buddha to the natives of England and enlighten them about Buddhism and expose the missionary fraud

The enlightenment of the natives of England regarding Buddhism has become a necessity To preach the Dhamma to the English people it is necessary that Buddhists should have a temple in some part of London for the present Science is in favour of the noble Religion of the Lord Buddha In fact Buddhism is Science When the people of England listen to the Doctrine of the Lord Buddha they will understand the difference between the Aryan Doctrine and the Jewish religion of Jesus

There are Buddhists in China, Japan, Korea, Siam, Burma, Tibet, and Ceylon In all these countries there are thousands of missionaries preaching the Jewish religion to the un-sophisticated natives. The time is now come for Buddhists to establish a Buddhist Mission in London for the first time the Maha Bodhi Society has established a centre in London, and operations are going on since July 1926

To build a Buddhist Temple in a suitable quarter in London we have to purchase a vacant plot of land The cost of land will come to about £7000 To put up the necessary buildings another £10000 would have to be spent We do not attempt to compete with the various Christian denominations in converting the English people to the Aryan religion But we do want to present the Doctrine of the Lord for comparison Jesus was an Asiatic, the Apostles were all Asiatics and speaking psychologically Christians have an Asiatic orientation

The British since the third decade of the 19th century have come in contact with Buddhism It was an Englishman by the name of George Turnour who translated the Pali Mahavamsa into English. It was an Englishman—Brain Houghton Hodgson—who presented the complete Sanskrit collection of Buddhist scriptures to European libraries

The gift of the Dhamma excels all other gifts said the Lord Buddha To preach the Dhamma a Vihara Hall is a necessity We require £10000 to begin work

We hope Buddhists all over the world will respond to this request of the British Maha Bodhi Society There are millions upon millions of Buddhists who would like to give the supreme gift of the Dhamma to the people of England

Sabbha Danam Dhamma Danam jinati

How Calcutta's Health is Looked After

The following facts supplied by Dr T N Mazumdar, the Health Officer to the Calcutta Corporation are taken from the Calcutta Medical Journal organ of the Calcutta Medical Club

1 For the supply of a pure and wholesome water the water is examined daily in Calcutta and Palta by analysts who make a chemical and bacteriological examination

2 A staff of 15 Assistant Sanitary Officers enquires into all the deaths occurring in Calcutta and in cases of infectious diseases takes preventive measures regarding isolation vaccination inoculation and removal of patients to Hospitals etc.

3 A staff of Disinfecting Inspectors disinfects the premises after recovery or death of patients in case of infectious diseases The beddings, clothings etc are disinfected at the Steam Disinfecting Station

4 Fifteen charitable dispensaries started by the Corporation are doing very useful work in giving free medical relief

5 There are now seven maternity centres 4 in Calcutta proper and 3 in the added areas There is a staff of 5 lady Health Visitors and 22 midwives They attend to the poor people in bustees free of charge About 5000 deliveries are performed by these midwives There are two Maternity homes with 32 beds and more than 500 cases are delivered annually in these homes This Maternity and Child Welfare Work started by the Corporation about 15 years ago has proved a great boon to the poor bustee people and has helped to reduce the maternal and infantile mortality

6 There is a staff of 20 Sanitary Officers who attend to the nuisance insanitary buildings cat-sheds, stables etc.

7 There is a staff of 10 Food Inspectors and this is totally inadequate for Calcutta At present 6000 samples are collected annually by the Food Inspectors of which about 10 per cent are found to be adulterated About 1700 prosecutions are being instituted in a year by the Food Inspectors and Slaughter House Inspectors for selling adulterated and unwholesome food. The scheme for increasing the number of Food Inspectors, Analysts for reorganisation of the Food Inspectors Department and Laboratory is under the consideration of the Public Health Committee. With an increased number of Food Inspectors adulteration will be effectually checked.

In the 5 Corporation Slaughter Houses the Superintendents are Veterinary Doctors and all animals which are diseased are rejected and diseased meat is destroyed

8 A fleet of 12 Ambulances is available by day and night to remove patients suffering from infectious diseases or accident cases to Hospitals free of charge. A grant of about 2½ lakhs is given annually to the different Hospitals by the Corporation Recently a grant of Rs. 500 has been given to the National Medical Institute for opening a venereal disease ward A long felt want of the city has been removed by the opening of a home for the incurable with 30 beds this month in Manicktolla.

The conservancy of the city is under the Engineering Department. Roughly about 13 lakhs of rupees are spent annually on the Health Department. Including about 27 lakhs of rupees, which are spent annually on conservancy and drainage system—the total annual cost amounts to about 40 lakhs of rupees on Health and Sanitation of Calcutta, which is about 17 per cent, of the income of the Corporation.

Science of Motherhood in India

Man in India a journal of anthropology publishes an account of popular beliefs in West Bengal regarding conditions influencing the birth and growth of beautiful children. We quote portions from it.

Ladies believe in prenatal influences in the making of the child. The ladies do not prescribe heavy spicy and heating diets for a woman big with child. Light and healthy foods are said to be good for the child in the womb. Above all a mother's cheerful frame of mind conduces to the health of the child in the womb. A pregnant woman is required to take special care of her health from after the fifth month of pregnancy. She should take moderate exercise every day, otherwise the delivery will be painful and the child sickly and idle. Ladies believe that if a woman occupies herself with reading good books like the Ramayana and the Mahabharata after the fifth month of pregnancy the child born of her womb will keep an unsullied character throughout life. The belief is fairly common that the mother's food and the mother's thoughts during pregnancy contribute to the making of the child both physically and mentally.

Regarding beautifying children that are born ugly we are told many things. One is

A snub nose is a very great disfigurement in this country. Old matrons believe that this defect can be remedied if steps are taken immediately after birth and their belief stands to reason. Stretch your legs straight and put the child on them lying on its back. Apply mustard oil slowly on the nose and raise it up lightly so that the child may not feel the pinch. This process repeated day after day for a month or so cures the defect. Matronly ladies say that a snub nose is often the result of giving the baby suck in a lying posture so that the pressure of the mother's body falls on the end of the baby's nose. This is perhaps to some extent, correct.

A good deal of science is found in the above as well as in the following.

Elderly matrons fully believe in the efficacy of sunshine on the health of the babies. They make it a point to expose them for sometime everyday to sunshine. The belief is quite in keeping with the modern theory about the healing effect of the sun's rays.

Readers of Miss Mayo's "Mother India" will find something of interest in the above strictly anthropological findings. They show that commonsense and (empirical) science grows in all soils, not on the American kind alone. It will also show that illiterate people are often educated in their beliefs and conduct.

Mussolini, the Iron Man

Jayanta Kumar Das Gupta writes on Mussolini in *The Indian Educator* He

finds a similarity between the *Duce* and Napoleon

The mantle of Napoleon, some people think, has fallen upon the shoulders of his Italian prototype Signor Benito Mussolini. Indeed there is a remarkable resemblance between the two. Both are Italians by birth, both have risen from the ranks to the highest position in the sphere of their activities, both have magnetic personalities and there is also a physical similarity between them. They are men of superhuman energies whom the world cannot easily forget and history bears the impress of their names. The career of Mussolini reads like a romance. The son of a village blacksmith and innkeeper, he occupies to-day the most responsible office under the Italian Government. Workman Schoolmaster Journalist Socialist thinker Soldier and Scholar he is now one of the foremost statesmen in the west. A life full of adventures, a life of ceaseless work, dedicated to the service of his motherland a life which has experienced numerous difficulties and passed through great dangers, the Duce is the centre of all activities of Italy and is a man at once loved and hated.

Mussolini is autocratic

He makes his own laws and dreams of a greater Italy such as Dante dreamed in the 13th century in *De Monarchia*. The big talks and high sounding promises of clever diplomats do not in the least delude him. His one ambition is to make Italy powerful in the political arena of Europe and supreme on the Mediterranean Sea and his mind goes back to the golden age of the Imperial Caesars.

His sole political philosophy is as follows

'I have no politics' he said. I have only one message—Love your land'. In the face of the gravest dangers Mussolini is composed and self controlled. My path lies through the terrible' he said.

Regarding detractor of Mussolini the author says

But little do they think that he works not for any personal gain but for the good of his country. If patriotism be a vice then all patriots alike are to be condemned unequivocally. The Fascist methods may be somewhat cruel but perhaps Italy needs fascism today. Elsewhere in Europe there is chaos and unrest. The political equilibrium of Europe would be in a state of convulsion at the slightest sign of unrest. He holds Italy in his firm grasp and is the ironman of Europe and fears nobody. There is a story that his son Bruno was asked by his teacher as to whom the imperative mood should not be used. Why the King and my father' was the prompt reply.

Also

He is accused of suppressing the liberty of the Press of free speech and freedom of thought. But are there not governments today which are forging fresh fetters for strangling freedom of utterance discussion and faction? Perhaps his greatest fault in the eyes of his enemies is that there is no cant or nonsense about him. He does not play that game of hide and seek which in

polite circles goes by the name of diplomacy. He would not call a gentleman a rascal behind his back. He would say it to his very face. When Mr Baldwin declared that Britain did not require a dictator like Mussolini the Italian Premier boldly retorted that it was unbecoming on the part of a man holding the most exalted office under the British crown to speak ill of another and he did not expect so from a gentleman.

He sums up

He is one of the makers of history like Bismarck, Cavour, Lenin and Sun Yat-Sen and the world watches his achievements with interest.

A Christian Reviews Mother India

The following are quotations from a review of Mother India appearing in *The National Christian Council Review*.

Two facts that struck me immediately on opening this book gave at once an unfavourable impression. The first was this passage in a review from the *New Statesman* quoted on the dust cover. She makes the claim for 'swaraj' seem nonsense and the will to want it almost a crime.' The second was this sentence describing Calcutta—'the second in the first chapter—In the courts and alleys and by-lanes many little bookstalls where narrow-chested near-sighted antiemetic young Indian students in native dress trooped over piles of fly-blown Russian pamphlets.' The former of these produced an unfavourable impression for the reason that it was evident that this book was being served upon—with or without the goodwill of the authoress—for purposes of political propaganda, and that this was being done by such a reviewer as the one quoted with a shout of exultation and relief. Further the second passage quoted—so obviously untrue and ill-natured—gave plain warning that the writer was bent on discovering the worst things discoverable about India and then varnishing them with something like gusto. These fly-blown Russian pamphlets obviously exist only in her inflated anti-Bolshevist imagination.

The first may be subconscious but a quite virulent bias lurks behind every page, with the result that the picture that the whole book presents is untrue. Her attitude is indicated in the space that underlies the very title of the book and all through she gives the impression of in poisoning a colony of mud beetles. What compels in Miss Mayo's mind behind this approach I cannot determine but perhaps one is the feeling that America has been taken in by smooth-tongued *Madis* and *swamis* with their egregiously false allegations about conditions in India' (p. 23). If so, Miss Mayo has reacted with unnecessary violence in an opposite direction.

reference to the charges brought against India by Miss Mayo. It runs as follows:

This book *Mother India* brings charges of this kind based upon wholly inadequate knowledge of the people and in bringing these charges, it does grave injustice we believe, to India and to those who from among her people have long been labouring for the removal of evil customs that hinder her progress. There is no evidence that this book was produced in any sense in the interest of Christian Missions. The interest of Christian Missions can never be served by ignorance or by exaggeration.

A Lady gives Miss Mayo her Duo

Margaret E Cousins, B Mus., writes in the *Young men of India*

I have lived in India for twelve years in intimate friendship with the women of India, with its students and with its political and social reformers. I am neither a Government servant nor connected with official or missionary circles. I am a lover of humanity and work for it through seeking the advancement of womanhood to an equality of honour and opportunity with manhood. My work along those lines was viewed so favourably that I was the first woman honorary magistrate appointed in India. These facts give me the power to pass judgment on Miss Mayo's book and while my experience corroborates a large number of her facts and illustrations regarding sex health, uncleanliness and the treatment of animals, I aver that the total impression she conveys to any reader either inside or outside India, is cruelly and wickedly untrue. Unless read in conjunction with supplementary books on other aspects of India's life and culture or unless it is withdrawn from circulation outside India, it will create nothing but race-resentment and a fortune for its cleverly stupid authoress.

'Mother India' Again

In the editorial notes of the same journal (Editors: Rev N Macnicol, D Litt, and Rev P. O Philip, B. A.) we had another

assembly tactics that broke the majority for the Bill as a whole. If the British members of the Assembly had supported the Bill girls of 14 would not now be legally approved mothers. We women definitely charge the British Government with delaying social reforms for which the people of the country are ripe.

Even despite inaccuracies I thought Miss Mayo was sincere till I read the chapter on the Prince and the Untouchables. That showed her hand. It proved to me that yellow journalism, sentimental gullibility and a bias in favour of British domination over ruled her vaunted open mindedness. The latter half of the book I leave more to politicians and economists to set right. She deals with problems sentimentally and superficially which cannot be separated from philosophy, religion and the great ethics of the right to self determination. One feels that where she allows herself to show discontent with Britain's rule it is only where she thinks that America would manage India better. This comes out especially in her review of education.

Miss Mayo uses the Sob Stuff to rouse a feeling of horror in the mind of her readers by describing animal sacrifice in the temple of Kali. She uses this to prove the necessity of British rule in India. Says Mrs Cousins:

She omits to tell that while Britain allows blood sacrifices in British India the Maharani Regent of Travancore an Indian State prohibited

all animal sacrifices in her State as her first administrative act on becoming Regent.

Then we are told

She omits all good points in India's favour such as the fact that lunacy is fourteen times less prevalent in India than in England, that India's expenditure on drink is only a fraction proportionately compared with the one million pounds spent daily in Great Britain on alcoholic drink.

Defects can be found in all nations, but that would not justify foreign rule anywhere. Says Mrs Cousins:

On the same analogy America should govern Japan because of Japan's geisha system and more repellant sanitary system than even poor India. Holland should govern America because of America's political graft system and its record of being the most crime-ridden country in the world and so on round the world and only then might people sleep easy in their beds secure from world menace. Her argument has only to be stated thus to see how stupid it is but people are so credulous and so ignorant that they will believe she has drawn an accurate picture. Those who are stimulated by the strong feelings that the book is raising to judge truly for themselves should read also *The Web of Indian Life* by Sister Nivedita (Longmans Green London), *India Bound or Free* by Mrs. Besant (The P. House Madras), Radhakrishna's *The Hindu View of Life* and my own *The Awakening of Asian Womanhood* (Ganesh & Co Madras price Rs. 2).

FOREIGN PERIODICALS

Mussolini Prophet of the Pragmatic Era

Under the above caption W. Y. Elliot of the Harvard University analyses the Political Philosophy of Fascism in the *Political Science Quarterly*. The article is of academic importance and does not deal with popular likes and dislikes regarding fascist deeds. We are told:

Fascism is a repudiation of the old logical utilitarianism of the English Radicals of 1832 in favour of the older psychological pragmatism of Machiavelli. Liberalism says Mussolini is not the last word; it does not represent any final and decisive formula in the art of government. In this difficult and delicate art which deals with the most refractory of materials, not stationary, but always in movement since it deals with the living and not with the dead, in this art of politics there is no Aristotelian unity of time of place and of action. Men have been governed more or less fortunately in a thousand different ways. Liberalism is the contribution the method of the nine-

teenth century. It cannot be said that Liberalism is a method of government good for the nineteenth century for a century that is to say dominated by two essential phenomena like the development of capitalism and the growth of nationality should be necessarily good for the twentieth century which already betrays characteristics differing considerably from those of its predecessor. Facts outweigh books; experience is worth more than theory. To day the most striking of post war experiences those that are taking place before our eyes are marked by the defeat of Liberalism. Events in Russia and in Italy demonstrate the possibility of governing altogether outside the ideology of liberalism and in a manner entirely opposed to it. Communism and fascism have nothing to do with Liberalism.

Fascism is pure utilitarianism. We read

To parallel Lenin's Democracy is a mere bourgeois superstition. Mussolini concluded the attack on Liberalism quoted above. Know them once and for all that Fascism recognizes no idols adores no fetishes; it has already passed over the more or less decayed body of the goddess Liberty.

and is quite prepared if necessary to do so once more

In Fascism we find an undeclared adherence to political pragmatism and to nothing else

Although they have not always so named it and although only its protagonists attribute to the movement a profound underlying idea Fascism has come to mean to the popular imagination just this application of pragmatism to politics. Mussolini attributes his own intellectual shaping to William James on equal terms with three great pragmatists in politics: Machiavelli, Nietzsche and the Frenchman, Georges Sorel.

This is nothing new or original for

The practice of politics has never been other than pragmatic. A stand on principle may be the nobler gesture may even be a necessary sop to man's compensatory desire to idealize his pursuit of deeply rooted instinctive interests. But rationalism too often serves only as a cloak for imperative and unreasoned desire. That at least is the way the matter looks to the political pragmatists of our own day.

The Nineteenth Century was prolific of ideas and all else that is mere smoke, not the real thing, achievement and the sinking of all glory as means to the great end. What got the upper hand then were the doctrinaire efforts of an idealism which attempted to put a curb on the play of interests. Hence the reaction.

Fox populi had spoken the Lord's face was turned against points and such abstractions. The political prophets preached a new gospel—pragmatism, the reasoned distrust of rationalized solutions.

And

The very Mahomet of this worship is Mussolini. Ideological programs and a superstitious reverence for the formal democracy of the ballot box had led his Italy to a state of anarchy approximating that before which the medieval republics of the cities had bowed.

A little knowledge of Italian affairs is necessary to appreciate Fascism.

After the war an Italy badly divided, sabotaged by Communism, grew sicker and sicker under government by blocs, government by unreluctant coalitions by logrolling and finally by *directi leggi*. It all amounted to no government at all. Machiavelli's Prince was not more needed when he wrote to raise Italy from her divided weakness than was a dictator now—one strong enough to seize the reins of government power from the lax hands which refused to tighten them on syndicalistic violence. Under such conditions it was natural that Fascism, symbol of united power in a single hand, should gather strength until it swept the slate clean of timid parliamentary equations and inscribed in a bold hand the single word Force!

The demand of the present age is not theory but deeds. If one professes good things

but fails to achieve any good, he should be put second to one who professes nothing but does a lot of good.

Parliamentary government—we have the high authority of Lloyd George for it—means government by talk. But as ex-Ambassador Child put it: "When a spirited people cannot stand it any longer they act. Talk and party conferences and social theories and sentimentality are luxuries enjoyed by these people who do not face intolerable situations. When a people face an intolerable situation the real ravenous hunger is not for a program but for a man. This apology for fascism broadcast through the columns of the *Saturday Evening Post* is accurate enough. Yet it is perhaps worth nothing that it is only these peoples who insist on the luxury of party systems and the sentimentalities of social theories who arrive but rarely at intolerable situations. On the other hand, nations who are forever in search of the man, not the program, seem to find almost all situations equally and chronically intolerable after a trial more or less brief.

As for programs, apparently Ambassador Child was sufficiently interested in the meaning of fascism to make some inquiries of Mussolini even when the Black Shirt was still a bravado gesture. This is his report of the interview:

Well, I said, what is the fascist program? It is easier to snatch the tiller than to steer the boat.

Program, he said. My program is work, discipline, unity. He shot another look at me and saw that I was doubtful about vague slogans. He said with tremendous conviction: "Programs are endless. It is the organization—it is the men—it is action, not talk; it is men."

There you are, the program of the politics of the period is action—not talk, not theory.

The 'Common Front' against Bolshevism

When England broke off diplomatic relations with Russia it was bawled out by the Empire critics; the press that this was the beginning of the end of Bolshevism. Now would we see a general rising against Russia among all capitalistic countries? But what happened actually was comic to the extreme. Instead of copying Britain's heroic gesture, other nations concentrated on capturing the trade with Russia that was given up by the former country. Thus one reads in the *Living Age*:

Standard Oil, an all-powerful American corporation, has concluded a contract with the Soviet Commercial Agent to market Russian petroleum abroad. Just now that is the only commodity the Soviet Government is able to export in large quantities, and if she could be prevented from so doing that she would soon be bankrupt. But the Americans have taken advantage of the elimination of the British competitors to strike a bargain with the Soviets. They put up the money the Russians put up the oil. Thus, Standard Oil

it entails an enormous mental suffering and unhappiness. If civilisation is a race towards a happier state of things infant mortality must slow up with its progress and social vigour obtained in a more beautiful economical and sensible way

Prof Rushbrook Williams on Mother India

Prof L F Rushbrook Williams reviews Miss Mayo's *Mother India* in *The Asiatic Review*. He welcomes the boldness of Miss Mayo on writing on an aspect of the Indian question which others always leave untouched. Prof Rushbrook Williams does not appear in his review to have guessed the sinister motive of the authoress in writing a book whose sole object is to lower India in the eye of the world. Very strange for one of his erudition and intellect but very natural also for other reasons. Miss Mayo's undemocratic spirit seems to have pleased Prof Rushbrook Williams. He says

Unlike the majority of her countrymen Miss Mayo regards democracy with little favour. So far from considering it the panacea for all ills whether social or political she seems to be an upholder of the heretical doctrine that it is a highly specialized form of government depending for its success upon certain factors that are by no means universally present.

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He sums up though in a different strain.

She has illuminated one side of the Indian problem in such fashion that it can hardly succeed for the future in evading the attention which it deserves but does not invite.

No mention however of her 'illumination' of many things that do not exist at all or only in a very small way. No mention of the overlooking of all good points of Indian life. No mention again of the contempt expressed throughout for India and of the inordinate admiration of the British whose misdeeds are conscientiously painted over with exaggerated praise all through.

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M M Underhill reviews the above book in the *International Review of Missions*. She writes forcefully against Miss Mayo's silly generalisations and blindness to most vital things connected with India. The reviewer who is a lady, says

She was warned before starting for India, not to generalize. And it is possible that she honestly tried not to generalize but she has nevertheless done so and has produced some quite appalling statements. That the Indian girl in common practice looks for motherhood nine months after reaching puberty—or anywhere between the ages of fourteen and eight—is simply not true. Had Miss Mayo given herself but a few years to live in India and to watch the family life of even a small circle of her neighbours she would have known better. Religion in the West forbids much which is nevertheless sometimes done. Hindu custom sanctions much which is nevertheless usually not done.

She also condemns Miss Mayo's strict exclusion of all references to the many Indian individuals and institutions working for the betterment of Indian life.

It is hardly fair to report unsavoury details of the breach of hygienic laws or revolting deeds of cruelty whether to man, woman, child or beast, with never a word of those who are spending their lives in fighting just those very evils. The passing mention of Indian volunteer associations partially pledged against Untouchability which include the Servants of India avowedly political. Lord Sinha's society for the help of the outcastes of Bengal and Assam the Brahmo Samaj and others is as far as we can find the only reference to the existence of societies promoted and carried on by Indians for the social, moral and spiritual uplift of their fellows unless the vague statement in the concluding chapter that there are other facts is meant to cover them. Did Miss Mayo really meet no kind hearted, decent, loving husbands and fathers in India?

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jealous defender of private property though it may be in Mexico is buying petroleum in Russia from wells expropriated by the Soviets from the Royal Dutch Company.

Something similar has happened in case of Italy and Russia. Italy, to be sure recognized the Moscow Government some time ago but since then relations between the two countries have been anything but cordial. Only the other day for example Rome recognized Rumania's title to Bessarabia whereupon the indignant Russians began to boycott Italian goods. One would suppose moreover in view of the agreement upon general policies which seems to exist between Italy and England, that Mussolini would keep step with Sir Austen Chamberlain in this matter. But Italy must find markets for her products and manufactures she wants more territory and she needs even more urgently outlets for her goods. Now Great Britain's break with Russia promises to produce a market vacuum in the latter country for Italian manufactures to fill. So the fastest press now advocates closer commercial relations between the two countries and Italian financiers propose to found an institution at Rome to subsidize exports to Russia. Simultaneously Moscow has tripled its deposits in Italian banks for buying Italian merchandise. We know definitely that the Russian Government promptly transferred to Rome the five million dollars gold more or less that it had in London banks in order to pay for goods that it originally intended to buy in England but has now decided to buy in Italy.

So much for the common front against Bolshevism

Newer Methods of Cancer Treatment

We find the following in the *Lancet* Digest.

New hope for sufferers from certain forms of cancer heretofore regarded as incurable was held out by Dr. Joseph Muir of New York recently at a demonstration before the Cancer Research Congress in Vienna, of a new type of radioactive seed for implantation in diseased tissues. Says the Vienna correspondent of the *New York Times*:

While Dr. Muir said his method was of too recent development to claim permanent cures he expressed confidence that it would prove more efficient in destroying the malignant process than the hot or cold methods which were all that were possible under the old conditions. The seeds—each no longer than the head of a pin contain radon—a radioactive gas far less costly than the forms of radium previously employed and therefore may be made available to practically every sufferer. The containers, he explained, are so devised as to overcome two great drawbacks which have heretofore lessened the usefulness of the method—burning with subsequent necrosis of the tissues exposed to the radium and the necessity of leaving the seeds permanently in with platinum which cuts off all caustic rays and the containers as soon as their usefulness is ended. The seed particularly lends itself he

said to treatment of cancer of the esophagus one of the most deadly of all forms of cancer. Dr. Muir was for several years physician-in-chief at the New York Throat, Nose, and Lung Hospital. Abandoning the field of medicine for a few years he served as Consul General at Stockholm and later as Secretary of the Legation to Norway and Sweden. Returning to medicine he has devoted himself to radium therapy. On leaving Vienna, Dr. Muir will take his seeds' to cancer centers in Berlin, Paris and London.

When King Sisowath Went to Paris

In the same journal there is an account of the visit of the late King Sisowath of Cambodia to Paris. We are told:

The King of Cambodia arrived as a real potentate from ancient Asia should. The jewels worn by him and his entourage were worth 100,000,000 francs and the French police temporarily suspended all other activities to guard the wearers of this treasure.

The King also brought with him the Sacred Sword of Cambodia, reputed to be 3,000 years old and studded with jewels valued at \$3,000,000 and the Three Bakous guardians of the sword, whom rumor soon invested with all the mystery and glamour of fabled giants.

The 100 dancing girls were covered with diamonds, rubies, emeralds, topazes, carbuncles, tourmalines and sapphires, and those who saw them heartily approve of King Sisowath's name for them. The Living Jewels.

But their costume for the Sacred Dance was as unique as it was costly. For it consisted of gold wire fitting tight to the figure and more concealing than silk and President Fallières and Madame Fallières who were pious folk and hesitated before allowing the Cambodian ballet to appear before them later admitted their scruples had been unfounded.

In addition to the gold wire costume, the dancers wore a gold helmet incrustated with diamonds, emeralds and rubies set in a design which dated back to 1000 B. C.

Rodin the famous sculptor was among those invited to see the ballet dance. And he went crazy over the dancing girls. He spent many days watching and sketching the winning their confidence by giving them little presents as if they were small children candies, toys, beads, fruit and other trifles. They pouted and sulked unless he came to them with his pockets bulging with these gifts. But Rodin was happy and even thought for a while of traveling back to Cambodia with them.

Rodin writes about these dancing girls in his reminiscences as follows:

"Never was the human form carried to greater perfection. These Cambodians have movements I had never seen—never would have thought possible to the human body. Antique sculpture in its interminable richness has not revealed these movements to us.

They are full of movement there is a rhythmic shudder that passes along them from

it entails an enormous mental suffering and unhappiness. If civilisation is a race towards a happier state of things infant mortality must slow up with its progress and social virtue obtained in a more beautiful, economical and sensible way.

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the old style of thought, and follow science and material forces

Reading a few sections of Mr Chen's *Wen Tsun* (*Collected Essays*) the spirit of the man is soon discovered. For example, in his essay 'The Destruction of Idols'

May I ask why we should destroy the idols? There are many persons and things that are useless, but are venerated just like idols. A thing which is useless even though it receives honor should be destroyed. * * * All the gods and devils in heaven and earth cannot be proved to be real. These pretenses in religion are like the idols which deceive men. The term *amita Buddha* or the word *Jehovah* or the term *Emperor of Heaven* may deceive people. All the spirits which the theologians worship are useless idols which should be broken. In the ancient days folks were ignorant and believed that a *kunz* was the Son of Heaven. They worshiped and honored him believing that his power was greater than any one in his country. The idea of divinity permitted the King to reign. As a matter of fact, Kings and Emperors are all idols. They cannot work miracles they depend entirely on the people. The Emperor Pu Yi in China, and Emperor Nicholas in Russia, are more pitiful than the ordinary citizens today because they have lost their kingdoms. These Emperors, like the idols of clay and wood have been destroyed and thrown into the rubbish heap.

Speaking also of the idols of the nation, family and ethics Mr Chen ends thus:

"Destruction! Destroy the idols! Destroy false idols. Our faith should take the standard of real truth. The vain traditional glory of religion, politics, and morality are all idols which ought to be destroyed. The reality of the universe and our own faith can never combine if these idols are not swept away."

Writing on 'The Revolution of Literature' Mr Chen says:

"Three principles may be written on the banner of our revolution: first, to overthrow the ornate, flattering, noble literature, and create the simple, lyrical, people's literature; second, to overthrow the antiquated extravagant, classical literature and create a new truthful, realistic literature; third, to overthrow the complex difficult and scenic literature and create the simple, ordinary social literature. * * * European civilization is not only gifted with politics and science but also has great literature. I love Rousseau, Zola, Kant, Bacon, Darwin, and many I cannot here mention. Is any one in China as great as one of these men? If there is any one who will disregard his own honor and reputation to join in the fight against the eighteen devils (the classical scholars who oppose the progress and reform in literature) I will drag the biggest cannon and be a forerunner in the fight against these enemies."

In the recent *Controversy Between Science and Philosophy of Life* Mr Chen championed science and attacked metaphysics. He states in his preface to the collected essays which make up this controversy that science is more fundamental than metaphysics.

Comte divided the progress of human society into three periods: we are still in the period of religious superstition. Do not the great majority of our people still believe in witches, fortune telling

and foolish things? Among the educated class there are many who believe in metaphysics.

In another short essay Mr Chen says: "Some one has made the remark that China needs three forces—the Russian spirit, German science and American capital. I think we do not need American money but do need to combine the Russian spirit and German science. At present, people welcome American wealth but they are indifferent to German science, and their greatest terror is the Russian spirit."

Wu Chih hui

Along with Chen Tu shu goes Wu Chih hui, author, materialist and radical. Mr Wu, who is now also among the older generation, has become one of the boldest of reformers. He is an anarchist, a revolutionist, who has suffered exile for his beliefs but a teacher and warm hearted democrat who is respected for his character and earnest life. This touch of autobiography is found in his representative essays.

WU CHIH HUI'S CAREER

I am now thirty years old when the Emperor of Japan determined to reform his empire. I was seven. From that year I began to learn Chinese characters to memorize the *Four Books* and the *Five Classics* and stuff my memory with the famous essays. When twenty I became interested in critical study of the classics, and a great admirer of the Han Dynasty scholars. I had an ambition to write critical studies and felt exceedingly proud to have the opportunity to study these noble works of our Middle-Flowery kingdom. At that time I wrote inflammatory articles to denounce the foreign church and instigated people to burn these churches. I refuted republicanism by quoting the classics, and argued that a great empire must have a king. * * * When I was thirty I came to Peking for the examinations, but failed. I lived at that time with a successful candidate Wang Ying men. One day Chang Chien came to my place to talk with Mr Wang. Chang Chien was a student of the Premier Wong Tasing ho and agreed with the scholars of the time that they should help the Premier to fight the dwarfish Japanese. A few months later the emperor issued an edict and ordered me the enemies a decisive blow. Every one thought that the three islands of Japan would be crushed in a few days. But the war news became more and more disappointing. Four months later a General who was responsible for the loss of the frontier of Manchuria was beheaded. Then Kang Yu Wei presented his famous memorial to the Emperor and Liang Chi chao published lists of foreign books for the students of China. At this time I followed these great men and tried to play a humble part. But how disappointing it is that after thirty years have passed our education is still ornamental, our industry is still undeveloped, the reforms are but changed sign boards! And now people are taking Chinese curios, classical criticism and so forth as the spiritual civilization of the East, digging up rubbish from the past to eat as divine ambrosia! And today I am still obliged to write articles such as Liang Chi chao wrote thirty years ago! Ah you sick man of the East, your sickness has really become incurable.

Mr Wu has been an outspoken opponent of Tagore, and during the Indian poet's visit to

Calcutta's Drink Problem

The following extracts are from *Abkari*
During the twelve months April 1925 to March
1926, citizens of Calcutta including Howrah
drank in round figures—

250 000 bulk gallons of country liquor
1 10 000 bulk gallons of imported foreign spirits.
31 000 bulk gallons of wine
3 000 000 bulk gallons of beer
1 000 bulk gallons of medicated wines.

A total of seven and a quarter lakhs bulk gallons
of alcoholic liquor. There are no figures for tari
The tari vendors are not required to maintain
accounts of sales. But it has been computed that
40 000 maunds of tari were sold in the same period.

Bengal is falling back in the race for
prohibition says the Rev. Herbert Anderson,
whose speech before the Rotary club is re-
produced in *Abkari*.

Selling Human flesh

The Japan Weekly Chronicle publishes the
following in the course of a criticism of
Japan's system of making virtual slaves of
Geishas and girl workers generally. We read:

Past experience and recent revelations show
that the girls practically become the slaves of the
masters of the houses and can be sold from one
house to another as slaves were sold from one
master to another in America in the times of the
slave trade. The arrangement is that the purchaser
of the girl pays so much down to her parents for
the use of her body. The girl is supposed to be a
willing agent in such transactions, but in view of
the stress laid on filial piety and the strength of
public opinion, the only alternative to meeting the
greed or need of her parents is suicide. She is
therefore only a willing agent to this extent. The
law against the sale of human flesh is overcome

by the pretence that the master of the house provides her with a room for the reception of guests and that the money that she makes goes to pay for her keep and her clothes for the provision of which the original loan was contracted. A girl who once finds her way into these houses very seldom makes her escape as long as she is of value to her master whether for his own house or for sale to another. Legally there are means whereby she can be freed but they are so complicated and require so much strength of character on the part of the girls surrounded as they are by allies that they are virtually a dead letter. They are only flung out when they are diseased and worthless with the flower of their youth gone. The system is so far officially recognised that the police are prepared to protect the owners of the houses against any loss that they may suffer from the attempts of the girls to run away. In a recent case some girls who found their way to Tokyo were arrested by the metropolitan police as they stepped from the train and were sent back to servitude. The metropolitan police disclaimed any responsibility since they only acted on instructions from the police of the town where the girls had come from but their action plainly indicates that they regard the girls as the property of their master who had applied to the local police for their return. If there had been anything illegal in the matter the master of the house would not have gone to the police to demand that his property should be returned to him nor would the police have been so prompt in responding to his request.

This sale of human flesh is not confined to the licensed quarters. There are other quarters where women are regarded as mere chattels which can be bought and sold. The girls who sell themselves to the mills experience a better fate than their unhappy sisters. It is to be hoped although many tales are told of their hardships and of the disease which lies in the train of these hardships. Here again there is a trade in human flesh. The girls sell their services in order to relieve their parents and thus bind themselves down to a state of servitude for a number of years. The mill owners always protest that they are willing workers but guard them with a strictness which seems to show that they are not. In the event of any trouble in the mill they can be locked into the dormitories by the owners, much as if they were their property and it is very exceptional that they should be turned out of the dormitories as happened in a recent strike where the masters knowing that the girls had nowhere to go to, resorted to this end in order to break the strike. Times are bad now and the owners no doubt thought that they could dispense with the girls' services. In other directions there is also traffic in human flesh. Girls are sold to cheap eating-houses where they become the property of the owner who can pass them on to other houses when he is in need of money or even dispose of them to the brothels. Here again there seems no chance for the escape of the girl once it has got into the net. The men into whose hands she has fallen are violent characters who would think nothing of killing her rather than let her escape. And the law seems powerless to protect her against the passions of evil men. Rather the administrators of the law seem to be

against her. Public feeling also seems to be against her. The debt is regarded as a matter of honour which has to be repaid, and if it cannot be repaid the girl has to suffer. Even where the master of the girl has cheated her as he always does and got his money back many times over still the original money has to be repaid. And when the original money is forthcoming the girl runs a great risk if she is worth keeping of being forcibly restrained and bullied into refusing to accept assistance.

This practice of dealing in women's flesh whether it be for prostitutes, leishas, mill girls or waitresses goes on all over the country and is a reproach against the nation. It is stated that an Imperial Ordinance was issued in the early days forbidding the practice but old established practice has triumphed even over an Imperial Ordinance. Whether the law could be revised to prevent it is a matter for lawyers to decide. We cannot prevent people entering into contracts for the sale of their services. This is a practice common in all countries and is to some extent a safeguard for the worker. But the peculiarity in Japan is that it is only the women workers who have such contracts. The men workers are liable to be dismissed at any time. This raises the question whether it would be possible to forbid contracts which provide for an advance of the wages paid. To appeal to the moral sense of parents who sell their daughters means little relief for the present situation. The law must be appealed to for present relief and the only way to do this seems to be to make any advance on wages at the time of engagement illegal.

Lord Olivier on Indian Reforms

The Right Honourable Lord Olivier of Ramsden, P.C., K.C.M.G., C.B., former Secretary of State for India, writes on the Indian Reform Question in the *Review of Nations*, Geneva. He says at one place

It is presumed that the Commission to be appointed not later than 1929 is to judge whether Indians have shown themselves capable of being entrusted with further responsibilities or deserving of that indulgence by amiable and responsive co-operation with the Government in working the Diarchical constitution. The presumption is offensive and exasperating to self-respecting reformers. Mr. Ramsay MacDonald and other responsible Labour Party sympathisers with the Indian National Movement have never minced words in criticising the futile political tactics of the Swarajist Party in their attitude towards the constitution but those tactics form no demonstration of incapacity for public administration which is a different thing from political tactics. And although we should have advised public-spirited Indians to make the best of a bad job by entering and taking office in the Councils unquestionably their doing so would have often placed them in most unsatisfactory and humiliating positions to which they might well say it was not worth their while to expose themselves. For the central fact about the Diarchical system is that an elected



Miss Fazlatunnessa
[Photo by courtesy of Al Mamun Club Moslem
Hall Dacca University



Dr. P. Mithulakshmi Ammal
[Photo sent by Indian News Agency



Miss Sarala Ghose
[Photo sent by Sivatoshi Gupta USA.



Miss Sarah Potluri
[Photo sent by TNA

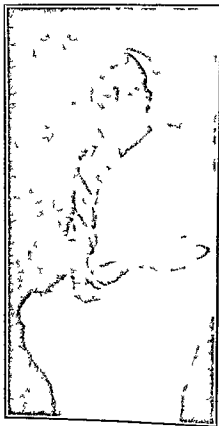


Dr Miss Jamila Mary Sirajud Din

(Photo sent by Prof R S Rajud Din

College Calcutta has this year received her Master's Degree from Wellesley College, Wellesley Massachusetts, one of the finest institutions of learning for women in America. She is one of the most brilliant of students her high scholastic attainments throughout her college career have been a credit to her country. Her amiable and sweet disposition and proverbial eastern modesty combined with a certain western aggressiveness, writes Mr Siva tosh Gupta have helped her fellow students to realize that Indian girls are equal nay often superior to their western sisters in intellectual qualities and human attributes which constitute the making of the best type of women. Having received her Master's Degree in Economics and Sociology last June Miss Ghose is planning to spend the winter

at Columbia University New York City where she will take courses in Psychology and Pedagogy work that will fit her to be of even greater usefulness to the cause of woman's education in India when she returns home. This summer Miss Ghose is spending most of her time in visiting social welfare organizations of New York City and gathering



Srimati Suhasini Devi

(Photo sent by Prof K M Gupta

information. She is also keen about factory labor. Miss Ghose has not only evoked popular sentiments among her friends for Indian girls but she has aroused the sympathy of American educationalists in the problem of the Indian woman's education. She has been instrumental in securing a donation of \$1000 from Wellesley College for the Maharani Girl High School at Darjeeling of which she is a matriculate.

SRIMATI SUSHASINI DEVI daughter of Srijut Kailash Chandra Dutt of Tipperah (Bengal) has it is reported achieved the distinction of being the first lady science graduate from the Bethune College Calcutta. She passed the last BSc examination of the Calcutta University with distinction and has taken up Botany in her M Sc course at the University College of Science. Sreemati Sushasini became a widow shortly after her marriage at the age of 17.

MISS SARAH POTTHAN daughter of Mr. Job Potthan editor *The Trivandrum Daily*



Mrs. Hanusa Ammal Doraikannu Vudahyar

[Photo sent by R. V. Rao]

She is the first lady graduate of Trivandrum to go in for the law degree.

The academic distinction of Miss JANULA MARY SIRAJUD DIN daughter of Prof. R. Sirajud Din of Lahore Forman Christian College deserves special mention in this connection.



Mrs. G. Linn Ure

[Photo sent by L. N. A.]

Miss Sirajud Din proceeded to England after taking her *B.A.* degree of the Punjab University. There she received the diploma of Technical Education (Dip Tech) from the London University and was subsequently admitted to the Ph.D. degree of the University of Edinburgh. At present she has been visiting Domestic Science Institutions in France, Germany and Switzerland. She has been appointed as Industrial Instructress for women by the Government of the Punjab.

In British India Indian ladies are not considered fit for holding responsible administrative offices. But a progressive Indian state has led the way in this direction by appointing a qualified Indian lady in the political department. We learn that the Maharajah Thakore Shabab of Gondal has appointed SRIMATI JANABAI DEVI SINHA RATHOD *B.A.* as his Political Secretary.

This month we have received the news of the appointment of some ladies on the Municipal boards in different provinces. Mrs.

itself where (just before the interview) the leading members of the Indian community had told me that 90 per cent were men living without their families I had in mind other parts of Africa also which I had recently visited where the proportion was very nearly as excessive. It is true my words referred to certain features in the Transvaal as well but not so immediately.

In my apology I very gladly accepted the fact (pointed out to me) that in the Transvaal there had been a great improvement in this proportion of men to women in recent years. Further I stated that I had used the word demoralisation in the interview in a general sense as referring to the deterioration which inevitably takes place in habits of life when large groups of men live for a long period in a foreign land without the amenities of the family.

Since the matter has been brought to the notice of the press in this country I would ask leave to make my own position clear. During the past thirteen years, in every possible way I have been endeavouring to expose the wrong done to humanity whenever either by a system—such as that of Government indentured labour to Kyn or Government recruited labour to Malaya,—or by private individual recruiting unregulated, the family life is not upheld as sacred. On the whole public opinion and Government opinion also has not been slow to recognise this wrong when once it has been pointed out. As far as I am aware I have never made any distinction either in my own mind or in the press as to the persons or races among whom this principle of the family life (in emigration) was in danger of being infringed. For instance I have often written and spoken very strongly of the wrong done in the tea plantations of Assam when young Englishmen are induced to come out from England on salaries which do not enable them to live a proper family life. I have also written to the English newspapers in England about the same evil in North Rhodesia and Malaya. Furthermore I have referred to the evil which has ensued in Malaya and Singapore with regard to a form of Chinese immigration which (up to quite a recent date) was destructive of the family life.

Every time that I have gone over to Africa, I have tried to encourage the family life among those who reside there as traders. Whenever the family life has been encouraged as among the Ismaili Community all along the coast, the Arya Samaj members in Nairobi, the Goanese Community at Lorenzo Marques, the Parsee Community and others, the effect has been immediately to enhance the idea of Indian national dignity and respect. For nothing is more beautiful to witness than the love of Indian fathers for their children and their homes and this continually wins a true appreciation from those who are only too ready to criticise the Indian Community otherwise. I have lived in such Indian homes, and know the pure joy of it. I have also lived in homes where there are no other and children to give me their unspeakably precious welcome and I have noted the difference.

It is true (and it is one of the best answers to those who look) that Indians have shown in Tropical Africa remarkable powers of self-restraint while living under these less fortunate conditions. It may be remembered that I collected

irresistible evidence on this point, especially in Uganda to rebut the charges of Lord Delamere. Major Grogan and others, which were published in the Economic Commission Report of 1919. But such self-restraint must not be counted on to last for all time so as never at any point to break down. We surely ought not to put such a strain on average human nature. Besides, there is an inevitable deterioration that takes place and this prevents the best features of Indian civilisation from being brought into evidence.

If I am asked finally whether I would say exactly the same things about Englishmen in India I would unhesitatingly say 'Yes.' It is a principle of humanity for which I am struggling and pleading.

P. S. I note in 'Young India' of October 6th, 1927 that Mahatma Gandhi has recently made the same appeal to the Chetty traders in Tamil Nadu to take their families with them when they go out to Malaya and Singapore.

Lord Bishop of Natal on Indian Question

Indian Opinion, Natal writes

We are deeply grateful to His Lordship the Bishop of Natal for the righteous lead he has given on the Indian question. In his Charge to the clergy and the laity at the recent Diocesan Synod at Maritzburg, an extract from which we publish elsewhere, he put the finger on the spot when he said in the words of the Rev C. F. Andrews that the Indian in South Africa suffered from the inferiority complex, the constant reminder that they were despised and counted of no account by those of another race with whom they were brought in close contact everyday. No greater wrong can be done to a people than the destruction of its self-respect. Any other wrong is easier of repair than this, the loss of self-respect. It destroys all the finer and ennobling qualities of the people, their righteous ambition, self-help, public spirit and clean living, and inevitably degrades them. If the Indians in South Africa have not sunk very low it was not because there was anything in their surroundings that discouraged it but because of the traditions of their own ancient civilisation. Only the other day the *Natal Mercury*, which seems to have made a speciality of creating and maintaining an atmosphere of hostility towards the Indian community, gave prominence to the complaint of a European that an Indian who was occupying the front seat among the three back seats allotted to non-European passengers on the Durban trains and was, therefore, well within his rights, did not in all humility vacate his seat in favour of the standing European passengers and retreat to a seat more to the rear. And the European correspondent accused the Indian of "insolent pride." This is a typical instance of the way the self-respect of the Indian is being attacked, and it also indicates that the Indian has resisted the attack.

Impressions of Kenya

Mr R D Harve writes in the *Democrat* his impressions of Kenya, which will interest all who desire to know about the conditions prevailing in that Colony. He writes:

The first thing that strikes the visitors to Kenya is that wherever Indians exist in sufficient numbers, they cannot help being sectarian. It is part of their nature. In Nairobi the capital for instance there is not a single club or other institution where all Indians can meet but there is a Cutchi Gujarathi Union, a Patel Brotherhood, a Goan Institute, an Indian Christian (non-Goan) Union, a Punjabi Club, and there are besides Punjabi Hindus, either followers of the Sanatan Dharma or the Arya Samaj, these latter being in two camps, vegetarians and meat-eaters. The railway administration has provided three separate Railway Institutes, Indian Goan and European. Some of these institutions admit a limited number of outsiders as a concession but without full rights. It is perhaps natural to form groups according to languages but any further subdivision seems very undesirable. Even the elections to the Municipality are contested on religious grounds. I have not heard of any religious special trapping in Municipal administration and it is alleged to introduce it everywhere. Apart from this however the relations of different sections of Indians between themselves and with Goans seem to be cordial enough. But why should it be necessary to speak of different sections at all?

The relations between Indians and Europeans in Kenya are however anything but cordial. The Europeans, principally British settlers (official and commercial) employees try their best as usual to behave as if they were supermen, the official class being perhaps the least ill-disposed towards Indians. One is surprised to find all kinds of things reserved for Europeans. Not only are railway compartments so reserved, but cafes, restaurants, hotels, hair-curling saloons, theatres, even rickshaws are there by the back door only. There is a doctor who will not go out at night except for European patients, though of course he does not announce this. In a European shop an Indian customer will never be attended to if there is a European customer in the shop, and the Indian has not the spirit to retaliate in Indian shops. He is out to make money and keeps his dignity aside if he has any.

In fact, the principal reason why the Indian in Kenya is disliked so much by the European is that he carries his low standard of living with him wherever he goes, and this enables him to undersell the European.

Even rich Indians will crowd together in insanitary tenements. If they build houses at all it will be for rent, not for residence. The Indian does not go out to settle there. He wants to make his

pile and return to his native place. The result has been that while European settlers and even Goans acquired vast properties when land was to be had almost for the asking the Indian did not care to take it. What is the use of land in a country where you do not want to live? And if you want to return to your country the sooner you can do it the better. So expenditure must be reduced to a minimum and we find even the richest Indians taking the cheapest seats at a cinema, the only one by the way which admits non-Europeans, and the only place where other people can sit by the side of Europeans.

Of course a few exceptional Indians like Mr Phadke, Bar at Law, member of the executive Council may be admitted anywhere even in European hotels because, in a small place, he is known to everybody but that only proves the rule. Indians are there in sufferance but they are in a way indispensable. Attempts have been made to get on without them in the Railway, the Post office and elsewhere. But it has always been found that when Indians are not there, the administration becomes more expensive and less efficient. The Indians who had been sent away from these services had actually to be taken back. One notable instance of this attempt to do without Indians is a War Memorial which was ostensibly erected by Africans and Europeans only. This show is said to have cost about three times the amount it should have if Indians had not been excluded from taking any visible part in it. And the something happened everywhere. But the Indians who were taken back into the services went back on smaller pay. The supply of Indians being unlimited they have to make themselves cheap. Every fortnightly steamer carries a fresh lot of Indians looking for jobs. All except first class accommodation on these steamers is booked for months ahead and the labour market there is being rapidly overcrowded. At present Indian employees are making a fairly decent living but the future is not at all bright for the mere service-seeker.

Politically Indians in Nairobi secured a great triumph in being able to prevent the reservation of the better areas for European residence. I am told they went so far as to refuse to pay taxes and even went to prison and ultimately the European community had to yield. At present, theoretically at any rate, there is no European Residential Area in Nairobi, as became clear the other day when the Government approved of a plot in the midst of the disputed area for the proposed Indian Hospital. The European community made a row and sent a big petition to stop it and the matter is still undecided but the principle is proved. Indians can and some do buy or build bungalows in that area, but the state of feeling may be judged by the fact that when an Indian does occupy a bungalow near a European the European will vacate it and make room for another Indian.

TO SIAM

(Translated from the Original Bengali)

When the thunder-voiced Prayer of the Three Refuges
rang from sky to sky across deserts and hills and distant shores,
the awakened countries poured their rejoicings
in great deeds, and noble temples,
in the rapture of self-dedication,
in mighty words,
in the breaking of the bond of self

At an unheeded, unconscious moment,
that prayer, wafted by some sudden wandering breeze,
touched thy heart, O Siam, lived in thy life
and shaded it with a branching wealth of well-being

A centre to thy revolving centuries,
an end to thy endeavours, which is Freedom of Spirit,—
it helped to bind thy people in a common bond of hope,
to strengthen them with the power of a single-pointed devotion
to one Dharma, one Sangha, and one immortal Teacher.

Let those words, potent with an inexhaustible creative urge,
ever direct thee to the adventures of new ages,
light up new truths with their own radiant meaning,
and in one single garland string all the gems of knowledge,
newly gathered

I come to-day to the living temple that is one with thee,—
to the altar of united hearts
in which is seated on his lotus-seat Lord Buddha,
whose silence is peace, whose voice consolation

I come from a land where the Master's words
lie dumb in desultory ruins, in the desolate dust,
where oblivious ages smudged the meaning of the letters
written on the pages of pillared stones,
the records of a triumphant devotion

I come, a pilgrim, at thy gate, O Siam,
to offer my verse to the endless glory of India
sheltered in thy home, away from her own deserted shrine,
to bathe in the living stream that flows in thy heart,
whose water descends from the snowy height of a sacred time
on which arose, from the deep of my country's being,
the Sun of Love and Righteousness

NOTES

Constitutions for India

We have shown more than once in this Review that in federal constitutions where there are two legislative chambers the upper house generally consists of an equal number of representatives from each state or province of the federated commonwealth and the lower house consists of numbers of members returned by the provinces or states according to their population. We have also shown that in the constitution which India has at present, neither in the Council of State nor in the Legislative Assembly have the principles indicated above been followed.

We have been repeatedly dealing with this topic, because for the welfare and contentment of India and the provinces, it is necessary that the inhabitants of all the provinces should enjoy the honour privilege and right of serving the whole country and their respective provinces according to their numbers which they do not do under the present constitution. If it be thought undesirable or impracticable at present to assign to each province a number of representatives in the lower house proportionate to its population then the spread of education in it, or even the total revenues collected in it may be made the basis of representation. What we contend is that some consistent and easily comprehensible principle or principles should be followed in assigning the number of members to each province. We have shown that this has not been done.

And in consequence the inhabitants of the more populous provinces are represented inadequately and count comparatively for less as citizens. Such a state of things cannot be good for the country.

There are at present two draft constitutions before the country. One is to be found in the Commonwealth of India Bill presented by Mr Rennie Smith and ordered by the House of Commons to be printed 11 February 1927. It has been approved in substance by the Indian National Convention, and is popularly known as Dr Annie Besant's Bill. The other is the draft constitution for India which a number of members of the Independent Labour Party have prepared in consultation with Indian friends, and which was

sent some time ago by Mr A. Fenner Brockway to some Indian publicists for their advice and opinion.

Besides these two, the Congress party, it is said are preparing a constitution. It is not known whether the persons entrusted with the task have finished it.

Representation in Dr Annie Besant's Bill

Clause 11 of Dr Besant's Bill states that "The Legislative Power of the Commonwealth [of India] shall be vested in a Parliament which shall consist of the King, a Senate and a Legislative Assembly herein called the Parliament."

In the fourth schedule of this Bill it is stated that the number of members assigned to the Provinces for the various legislative bodies shall be as follows —

Province	Senate	Legislative Assembly
Assam	8	Assam 16
Bengal	20	Bengal 40
Bihar and Orissa	20	Bihar and Orissa 40
Bombay	20	Bombay 40
Burma	16	Burma 32
Central Provinces	10	Central Provinces 20
Madras	20	Madras 40
Punjab	16	Punjab 32
United Provinces	20	United Provinces 40

It is not clear on what basis or principle the number of members has been assigned to the provinces in the two legislative chambers of "Parliament." The principle followed in the United States of America, which is the most powerful federated commonwealth in the world, is to be found in the following extract from the eleventh edition of the *Encyclopædia Britannica*.

In 1787 all the states but three had bicameral legislatures—it was therefore natural that the new national government should follow this example not to add that the division into two branches seems calculated to reduce the chances of reckless haste and to increase the chances of finding wisdom in a multitude of counsellors. There was, however, another reason. Much controversy had raged over the conflicting principles of the equal representation of states and of representation on the basis of numbers the larger states advocating the latter the smaller states the former principle and those who made themselves champions of the rights of the states professed to dread the tyrannical power which an

Assembly representing population might exert. The adoption of a bicameral system made it possible to give due recognition to both principles. One house the Senate contains the representatives of the states every state sending two the other, the House of Representatives contains members elected on a basis of population. The two taken together are called Congress and form the national legislature of the United States.

In Dr Besant's Bill, the Indian Senate, unlike the U S Senate, does not contain an equal number of representatives from the provinces nor has the number been assigned according to population. The Legislative Assembly too has not been constituted according any consistent principle that we can make out. The following table shows the population of the provinces and the number of representatives assigned to them in the Besant Bill —

Province	Population	Senate	Legislative Assembly
Assam	7,606,230	8	16
Bengal	48,691,36	20	40
Bihar & Orissa	34,002,189	20	40
Bombay	19,348,219	20	40
Burma	13,212,192	16	32
Central Provinces	13,912,760	10	20
Madras	42,318,994	20	40
United Provinces	20,680,024	16	32
United Provinces	4,375,787	20	40

The table makes it clear that the basis of population has not been followed in the representation given to the provinces in the Senate and the Legislative Assembly.

Moreover, the minority of the population of British India, inhabiting Assam, Bihar and Orissa, Bombay, Burma, Central Provinces and the Punjab have been given a far larger number of representatives than the majority, inhabiting Bengal, the United Provinces and Madras, as the following two tables will show —

THE MAJORITY

Province	Population	Senate	Legislative Assembly
Madras	12,318,995	20	40
U.P.	45,477,787	20	40
Bengal	16,691,536	20	40
Total	134,390,308	60	120

THE MINORITY

Province	Population	Senate	L.A.
Assam	7,606,230	8	16
Bihar and Orissa	34,002,189	20	40
Bombay	19,348,219	20	40
Burma	13,212,192	16	32
Central Provinces	13,912,760	10	20
Punjab	20,680,024	16	32
Total	108,766,614	90	180

It is clear from the two tables that in both

the Senate and the Legislative Assembly Dr Besant's Bill gives the minority of the inhabitants of British India 50 per cent. more representatives than the majority. In India's present constitution the group of provinces containing the minority of the inhabitants of British India have 18 per cent. more Indian elected representatives in the Legislative Assembly than the group containing the majority. Therefore the Besant Bill discriminates far more against the majority than the present constitution. In the United States of America the framers of the constitution tried to counteract the tyrannical power of the majority. In India both the bureaucratic and the pro people framers of constitutions have invested the minority with preponderant power. What is the reason?

From the statistical publications of the Government of India, it is not possible to state accurately how much revenue is collected in each province. For this reason we are unable to prove what is a fact, viz., that neither in the present constitution of India nor in that contained in the Commonwealth of India Bill have the total revenue collections in each province been made the basis of representation. What can be demonstrated is that the basis of the number of literates in each province has not been followed. In previous issues we have shown that this basis has not been followed in India's present constitution. The following table proves our statement as regards the Besant Bill —

Province	Literates	Literates in English	Senate	Legislative Assembly
Assam	483,100	70,809	8	16
Bengal	1,254,601	773,161	20	40
Bihar & Orissa	1,586,457	1,132,062	20	40
Bombay	1,615,533	276,333	20	40
Burma	3,62,043	131,413	16	32
Central Provinces	633,293	62,736	10	20
Madras	3,621,908	398,853	20	40
Punjab	833,492	139,530	16	32
United Provinces	1,688,872	170,230	20	40

Representation in the I. L. P. Bill

Though the Independent Labour Party as a whole is not responsible for the Bill sent to some publicists in India by Mr A. Fenner Brockway, we have called it the I. L. P. Bill for brevity's sake. In this Bill, too, neither in the Senate nor in the Legislative Assembly has either the basis of total

agricultural schools etc. to turn out skilled artisans who will grow up to be master workmen. These should properly speaking be post-middle continuation schools and should devote some part of the working time to general education. (3) Type 3 prevocational training or vocational bias added as a subsidiary and correlated element to liberal education in high schools—to train students who after leaving school may desire to enter on a calling in life in the first instance as apprentices (more or less) in the vocations or callings concerned or to continue their vocational preparation in polytechnics, or commercial or sub-professional schools or in the technology departments of a university. (4) Type 4 mainly vocational, with instruction in applied science in technical institutes or engineering or medical commercial or other sub-professional schools or colleges outside a university—to turn out foremen sub-overseers such as assistant surgeons sanitary inspectors clerks and lower grade accountants etc. (5) Type 5 a mixed liberal and technological type such as diploma courses in technology or commerce in the intermediate and post intermediate stages of a university followed by workshop or farm training for a number of smaller chemical or other scientific industries (agricultural or manufacturing) or for subjects like commerce, teaching etc. This type will turn out men who will run small industrial or business concerns on a proprietary basis or be overseers and supervisors in mills farms or factories and will be eventually fitted to be entrepreneurs and captains of industry. (6) Type 6 technological or professional—of the university graduate or post graduate stage—to turn out men for the learned professions or advisers or scientific experts in mills and factories or superintendents of Government farms and workshops researchers etc.

Dr Seal concluded by observing

I have in every case characterised both the type of training the level of efficiency and the place in the social economy kept in view but these various grades are to be considered not as unconnected with or independent of one another they are mutually filiated as grades of one continuous and integrated national system of educational organisation at once cultural and vocational, and it will be a main object of that organisation when it is ready to devise easy lines of transition from one stage to the next higher one by means of tutorial classes summer schools, evening classes one-year classes, or adult schools with the help of University Extension Movements, Workers' Educational Associations Trade Unions Educational Settlements Social Survey Groups and similar other voluntary associations that spring up in modern progressive society.

This scheme which Dr Seal had outlined in his Bombay Convocation Address also, should engage the attention of the holders of the education portfolios of the Governments of India and the Provincial Governments and of those in charge of education in the Indian States.

The Revival of Hinduism

The prescribed formula for the revival

of Hinduism is Shuddhi, Sangathan and the removal of untouchability. In the Panjab Bhai Parmanand has started the Hindu Samyavad or Hindu Equality movement, which is more thorough going and aims at the abolition of all distinctions of caste. Even in Modern India, this is an old idea, on which part of the social reform activities of the Brahmo Samaj is based. The Brahmo Samaj also advocates the worship of one God, instead of the worship of many gods and goddesses. The Arya Samaj, too, advocates the worship of one Supreme Being, adding to it a belief in Vedic infallibility and retaining the Hindu ceremony of *homa*. Some years ago Mahatma Gandhi declared that he was not a worshipper of images or idols which did not rouse the feeling of reverence in his mind. He also published in *Young India* verses from Hindu Shastras in support of monotheistic worship, compiled for him by Principal Dhruva of Benares. He did this probably because he felt that the worship of one deity, in addition to being philosophically true and spiritually on a higher level than polytheism, makes for national unity and strength. He has enjoined the abolition of the purdah, advocated the marriage of child widows and condemned child marriage. These are all points of contact with what the Brahmo Samaj has professed and practised. But he is a believer in Varnashram Dharma according to his own interpretation. These 'ideal' four castes, however, do not and cannot exist. On the whole, the religious and social principles for which the Brahmo Samaj stands have been boding favour with Indian leaders of various groups.

The League of Nations and "Weaker Nations"

The Leader opines —

In a world where the weaker nations do not often get justice against the stronger ones, where people of one nation live in constant dread of another, where nations are groaning under the burden of armaments and other martial preparations, the importance of an organization like the League cannot be over emphasized.

This is true. But we have to consider which are the weakest nations. Among the peoples of the world some are independent and some are in a state of subjection. A country which is in a state

of subjection, even if its area and population are large, is really weaker than small independent countries. We have shown in previous issues of this Review that the greater portion of the habitable surface of the earth and its inhabitants are under subjection to foreign peoples. It is these enslaved weak peoples who require to be protected against wrong and injustice and oppression at the hands of their masters more than the small and weak independent nations, who also undoubtedly require protection. But we are not aware that there is anything in the articles of the covenant of the League or in the constitution and rules of any League body which can give subject peoples any hope of redress. If anybody knows of such things we shall be glad to learn from him. Needless to say we are not referring to the so called mandated territories whose population is not large and which possess the right of representation of grievances on paper.

Scindia Steam Navigation Co Ltd

The speech of the chairman of this Company, Mr Narottam Morarjee delivered at its recent 8th ordinary general meeting contains many interesting items of information. It has been adding to the number of steamers owned by it and also trying to man its boats with competent and qualified Indians. On this latter point Mr Morarjee said

The policy of manning your steamers with officers and engineers recruited in India has been receiving the careful attention of your Directors. Last year out of the 63 officers and engineers employed on your seven steamers 30 were brought out from England and 33 were appointed in India. This year we have at present in our fleet 23 officers and engineers brought out from England and 41 selected from this country. We are trying to engage as far as possible, men in this country possessing the necessary qualifications.

With a view to encourage our countrymen to man our steamers as officers and engineers you will be glad to learn that, as indicated by me in my speech last year, six engineers were sent to England to enable them to undergo further training in the schools and marine workshops there for the purpose of qualifying for higher certificates of competency as engineers. We hope when they return to India duly qualified they will be able to fill higher posts in the steamers of the Company.

I told you last year that two of our apprentices who obtained their certificates of competency of the Board of Trade as second mate were appointed as junior officers on the steamers of the Company.

Two more apprentices will shortly be sitting for their examination as second mate. Seven more apprentices are undergoing their period of apprenticeship on our steamers. We have been receiving a number of applications from young lads from different parts of the country requesting us to take them as apprentices on our steamers. Owing to the limited number of our steamers we regret it is not possible for us to take them all on our boats. We however propose to increase the accommodation on some of our steamers for taking such apprentices and when all our three new steamers will be in commission we hope to increase the number of apprentices.

All the maritime provinces of India ought to help this Company with cargo as well as with officers to man its steamers. The young men of Bengal along with those of other maritime provinces should apply for apprenticeships. Those who can afford to go abroad should learn ship building, marine engineering etc. in foreign countries.

A Strange Coincidence

As an example of how presumably the minds of great persons think alike we offer the following instance of remarkable coincidence to our readers.

On page 67 of the recently published (1927) brochure on 'The Hox of Serakella' by Anathath Chatterjee M.B.B.S. and Tarak Chandra Das M.A., which forms No 1 (New Series) of the Anthropological Papers of the University of Calcutta, there occurs the following paragraph—

Judged by the head length we find that the Hox are more variable than the Bavian Aino and English and less variable than the French. Judged by the head breadth they are less variable than the Bavian Aino, French and English. Accordingly it would appear that our series is quite comparable in homogeneity with any modern series.

On page 424, *Biometrika* Vol I 1901-1902 in her memoir on 'The Naqada crania' Miss Cicely D Fawcett writes

"Judged by length we see that for both sexes the Naqada series is less variable than Bavian Aino French and English. Judged by breadth the Naqada are more variable than the Aino less than French and English and differ little from the Bavian skulls. Accordingly it would appear that the Naqada series is quite comparable in homogeneity with any modern series.

Excepting for slight alterations, not only the language but even the different series compared in the two above quotations are strangely identical. As there is a gap of two and a half decades between the writings of Miss Fawcett and those of the

Indian authors we suppose we cannot ascribe the coincidence to thought reading, but it undoubtedly furnishes a notable instance of the unity of the human mind independent of time and space.

How Bengal Is Handicapped

If the people of any area run the risk of getting beaten in the race for progress the fault to some extent is certainly theirs. But extraneous causes may to a great extent obstruct their march. It is our purpose to indicate in this note some of these extraneous causes so far as Bengal is concerned.

When the partition of Bengal effected by Lord Curzon was unsettled, it was done by means of a fresh partition. In the old administrative province of Bengal, in which Bihar Orissa and Chota Nagpur were included Hindus were in a majority. In partitioning this old province in the way Lord Curzon did one of his objects was to give the Musalmans a province in which they were to be in a majority. In the new partition by which the first one was undone that object remained fulfilled. But it is not any communal gains or losses to which we intend to draw attention in this note. By the new partition Bihar and Orissa were separated from Bengal. Bengal has not objected and cannot object to this, because Bihar and Orissa have a perfect right to be independent provinces. What is objectionable in the new partition is that some regions which have all along formed parts of the linguistic and geographical province of Bengal were separated from it, such as the district of Manbhum parts of the Santal Parganas, etc. These include some of the richest mining areas. They are healthy, too, and comparatively sparsely populated. For these reasons they afforded room for expansion for Bengal in various senses. Such expansion is more difficult now than if these areas remained parts of the administrative province of Bengal. The problems of ill health and unemployment are very acute in Bengal. These separated Bengali speaking areas could have provided some means of solving these problems to a greater extent than now, if they had not been severed from Bengal.

Bengal is one of the unhealthiest regions of India, as Dr Bentley's latest report shows.

But though the most populous and the richest source of revenue, Bengal of all the major provinces gets the smallest allotment of revenues for her provincial requirements. So there is little money available for improving the sanitary condition of Bengal, as well as for adequate medical relief.

A good many districts of Bengal could produce plenty of crops of various kinds, if there were irrigation works there. But *there are no productive irrigation works in Bengal*. This is the case with Bihar and Orissa and Chota Nagpur also, for the sin probably of having once formed part of the administrative province of Bengal.

The mileage of productive works in operation in the provinces is as follows —

Province	Main Canals and Branches	Distributories
Madras	4049	8303
Bombay	5605	744
United Provinces	1459	8505
Punjab	3438	13119
Burma	322	832
Central Provinces	211	846
N W F Province	88	200
Bengal	Nil	Nil
Bihar and Orissa	Nil	Nil

The mileage in operation of unproductive works is as follows —

Province	Main Canals and Branches	Distributories
Madras	751	705
Bombay	1898	1106
Bengal	60	254
U P	428	1362
Punjab	160	152
Burma	Nil	Nil
Bihar and Orissa	764	2752
Central Provinces	69	1402
N W F Province	141	346
Baluchistan	8	71

The absence of irrigation works is one reason why agriculture cannot make adequate progress in Bengal. The jute duty brings annually to the coffers of Government some 37½ lakhs of rupees. If Bengal were not robbed of this amount, both her sanitation and agriculture could improve to some extent.

Owing to the allotment of totally inadequate revenues to Bengal her Government cannot spend as much on education as it ought to. She is the most populous of all the provinces, but (in 1924-25) Government funds spent on recognised institutions amounted to Rs. 1,71,38,548 in Madras, Rs. 1,41,47,165 in

Bombay, Rs. 1,72,28,490 in the United Provinces and Rs. 1,33,82,962 in Bengal. The expenditure from fees however contributed by the scholars, was in the same year Rs. 84,32,991 in Madras Rs. 60,13,969 in Bombay, Rs. 42,14,354 in the United Provinces and Rs. 1,46,36,106 in Bengal. No people can make all the progress in education it is capable of without adequate State help. Bengal has not been getting this adequate help. She has made some progress mainly by self help. The reward for her thirst for knowledge has been inadequate State help.

It has been repeatedly shown in this Review how to Bengal along with some other provinces has been assigned a number of seats in the Legislative Assembly totally out of proportion to her population, extent of literacy and revenue yielding capacity. Intentionally or unintentionally this is one of the things which robs her of opportunities of doing good to India and herself. We have shown in a previous note how Dr. Besant's Bill and the I. L. P. Bill seek to perpetuate this injustice in an aggravated form.

The lawless law regulations and ordinances of the British Government have hit Bengal very hard. Large numbers of her sons have occasionally been sent to jail for the commission of technical political offences. Numbers have been deprived of their liberty for an indefinite period without trial of any sort and without even the formulation of any definite charges. One hundred and forty six of them continue to languish in jails or in unhealthy villages. They are kept in conditions which have resulted in some deaths, some cases of insanity, some cases of contraction of tuberculosis and other serious diseases and in a general breakdown of health.

It would have been a grievous wrong if the detention of these persons served to check only the political activities of Bengal. But it is a blow to other movements as well. It has always been observed that among these detenus there were some of the best young social workers and organisers of Bengal. For that reason it has always been believed that many of them if not all have been laid by the heels solely or mainly for their activities in connection with education, sanitation, rural economy etc. & by their internment or incarceration Bengal has been deprived of some excellent social workers. Nay more, the feeling has been produced that if any one shows great zeal and efficiency

in independent social work in the villages, he runs the risk of losing his liberty directly and perhaps his health and life, too, indirectly. Thus, on the one hand the State does not give sufficient money to Bengal for promoting sanitation, education, agricultural development etc., and, on the other, discourages truly independent private effort in these directions by its policy of depriving men of their liberty without trial and without formulation of definite charges.

What we have written above finds some support from the following paragraphs taken from *Forward* dated the 20th of October last.

Sri Himansu Kumar Bose who was recently released from internment at Debaganj (Balapukur) was arrested under the Ordinance in October 1924. While in the Alipore Central Jail 1925 a very high police official (European) and Rai Bhupendra Nath Chatterjee saw him in the jail. They discussed the nature of the allegations against him. The detenu repudiated all suggestions of complicity in criminal conspiracy.

European Police Official — I know you were not connected with any anarchist party or group. But you are more dangerous. We are not afraid of those who handle bombs and revolvers because they may be caught redhanded. You were founding aarams (social service institutions) in the villages, establishing libraries in the village areas and conducting national papers. You were a worker in the Ramkrishna Mission (a Religious and Social Reform and Service Mission founded by Swami Vivekananda so named after Ramkrishna Paramahansa). The Mission now has branch organisations throughout the country and devotes attention to flood and famine relief work and education of backward areas and classes. And you were injecting nationalism in and through that Association especially among the students and young men who come into touch with the Mission's work and organisation.

The European Police official went on — You were helping in spreading nationalist ideas among the masses and you realise it is difficult for us to check the growth of ideas among the masses.

And the official concluded with some emphasis — You are more dangerous.

The Rai Bahadur saw through the weakness of the European official's position and interposed — You were selling away copies of the book — *Kanaal* (a Bengali book by Maulana Roy of Prabartak Sangha Chanderdurgore). Did you not?

Detenu — Yes I did but the book was not proscribed then. What was the harm in selling copies of a book the sale of which was not forbidden by any law, rule or regulation?

The above conversation between the detenu and the Police officials will give the readers an idea of the nature of the crime or guilt of the Bengal detenus. It confirms the public view that the police officials have been aimed at legitimate political and social work at open movements and against any organisation that would promote self help and patriotism. The detenu in question is a

near relation of S. J. Aswini Kumar Dutt of Barisal

Packing of the Calcutta University Syndicate ?

It has been alleged that under the present Vice chancellor the Calcutta University Syndicate has been packed with Government servants. But what are the facts ?

From the Calender for 1927 it appears that there are now only six Government servants as syndics, viz. the Director of Public Instruction, Principals Sterling Barnardo and Adityanath Mukherji, Khan Bahadur Ahsanullah and Mr Macdonald. But in 1916 there were nine officials, namely, the Director of Public Instruction, Principals Wordsworth, Satschandra Vidyabhusan Calvert and Heaton Mr Peake, Mr S C Mahalanobis, Dr U N Brahmachari and Mr J N Das Gupta, and in 1917 there were eight official Members, viz. the preceding nine with the exception of Mr Peake.

We think that even six officials in a body consisting of eighteen members is too large a dose of officialism. But for this proportion of officials the present Vice chancellor is not responsible and those who could tolerate a larger proportion during the regime of some of his predecessors should not fall foul of him for the present smaller proportion.

The Vice chancellor and Examinees

The story that the fate of 60 candidates whose cases deserved consideration was decided by the casting vote of the V C is not borne out by the Syndicate Minutes. It is easy for irresponsible anonymous writers to make these allegations. Neither the V C nor any other conscientious member of the Syndicate can refute these misrepresentations by publishing the speeches and votes at the Syndicate because Syndicate discussions are by law confidential. The object of the baseless canard is to prejudice ignorant unsuccessful candidates against the V C as their enemy. Every year the Syndicate draws a line beyond which grace marks are not to be given. The same old practice must have been followed this year. Those boys who were just below this border line will feel aggrieved. But this happens every year, and nothing new has been done by the new V C.

One of the lies published against the V C is that out of communal partiality, he passed a number of Muhammadan candidates by giving them grace marks. Now, what are the facts ? A reference to the printed Minutes of the Syndicate (10th July, 1927) shows that the Principal of the Calcutta Madrasah wrote to the Syndicate pointing out certain irregularities in the Matriculation Urdu paper, and that the Syndicate resolved to accept the recommendation of the paper setter.

Similarly in I A Arabic, many questions were set from outside the Course through the paper setter being not informed of the exact names of the extracts set for 1927. When the mistake was pointed out by some lecturers and paper examiners, allowance was made for this mistake by order of the Syndicate. Is it argued that no justice should be done to a candidate if he happens to be a Moslem ? Where was the partiality of the V C ?

Fellows Appointed During Mr Sarkar's Vice Chancellorship

Vacancy	Successor
Amnul Islam Mahomedan Govt. servant	A S M Latif ur Rahaman
G C Bose Principal Bangabasi College	J Choudhury Secretary Ripon College
Abanindranath Tagore Khair Professor	Dr Jnanendranath Mukherji Khair Professor
Sir G Rani in then puisne Judge	Justice B B Ghose puisne Judge
J R Barrow Inspector of Schools Presidency Div transferred to Dacca	Matiub Ahmad Chou dhury successor of Mr Barrow as Inspector of Schools Presidency Div
Ererton Smith I E S Surendranath Mullick Vakil	R N Gilchrist I E S Charuchandra Biswas Vakil
Dr P Bruhl University Lecturer	Dr Sunitkumar Chatterji University Lecturer
Dr Meek Head of the Department of Physics (when first made a fellow) Presidency College	Prof Benoykumar Sen Offg I E S & Head of the Department of History Presidency College
Justice Zahid R Z Suhrawardy Servant of Govt of India	Abdul Ali M A servant of the Govt of India
Dr Heard Rai Bahadur Abinash chandra Bose University servant	Dr Green Armitage Dr Debendramohan Bose University Professor
Sir Kailas C Bose Private doctor	Dr Mrigendralal Mitra Private doctor
Dr H Stephen Professor S C College when first appointed	Dr Ewan Professor S C College

All others have been reappointed without any change

Under the Regulations, 45 per cent. of the nominated Fellows must be persons engaged in the teaching profession. School Inspecting Officers have always been counted as members of this class. Taking teachers ex teachers and only one Inspecting officer into our account the Senate in September 1927 had 78 nominated Fellows out of whom 53 (or 68 per cent) are teachers and not a bare 47 per cent.

The Registered graduates in December 1926 elected 3 Fellows (besides a doctor) and out of these 3 only one was a teacher namely, Mr Satsichandra Ghose of the Post graduate Department while veteran teachers like Dr Sisir Kumar Mitra Dr Hemendrakumar Sen (both University professors) and Professor Khagendranath Mitra were defeated at the election. Could Government have made a more unacademic selection?

Much has been made of the cessation of Justice Zahid Suhrawardi's Fellowship in January 1927. The University Calendars show that Mr Zahidur Rahim (Suhrawardi) passed the Entrance Examination from the Dacca Madrassa in 1881 declaring his age as 15 completed years. Therefore in 1927 he must have been above 61 years of age and must have retired from the High Court Bench under the age rules a year earlier unless the learned judge has 'corrected his age by a sworn affidavit. He cared so little for the Senate that a search among the published Minutes of the University shows that in one whole year (1925) he attended only two meetings out of 17, and in 1926 from the beginning to September (the period for which the records are available) he did not attend a single meeting'. It is futile to bear a mere name on the Senate list. It is not easy to understand a certain party's anxiety to have on the Senate Fellows who are habitually absent or cannot by reason of their distance be expected to attend. How can a busy touring officer like the Inspector of Schools, Dacca Division (Mr Barrow), attend meetings at Calcutta every month? His place is the Dacca University.

The Senate expects the advice and support of its members, if it is to decide properly the academic and administrative questions that are brought before it. A Fellowship is not a title of honour. A habitual absentee has no business to be a Fellow. His own sense of public duty ought to make him

resign when he cannot attend. Some examples may be given. In 1924 the Senate sat on 19 days out of which Dr Abanindranath Tagore attended only on 3. Probably the Artist never cared for a Fellowship and had sometimes to be dragged to the Senate House. Neither was he prosaic enough to resign. There may be others like him. Why make them Fellows at all and subject them to criticism? In 1925 Justice Suhrawardi attended only 2 meetings out of 17 and in 1926 none in the first 8 months. Other examples may be given.

But there is a curious phenomenon — at the annual meeting of the Senate (end of January) when the Syndics and Faculty members are elected the habitual absentees flock or are dragged to the Senate to vote. So the old song is true after all.

There once was a black bird gay

A splendid fellow was he

And though he went out every day

He always came home to tea (to vote)

As an American sees India

The Rev R S Loring, an American gentleman visited India some months ago. An interview with him has been published in the *Milwaukee Journal* which we print below.

RETURNED PASTOR SAYS ENGLAND SMILES AT
RELIGIOUS WARFARE

A Mohammedan kills a sacred cow in Bombay or Calcutta and the Hindu population rises in indignation. A religious war follows. Or perhaps a Hindu religious procession will pass a Mohammedan mosque, with banners flying and trumpets blaring. The Mohammedans are incensed for they will have no music in front of their mosques. Another internecine war. Britain looks on with a smile of assurance, and knows that as long as this internal strife continues India is hers.

Such is the impression of India obtained by the Rev R S Loring in a four months study of that country.

India today with its 69,000,000 Mohammedans and 220,000,000 Hindus is a seething mass of resentment against British oppression according to the Rev Mr Loring, interviewed in his apartment, filled with bronze gods of the Hindus and rugs on which Gandhi had pined the shuttle.

Tells of Promises

"I talked with many Indian lawyers and political leaders," he said "who expressed this antagonism to England because of her continued domination of that country after using thousands of native troops in the World War."

England mustered the troops at the muzzle of rifles, and never failed to fire when met with resistance. Promises of independence were made.

After the war these promises were forgotten and we are still under British rule. That is what they told me.'

The speaker told of his interview with Gandhi, the mahatma or 'Great Soul,' who once had half the Hindu world at his command but now is losing influence because he prefers hand weaving, to British manufacturing machinery. The Rev Mr Loring applied for an interview at the unpretentious home of Gandhi in Ahmedabad. He was informed by a secretary that the great man was on a vow of silence which meant that he could not speak till it was over. A card was sent in and the Rev Mr Loring was admitted the next day when the vow ended at 3 p m.

Thinks Gandhi's Work Futile

He received me with great courtesy sitting on the floor of his house busily engaged in weaving rugs said the minister. He folded his hands before him the Hindu salute then shook hands with me. He then waved me to a seat on a rough bench and then graduate of Oxford once a famous lawyer in London talked of India and his peaceful revolution while he worked.

The minister asked Gandhi if the religious wars had changed to economic struggles and if he thought the country's condition was growing worse after the adoption of his policy of non co operation refusing British manufactured goods and resorting to primitive handicraft.

Gandhi replied that present conditions were darker than before but that he was confident his policy would succeed.

I was strongly impressed with the speech of this man his brilliant arguments his faith in his peaceful revolution his sympathy for all creeds and religions his urbanity. But when I saw the squalid condition of the Indian people their backwardness in industry education and methods of sanitation on his dogged determination to bide his time weaving rugs till England relented seemed futile the Rev Mr Loring said.

LIKE BRITISH REPORT

The speaker described the rule of England in India as ineffective rather than cruel.

One finds good roads there because the British must travel he said. There are good hotels and government buildings extensive rail roads. But these are things England needs. For the masses there is no help from England. The colleges are maintained only for the training of clerks for the civil service. There are no public schools. More than 90 per cent of the people are illiterate. England is there for what she can get not for humanitarian motives. Her position is expressed by the words of British newspaper heading announcements of steamship sailing. Some of them read 'To Hamburg, to New York to Marseilles but none to London.' It is Homeward Bound. They consider India as a resort or a place to work and are ever thinking of home.

The Rev Mr Loring told of the resources of India of the opportunities it had for rising to its feet. There are rich cotton fields in the northern half and great cotton mills in Calcutta and Bombay. This section is rich in jute coal and iron he said. But added that these resources are in the hands of Britain.

The natives have little voice in the government.

he said. All matters of taxation and appropriations for the army and navy are determined by the British representatives. The native members of parliament can only make appropriations for internal developments after the others are made and then they have no money he said.

CONVETS NOT LASTING

All matters pertaining to India originate in the British ministry he explained. Lord Irwin the viceroy is in sympathy with India but he has no power.

The Rev Loring expressed the opinion that India could free herself if she could get over her internal strife.

He told of the ineffectiveness of American missionary work in India.

A bunch of street cleaners were pointed out to me as a group of reconverts to Hinduism he said. Conversions to Christianity are seldom lasting. A member of the upper caste is never converted.

It is only the poor and ignorant. What the Indians need is not religious teaching they have too much of it now. They need education schools hospitals modern machinery western methods of commerce and industry.

—

Dr Sudhindra Bose on Imperialism in India

The Milwaukee Leader writes —

The uneducated masses in India and the British imperialistic policy at present form a vicious circle that is hard to break. Dr Sudhindra Bose, Indian professor of oriental political science at the University of Iowa who is in Milwaukee to complete some literary work declared to-day

PLEA FOR SELF GOVERNMENT

India continually asks Great Britain for more self government, to which the latter replies 'You aren't ready for more self government yet. Only one out of 10 of you can read or write.'

India then asks Great Britain for more schools in which to learn to read and write and the answer is 'There is no revenue left.'

So long as this dilemma continues in which India finds itself Dr Bose adds and education proceeds no faster than it has during the 150 years in which it has been ruled by England it will take 10,000 years to educate the masses.

He compares this situation with that of the Philippine Islands under the United States.

EDUCATION DESPITE HANDICAPS

In the short period of 25 years 10 per cent of the natives have learned to read and write he points out in spite of the fact that the revenue these Indians are able to yield is much less than that which India yields to Great Britain.

Where does the money go?

Sixty per cent of the revenue derived by the Government from India is spent on the furtherance of British imperialism outside India Dr Bose declares.

In recent years England has fought Egypt Persia Arabia Afghanistan Tibet China Burma and other eastern countries. And for these cam

saving too in the item of travelling and halting charges of the Fellows.

Benares Hindu University.

Pandit Madan Mohan Malaviya has issued an appeal for funds to wipe off the debt of 15 lakhs which the Hindu University has incurred as also for adding to its invested capital whereby the incurring of fresh debts in future may be avoided. It is to be hoped that this appeal will be liberally responded to. We are not in favour of sectarian institutions we would vote against their multiplication. But we do not want that any such existing institution should die of inanition. Rather would we hope that in course of time such institutions would shed their sectarian character. The old English universities have been gradually liberalised and modernised in this way.

Aligarh University Commission

We had occasion once or twice to refer to the delusive character of certain examination results of the Aligarh University. One of its former high honorary functionaries also criticised the manner in which its affairs have been conducted. We hope the persons who are now inquiring into all matters connected with it will be able to present a report at once thoroughly critical and constructive.

Mysore and Intermediate Colleges

The Educational Review observes —

The authorities of the Mysore University and the Mysore Durbar have taken a very interesting step in the re-organization of University education in the State which deserves wider attention. Abolishing the system of a three years course for the B.A. the University is going back to the traditional separation between the Intermediate and B.A. courses and establishing Intermediate colleges which will be within the jurisdiction of the authorities of the University and fulfil a double purpose—that of preparing some students for the higher work of the University and preparing others for various vocations in life. The introduction of Diploma courses in a number of vocational subjects is a special feature of this new organization. In view of the fact that in various other parts of India, attempts are being made to put Intermediate education outside the control of the Universities this experiment will be watched with considerable interest.

Perhaps it is not too presumptuous on our part to suggest that those who advocate the placing of intermediate classes or colleges outside University control are not greater and more experienced educationists than Dr Sir Brajendranath Seal, who is responsible for Mysore's educational policy. In this connection we may repeat some observations of Lord Haldane's London University Commission which we quoted once or more often before and which we now extract from *The Educational Review* —

It is also a great disadvantage to the under graduate students of the University that post graduate students should be removed to separate institutions. They ought to be in constant contact with those who are doing more advanced work than themselves and who are not too far beyond them but stimulate and encourage them by the familiar presence of an attainable ideal.

Teaching will of course predominate in the earlier work and research will predominate in the advanced work but it is in the best interests of the University that the most distinguished of its Professors should take part in the teaching of the under graduates from the beginning of their University career. It is only by coming into contact with the junior students that a teacher can direct their minds to his own conception of his subject and train them in his own methods and hence obtain the double advantage of selecting the best men for research and getting the best work out of them. Again it is the personal influence of the man doing original work in his subject which inspires belief in it awakens enthusiasm gains disciples. His personality is the selective power by which those who are fittest for his special work are voluntarily enlisted in its service and his individual influence is reproduced and extended by the spirit which actuates his staff. Neither is it the few alone who gain all honest students gain inestimably from association with teachers who show them something of the working of the thought of independent and original minds. Anyone says Helmholtz who has once come into contact with one or more men of the first rank must have had his whole mental standard altered for the rest of his life. Lectures have not lost their use and books can never fully take the place of the living spoken word. Still less can they take the place of the more intimate teaching in Laboratory and Seminar which ought not to be beyond the range of the ordinary course of a University education and in which the student learns not only conclusions and reasons supporting them all of which he might get from books but the actual process of developing thought the working of a highly trained and original mind.

Our contemporary then points out that

It would be an inestimable advantage for the staff concerned with the teaching of the Pass courses to be in close association with the superior staff which will be in charge of the Honours and Post-graduate classes.

A Biography of Mohammed.

The Week edited by Dr H C E Zacharias says that on the 14th October the A. P. I. informed the public that

The Government of India have prohibited under Sea Customs Act the bringing into British India of any copy of the book entitled *Mohammed a biography of the Prophet and the Man* by F. Dibble wherever printed

This it calls misplaced tenderness and proceeds to supply the information that the *Manchester Guardian* of the 23rd September contained a review of the book which concludes —

The writer evidently regards dullness as one of the most deadly sins and seeks to give more life and brightness to his narrative by using lively language. When this has been said it should be added that he has given a vivid impression of Mohammed unimpaired by the bias and abuse which used to mar the picture. Mr. Dibble brings out the frailties of the man perhaps rather over-emphasising them and the virtues of the prophet and leader. His concluding chapters which are the best in the book indicate a high appreciation of the true greatness of Mohammed.

On such the comments of *The Week* are — But fetch a book published by a responsible firm like Hutchinson's and capable of being read only by people in this country who have had an English education is prohibited in India. Whether are we drifting with this extreme governmental pondering to the religious scepticism of Moslems? One really begins to wonder whether Islam has become the State Religion of the Indian Empire or whether we have still got the much vaunted 'neutrality' in religion. If this is a sample of what the Indian Government believe to be the way not to invite further, but to stop actual Hindu Moslem communal tension then indeed one can only gasp at the naivete of it.

5000 Year Old Textiles

The following paragraph is going the round of the papers —

A discovery of some interest that has just been made by the Archaeological Department is that cotton was used in India for textiles as far back as 5000 B.C. The evidence for this comes from the prehistoric city of Mohenjo-daro where recent excavations brought to light a silver vase filled with jewellery and round about the vase had been wrapped a woven cloth of which some fragments still adhered to the metal. Needless to say these fragments were in a very fragile condition after their 5000 years in the soil. But the examination of them which has been made by Mr. Turner, Director of the Technological Research Laboratory of the Indian Central Cotton Committee at Bombay leaves no room for doubt that they are true cotton with the typical convoluted structure which is

the peculiar characteristic of that fibre. The ancient Babylonian and Greek names for cotton material (Sudu and Sundu) have naturally pointed to the Indus region as the home of cotton growing but there has always been a doubt as to whether the cotton known to the Babylonians and Greeks was not obtained from the cotton trees (e.g. the silk cotton tree *Eriodendron aurfractum*) rather than from the cotton plants of the genus *Gossypium*. This doubt is now disposed of by the discovery that true cotton of the latter kind was used for weaving in Sind at the age referred to long before even the former had been discovered.

Health of British India

The latest year for which vital statistics are available for all the provinces of British India is 1925. The table below shows the birth rate, the death rate and the rate of natural increase per thousand inhabitants in each of ten provinces for that year.

Province	Birth rate	Death rate	Natural Increase
Central Provinces	43.9	24.3	19.6
Punjab	40.1	30.0	10.1
Bihar and Orissa	30.6	23.7	11.9
Bombay	34.7	23.7	11.0
Madras	33.7	24.4	9.3
United Provinces	32.7	24.8	7.9
Bengal	29.6	24.9	4.7
Assam	29.1	22.0	6.6
N. W. F. Province	26.9	19.8	7.1
Burma	25.4	18.7	6.6

In 1925 the Central Provinces had the highest birth rate, and Burma, the lowest. The highest death rate was registered by the Punjab and the lowest, by Burma, and the Central Provinces had the highest rate of natural increase and Bengal, the lowest. On the whole Bengal was in the most pitiable condition, its natural rate of increase being the lowest, showing that its inhabitants had on the whole the lowest vitality. No wonder the Meston Award having most consciencelessly robbed it of its wealth of revenue and deprived it thereby of the power of making adequate provision for sanitation, medical relief, education and economic development.

Diarchy

The creed of Non-co-operation damned diarchy in advance and opposed council entry. The Swarajya Party, a rebellious wing of the party of Non-co-operation, advocated council entry but opposed the acceptance of ministerialships, though perhaps on account of the argument of the settled fact or owing to lack of courage

to oppose some of its influential members it felt constrained to allow or support the acceptance by its members of salaried presidencies of legislative bodies and memberships of Government appointed committees and commissions. However, both orthodox non-co operators and the insurgent Swarajists have throughout opposed the acceptance of ministrships. The Liberals have all along been in favour of working diarchy and accepting ministrships, etc. It is they who have given diarchy a trial and worked it either as ministers or as members of the executive councils. But they, too, have damned diarchy. Their unfavourable criticism of diarchy has a special value, because their condemnation has not been *a priori*—it has not proceeded from considerations of abstract principles. But they have found out the defects and unwelcome character of diarchy by actual experiment conducted by themselves.

For this reason no member of the Liberal party ought to have accepted office in any province as minister or member of executive council. They know that by the very nature of diarchy they cannot do justice to the subjects entrusted to their care. They should not therefore have placed themselves in a position which would damn them. But in every province Liberals have been found to accept office.

The Bengal Ministry.

In addition to the considerations indicated above which go against the acceptance of office under diarchy in any province, there were special reasons in Bengal why ministrships should not have been accepted. Large numbers of persons have been deprived of their liberty without trial. No definite charges even have been framed against them. One hundred and forty six of them are still in detention. And they are in detention for an indefinite period. They have already been in detention longer than the period for which some men openly tried for the offences *insinuated against the detenus* were sentenced imprisonment. All shades of political opinion to in Bengal have denounced these detentions and urged either the trial or the release of the detenus. But the Government has had neither the courage to adopt the first step nor the sense of justice to take the second. And so far as public information goes, no Bengal minister has ever been able to do anything to obtain justice for the detenus.

For these reasons alone, nobody ought to have accepted a ministrship in Bengal.

Another reason why a ministrship ought not to have been accepted by anybody in Bengal is that under present arrangements the Bengal Government has an utterly inadequate amount of revenue at its command for all sorts of public expenditure, and, therefore, even if that Government had been disposed, as it is not, to make the largest possible allotments for sanitation, medical relief, education and economic development, it could not have made any decent provision for these departments. Hence every Bengal minister is bound to fail to show any good work commensurate with the power and pelf enjoyed by him. So every one in Bengal to whom a ministrship was offered ought to have declined to accept it so long as Bengal was not given a revenue proportionate to her population, her revenue collections, and her sanitary, educational and other needs.

We have all along recognised that some little good may result from the working of diarchy. But the claims of humanity and justice of self respect and the urgent need of a better constitution and better revenue assignments, make it imperative that we should forego for a time these little advantages in the expectation of securing greater good. There is a Sanskrit adage which runs—*Sarvanaske samutpanne ardham tyajati panditah*. We may interpret it for the occasion to mean that to secure the whole a part should be sacrificed, as fingers, toes, hands, legs etc., are amputated in order that the other limbs and life may be saved.

As regards the distribution of the portfolios between the two ministers, the education portfolio ought to have been given to Sir P. C. Mitter, as he is better educated, better informed and better qualified to deal with matters educational than Nawab Musharraf Hossein. In the Moslem community of Bengal there are highly educated persons better qualified than the Nawab to tackle educational problems. But none of them is a minister. Among the Bengali Hindus also there are better qualified persons to deal with educational problems than Sir P. C. Mitter. But they, too, are not ministers. Sir Prabhas has, however, one preponderant claim to the education portfolio which, so far as our information goes, no other Bengal M. L. C. has. He has for years past evinced his practical sympathy with the movements for the spread of educa-

tion among the masses by contributing Rs. 200 every month to the funds of the Society for the Improvement of the Backward Classes in Bengal and Assam.

There has been a proposal to appoint two other ministers in Bengal in order to "stabilise the ministry". Its plain meaning is that the leaders (or the arch intriguers?) of two of the groups of M.L.A.s who may still be recalcitrant may have to be "squared" in this way. In a province which has no money for most things that are worthwhile the appointment of two more ministers would be a scandalous waste of public money. The proposal is in abeyance for the present. Its underlying idea, however, has been very well brought out by the sarcastic suggestion of *The Muslim* that fifty five more ministers ought to be appointed on a salary of Rs. 200 per head per mensem thus obviating the least chance of the wrecking of any ministry. It was Sir Robert Walpole who from his experience of Englishmen of his day, made himself responsible for the *obiter dictum*, "Every man has his price." Is there now in our midst among British bureaucrats any lineal or collateral descendant of that British worthy?

Unity Conferences

There are two means of bringing about communal unity—terrorism or frightfulness, and friendly negotiation. Either can be tried at a time, but not both simultaneously. Professional goondas and those who, without being professional hooligans, have an overdose of the goonda element, obsession or bias in their natures, may favour the first method. But there should not be the least suspicion that those who follow the method of negotiation were in secret league or sympathy with or even connived or winked at the wicked deeds of the goondas who have struck down or attempted to murder Hindus obnoxious to them owing to reasons of fanaticism.

Not that personally we have any such suspicion. But what we wish to make clear is that, if the Moslem leaders who take the leading part in Unity Conferences have any effective influence over the turbulent elements of their community, why are they not able to prevent the outrages referred to above which have already exceeded a dozen. If they have no such effective influence, what is the good of discussing and

deliberating with them? Would it not be better, if possible, to negotiate with the leaders of the goonda group, professional and non professional? Perhaps it would be impossible to discover them—at least without the whole-hearted co-operation of the C. I. D., which we do not know how to secure. Perhaps Lord Irwin's advisers may be able to tell him, if it be in accord with their ideas of statecraft.

We are seriously and sincerely desirous of securing intercommunal harmony and friendship. But we do not want repetitions of the sorry exhibition of Hindu 'leaders' and Moslem leaders' confabulating day after day and coming to an agreement which their so-called followers do not accept in practice, or not being able to come to any agreement at all.

As regards the ostensible causes of the Hindu-Moslem conflicts, our opinion is that Hindus and all others (including British soldiers, of course) should be free to pass along all public thoroughfares with music and perform such music in their homes and institutions without any restriction as to time or place, except such as would apply to all kinds of noise or music by whomsoever made, and that cows may also be slaughtered by Muslims and others at all times in any number in slaughter houses, and in mosques and other places owned by Muslims subject to the rules made by municipalities and other public bodies and officers in the interests of health, sanitation and decorum. As regards conversions and reconversions, minors are not to be converted or reconverted, except with their parents, and proselytism must not be conducted secretly by clandestine methods or by intimidation or pecuniary or other worldly inducement.

But "cow killing" and "music before mosques" are only the ostensible causes of intercommunal dissensions. The real causes are political and politico-economic. Most Muslim leaders want a division of appointments in the public services and of seats in representative bodies on a communal basis, in proportion to their numbers where they are in a majority and in excess of that proportion where they are in a minority. We are on principle opposed to any division of appointments and seats along communal lines. In the interests of all the inhabitants of India, they should go to the ablest and the best qualified. But if the Muslim leaders

had agreed to a division of them along communal lines everywhere consistently on the basis of population alone for a strictly limited number of years it is very probable that some settlement would have been arrived at long ago. We would have continued all the same to stand for the principle of the open door for talent everywhere, though our voice would not have counted.

According to the census of 1921 the Parsis in India numbered exactly 101, 778, and the Musalmans 68, 735, 233. The Parsis have never asked for or obtained any reserved proportion of appointments, seats in representative bodies etc. Yet what a large space they fill in India in the spheres of politics, industries, commerce, civic activities, scholarship, social reform, literary achievement, and philanthropy. They have obtained this place by their education, character, tact, energy, enterprise etc. Muslims (and all other minority and majority communities in India, too) should learn from contemporary and past history that power and prosperity can be obtained and kept not by the means by which they are trying to obtain it but by keeping continually fit. A time there was when they had supreme power over the greater part of the country and had wealth, too, in proportion. Why could they not keep either? Why did they lose both? Because they deteriorated physically, mentally and morally. So now, even if they get all they want by means of some pact or Act, they would not be able to maintain their position if they did not adopt all those means which are the natural passports to success. On the other hand, if they do adopt all these means, they would be able, without the aid of any pact or Act to fill a space in the life of India in every sphere, largely out of all proportion to their numbers, as is the case with the Parsis. The craving for a "short cut, a royal road, a dominance "made easy," is futile.

The historically unprovable and incorrect notion that the Muslims were masters of India before the establishment of British rule is responsible for much heart burning and mischief. If educated Muslims would only consider how many battles altogether the English fought with Indian Moslems and Indian non Moslems (Marathas, Sikhs, Jats, Gurkhas, Rajputs, etc.) and how many of these were decisive and crucial, they would be able to understand that sovereign power really rested for the most part from non-

Moslem to British hands. We do not write these things to humiliate Moslems. They and non Moslems have equally lost the status of free men. None of them can recover freedom by quarrelling as to who would be the top dog when the British would cease to be the top-dog. By such quarrels no Indian community can be the top dog. Such quarrels are the surest means of preserving the position of under dogs. The thing is, if India ever be free, no community as a community will or can be dominant. If, as is probable, self-ruling India has the party system of Government, the party in power may sometimes contain even a larger number of members of minority communities than of majority communities, and these members of minority communities may be Muslims.

Supposing the Muslims succeed in getting the number of seats they want, they will still always be in a permanent minority in the Central Legislature and in all provincial legislatures except in the few provinces where they are in a majority. For, if they stick to communal electorates and reserved seats, non Moslem constituencies would seldom return a Moslem candidate. On the other hand if they sincerely throw in their lot with the nation at large and if they devote the utmost energy to progress in education, they may sometimes succeed in capturing even more seats than they are now trying to secure by previous agreement. This, we know, would appear incredible to them. But we write what we believe to be true.

Trial of Murderers in the Punjab

Some organs of Muslim opinion in the Punjab are dissatisfied with the speed with which sentence had been pronounced on some coreligionists of theirs who killed or attempted to kill some Hindus. It appears, however, that all the formalities of a legal open trial have been duly gone through and sentences pronounced after detailed and dispassionate consideration of all the evidence. Nothing more is usually done in trials for murder or grievous hurt.

The offences are plainly the outcome of religious hatred and fanaticism. They bear some resemblance to the so called Ghazi crimes in the Frontier and Trans-frontier areas. When a so called Ghazi murdered a Britisher, he was summarily tried according to the frontier law and hanged

and his body burned. His relatives were not allowed to give his body or ashes a Muslim burial. As Hindu lives are not as valuable and sacred in British eyes as British lives, no such drastic steps are taken for the protection of Hindus from religious fanaticism. And it is good that such summary methods have not been adopted in the case of murders of Hindus. That kind of justice is best in the long run which is not vindictive and which follows the ordinary legal procedure.

Detenus Day

The Swarajya party did well to celebrate a detenus' day in Calcutta. But they would have done better from the point of view of the people of Bengal as a whole and in the interest of the detenus themselves if they had sought and obtained the active co-operation of persons of all political parties and also of persons who are not politically minded in the celebration. The demonstration would then have been more impressive. For every body knows that in Bengal whatever a man's politics may be and even if he has no politics, he feels that a grievous wrong has been done to the detenus and that the conditions in which they are kept in or outside jails are heartless and very discreditable to a civilised Government. It is good however that in spite of the celebration having been managed on party lines, many people who do not belong to the Swarajya party attended the meetings.

As a demonstration these meetings served their purpose. But one does not know what effective steps the Swarajya party or any other party has taken or can take to bring sufficient pressure to bear on the Government to release all the detenus without any further delay—we do not add, or bring them to trial, because if the Government had an iota of evidence against any of them, they would have been long ago brought before a court of justice.

Rabindranath Tagore's Return

Rabindranath Tagore returned to Calcutta after his travels in parts of Indonesia. His visit to these lands will be productive of incalculable good both to them and to India in years to come.

He was interviewed by a representative of the Free Press of India. Portions of

what he said in reply to questions are printed below.

Concerning what happened in Malaya owing to the discussion in the newspapers with regard to his condemnation of Indian troops being sent to China he said that a great deal more had been made of that incident than it really deserved. It was a piece of newspaper sensationalism which very quickly sank into the background and became universally forgotten. It was due to some entirely untrue versions of what he was reported to have said. This version had appeared in newspapers in the Far East and had to be contradicted. At the same time the Poet made it perfectly clear that he held strongly to his objections concerning the use of Indian troops in China, as likely to do incalculable harm to the age-long friendly relations between India and China. The incident had one good effect, because it at once drew the Chinese community in every part of South Eastern Asia to his side. The Poet stated that he had such a generous and warm-hearted welcome from them in every place he visited that in a measure it exceeded even the welcome given to him by his own fellow countrymen. He had a hope therefore that his recent tour had done something to establish an intimate friendship between India and China on a true and stable foundation. He hoped that those who appreciated the importance of a true entente cordiale between these two countries would be able to follow up what has thus been begun and enter through the door which was now wide open. All through his journey as in other tours also he had tried strictly to keep to the cultural aim and the object of his mission, thus laying the firm foundation of friendship and mutual understanding.

When asked whether the people of Java, Bali and Siam remembered India and were grateful for their heritage from her civilization and culture the Poet stated that the Siamese people keenly remembered with gratitude their debt to Indian culture and wished more and more to express it. There would be no difficulty in making a close international rapprochement between the two communities. On the other hand in Java and Bali, this past intimate link with India had been almost forgotten. It would have to be patiently recovered. In Bali the strange idea existed that the island itself had originally been the place where the events described in the Hindu Epics had occurred.

In conclusion the Poet emphasised again the necessity of carrying on the immediate work of cultural understanding and appreciation. It would need scholars who would go out with that definite object in view and funds would have to be provided for them.

Referring to his return Forward writes

It may be confidently expected that he will be accorded an enthusiastic ovation on the completion of his tour which was undertaken for the advancement of culture and for reviving the forgotten ties of kinship and friendliness which once linked those countries with India. Save the unwelcome incident, namely the latter controversy which for a time raged over his devoted head in the jungles of Singapore, the Poet's tour has been a round of enthusiastic receptions.

Even without consulting the Poet one may say that he would not allow his fame and greatness to be exploited for party purposes by being "accorded an enthusiastic ovation on the occasion of the completion of his tour" by men who are incapable of appreciating him. Considering that not a single political, social, literary, scientific, khadi, journalistic or industrial "leader" was present at Outram Ghat to meet him on his return, it is rather hollow and insincere on the part of *Forward* to speak of giving "an enthusiastic ovation" to him, particularly as it was that paper which took the leading part in reproducing with sensational headlines the lies and half truths published in the Malaya papers. Others, too, received the cuttings, but consigned them to the waste paper basket. It is quite characteristic of *Forward* to speak of an ovation and at the same time remind the Poet of the "bitter controversy" carried on with the weapons of lies and half truths, of which the Swarajya organ took full advantage with avidity.

The Poet's mission was cultural. He is the *Purodha* of the Greater India Society, whose mission is the same. Quite appropriately that society gave him a most enthusiastic send off, and we have no doubt that equally appropriately it would accord an enthusiastic welcome to him.

Mr Srinivasa Sastri's "Imperialism"

Mr Srinivasa Sastri recently delivered a speech at the Rotary Club, Cape Town. A brief cable has informed the Indian public that he holds the opinion that "the whole future of India depended on Britishers and Indian moderates identifying their interest." This bit of opinion is such that even his friend and co-worker Mr C. F. Andrews has felt constrained to declare that he finds it "difficult to share Mr Sastri's briefly cabled opinion", and that he, Mr Andrews, is "a confirmed internationalist and not a British imperialist." Perhaps Mr Sastri's immediate colleagues and followers of the Servants of India Society may accept his views, but what do other moderates think?

an outspoken peroration, which does not appear to be attuned to the same key as Mr. Shastri's opinion. The Pandit said —

Gentlemen it is one of those ironies of fate to which a subject race is further subjected, that India should be required to prove its fitness to rule itself. Instead of asking Britain to prove that she has a right to manage the affairs of India in preference to Indians, the Statutory Commission will be required to report as to how far India has proved itself fit to enjoy any degree of responsible government. A Commission from which Indians are very likely to be excluded may also recommend to extend, modify, or restrict the degree of responsible government already existing. If India were as efficiently administered during the last 150 years by a foreign bureaucracy as it is claimed to be the case we should have had by this time a truly happy and contented people, with a high degree of education widespread in the country and with a record of remarkable progress in sanitation, medical relief and public health. Besides, we ought to have been thoroughly capable of defending ourselves and holding our head high among the nations of the world. As a people we should not have presented the sorry spectacle of illiterate masses, of abject poverty and malnutrition, resulting in low vitality, lack of resistance to disease, short life period and huge infant mortality. No amount of efficiency of a foreign rule can ever compensate for the moral stunting of the race, the lack of high spirits, courage and self respect, and an almost incurable sense of inferiority. All these are the indisputable results of what Mr Asquith (now Earl of Oxford) during the menace of the German War, called the intolerable degradation of a foreign yoke. Gentlemen a nation like an individual is a distinct entity. It has its own temperament, its own characteristics, its own soul. Just as in the case of an individual so in the case of nations freedom is essential for the healthy growth of its soul. In the scheme of Providence when an individual has finished his life work he dies. So has it been with nations and their civilizations. But India has lived in history for thousands of years, and it is not yet dead. It is legitimate to conclude that it has yet some valuable contribution to make towards world-progress. Let us hope the world standard of progress has not fallen quite so low that it is now merely confined to the prowess of arms or is to be solely judged by the measure of territories brought under subjugation and by the concentration of wealth through a combination of military threats and political and commercial diplomacy. Human progress would be a very sordid and sorry affair if there was nothing higher and nobler to achieve. India does not ask for a place in the Sun; it only wants a free scope for its self expression. The agony of its soul lies in the cramping influence of the heavy pressure of a foreign yoke. It only longs for that dignified freedom which will help it in the evolution of its own nature for the service and not the domination of the world.

Pandit Gurtu's Address

Pandit Iqbal Narayan Gurtu's thoughtful and able address as president of the United Provinces Liberal Conference ended with

Pandit Gurtu on Dr. Besant's Bill.

The commendable features of the Commonwealth of India Bill to which Pandit Gurtu

drew attention to his address really deserve praise. One would however like to know what he thinks of the number of representatives in the Central Legislature assigned to the various provinces in the Bill—a subject to which we have drawn attention in a previous note in this issue

The Statutory Commission

We have expressed our opinion in a previous issue about the personnel of the statutory commission. It should consist of a clear majority of non official leading Indians of different political parties with preferably an Indian president. If such an Indian majority cannot be assured an entirely British personnel would be preferable so that the world may understand that Indians had nothing to do with its conclusions. In the case of the Commission having an entirely British personnel or a minority of Indian members no Indian should appear before it to give evidence. What the conclusions of such a commission would be may be anticipated even now in their main features.

There is, of course the previous question as to whether there ought to be a commission at all to inquire into our fitness for self rule. The need of such a commission cannot at all be admitted. No nation has any right to judge us. Self rule is a birth right to which every people is entitled. It is only by force that we are kept deprived of it.

The only proper question to investigate is how the constitution of a self ruling India ought to be framed. In dealing with such a question the help of foreign experts may be taken.

And if our fitness for self rule is to be at all judged of we ourselves are far better judges than foreigners. Englishmen of all political parties make great mistakes in judging of the political capacity of many of their own countrymen. For many of their prime ministers and cabinet ministers, chosen by their countrymen, are responsible for egregious and very serious blunders. It is ridiculous to assume therefore, that English judges of our political capacity would be infallible or reliable, particularly as English men are interested in pronouncing us unfit.

The Viceroy's Invitation to Some Indians

It has been given out now that the Viceroy's invitation to some Indians to meet

him is for the purpose of ascertaining their opinion as regards certain details of the Statutory Commission. That he is to see these persons separately is a clever move. Lord Irwin would thus be able to utilise for British purposes the differences important or unimportant, in the opinions expressed by them.

Speculation is already rife as to why in selecting persons to invite his lordship has given a wide berth to some provinces and sections of the people. What is the policy underlying this discriminatory move?

Prabasi Banga Sahitya Sammelan

The Prabasi Banga Sahitya Sammelan will hold its sixth session in Meerut during the next Christmas week. The following gentlemen have been unanimously elected to preside over and conduct the deliberations of the different sections noted against the name of each—

- (1) Sir P. C. Ray—General President
- (2) Babu Kedarnath Banerjee (Benares) President, Literature Section
- (3) Dr. Sisir Kumar Mitra (Benares Hindu University)—President, Philosophy Section
- (4) Dr. Radhakamal Mukerjee (Lucknow University) President, History and Economics Section
- (5) Dr. Niranjan Dhar (Allahabad University)—President, Science Section
- (6) Babu Sarada Ch. Mukherjee (Delhi)—President, Arts Section
- (7) Mr. A. P. Sen (Lucknow)—President, Music Section

The efforts made by Bengalis domiciled or sojourning outside Bengal to keep in touch with the Bengali language literature and art are commendable.

We have one suggestion to make. The promoters of the Prabasi Banga Sahitya Sammelan would do well to set apart a day or an evening to meet all local leading Hindi and Urdu speaking persons interested in literature and art, in order to make closer the cultural ties which exist between Bengal and Upper India. We mention only Upper India, as the Sammelan has hitherto met in some town or other in that region.

About the Age of First Motherhood in India Miss Mayo Contradicted

Dr. Miss M. I. Balfour M.R., who wrote a letter to the *Times of India* on the 10th October last on the subject of the age of first motherhood in India, is engaged in collecting data for Maternity and Infant Welfare work from the hospitals in Bombay. Her letter is reproduced below.

I have recently had the opportunity of reading Mother India and have been surprised at some of the statements made, especially with reference to child mothers. I have some facts relating to that subject which I have collected in the course of an investigation into the conditions of child birth and I am asking you to be kind enough to publish them in the hope that they may be of service to anyone who proposes to write a reply to Mother India. I have notes of 304 Hindu mothers delivered of their first babies in Bombay Hospitals. The average age was 18 years 8.6 per cent. were 17 years or over 14.4 per cent were below 17 14 was the youngest age and there were 3 of that age. I have compared these figures with the reports of the Madras Maternity Hospital for the years 1922-24 2312 mothers were delivered of their first babies. The average age was 19.1 years 8.62 per cent were 17 years or over and 13.8 per cent were below 17 13 was the youngest age. There were 7 mothers aged 13 and 22 mothers aged 14. The Madras figures included not only Hindus but women of other communities also. I have reports of 3964 cases of child birth from other parts of India including the North. Of these only 10 were below 15 years of age 13 was the youngest age. There is no doubt that child birth sometimes takes place too early in India and even more so that cohabitation commences too early. Legislation is badly needed. But Miss Mayo's words at p. 30 of Mother India are as follows. The Indian girl in common practice looks for motherhood nine months after reaching puberty or anywhere between the ages of fourteen and eight. The latter age is extreme although in some sections not exceptional the former is well above the average. I think the figures I have given prove that the cases instanced by Miss Mayo do not in the least represent the common customs of the country.

Mr S K Ratchiffe on 'Mother India'

Mr S K Ratchiffe formerly editor of *The Statesman* of Calcutta, has reviewed Miss Katherine Mayo's Mother India in *The New Republic* of New York dated the 21st September last. He begins the review by telling the reader

Two years ago when I read Katherine Mayo's propagandist volume on the Philippines, it seemed to me certain that she would go next to India and produce a book enforcing a conclusion precisely similar to the one reiterated in *The Isles of Fear*. The thesis of that vigorous manifesto it will be remembered is that the United States must keep its governing hand upon the archipelago for if it did not the Filipinos would be skinned alive by their own landlords lawyers usurers

He recites or refers to some of the terrible and horrible things which the authoress has said of India and then observes—

A great part of Miss Mayo's facts cannot be challenged and yet the picture she has drawn is profoundly untrue. It is a life upon a unique

civilization and a people of extraordinary virtue patience and spiritual quality. I cannot here attempt to track her through the vivid maze of her assertions. It must suffice for me to deal with a few characteristic illustrations.

Then follow his string of contradictions of Miss Mayo's untruths.

Miss Mayo writes as though the horrors of filth and superstition surrounding child birth were peculiar to Hindu society. Suppose that one were to make a realistic picture of maternity in any other Asiatic country or for that matter as has often been done in the slum cities of Europe and the United States would any of Miss Mayo's inferences apply? She cites examples in detail of Indian male sexuality. It would be impossible I think to produce anything of the kind more loathsome. But Miss Mayo cannot be unaware that the records of all protective societies in Europe and America contain incidents which fact for fact, are as horrible as these. She asserts that the majority of Hindu men are through indulgence and perversion impotent at twenty-five. The sufficient reply to that astonishing accusation would seem to be that if it were anything like half true the figures of population under the Pax Britannica would not cause any alarm to the government of India. In treating of the Untouchables and the so-called criminal tribes she implies that such agencies as the Salvation Army stand virtually alone in their remedial efforts. The truth is that long before the rise of their great champion Gandhi a powerful section of Indian reformers labored as earnestly for social redemption as for political advance. Miss Mayo quotes Rabindranath Tagore in such a way as to imply that he is an apologist of child marriage. The passage cited from the Bengali poet is a condensed statement of the case for early marriage (an entirely different thing) as accepted throughout the Orient. Rabindranath Tagore is a leader of the Brahmo community which fifty years ago carried through the Indian Legislature the first reformed marriage act. Miss Mayo speaks as though the seclusion of women behind the *purdah* were universal throughout India and she says again and again that no Indian girl or young woman can be left unprotected for an hour since she would assuredly be violated! The seclusion of women is an established custom only in certain provinces. Over great tracts of the country there is no *purdah*. Women move freely and unveiled through the bazzars. Women of the peasant and coolie classes work in the open as they work everywhere in the world. Miss Mayo in an astonishing lapse, quotes as a recent dictum the most threadbare piece of cynicism that is passed about among Europeans in India, namely that one week after the withdrawal of the British there would not be a rupee or a virgin left in Bengal. Apart from the point that according to Miss Mayo's own demonstration there are almost no virgins in Bengal over ten years of age, one may note the somewhat glaring historical fact that before the advent of the British Bengal certainly showed no despicable power of social resistance against, as Jaccary put it every marauder of the East. And finally in this brief series of instances Miss Mayo has been led to believe that there is an inherent contrast between the ethical standards of Hindu society and those of the Indian Moslems, a contrast

greatly to the advantage of the latter. This is one of the most surprising things in the book and with it is coupled the extraordinary blunder of Miss Mayo's assumption that the virtue races of India are all Moslems. Any British soldier would have put her right there.

This is followed by Mr Ratchliffe's statement that he has been "able in this article to refer to no more than a hundredth part of the assertions and inferences that provoke debate in 'Mother India.' Any tolerable statement of the other side would require a volume at least as large as the one under review. I end with a word of the kind which I think no European and no American who has dwelt among the Indian people could refrain from uttering. And this is what he says —

I lived for five years in India, occupying a position which gave me unusual opportunities of meeting Indians of different kinds. I had many Indian friends. I saw the inside of Indian homes. I observed the laboring Indian in cities and villages. And, as I call up the memory of those people and scenes, and set the reality of my recollection alongside the appalling picture which Miss Mayo has provided for her very large company of readers in several continents, I am filled with bewilderment and regret. The vast multitude of India's common people makes upon every Westerner a wonderful impression of goodness, endurance and dignity. We know for everybody tells us so that the Indian woman has a terribly hard time. But I see her as she comes up every morning from her ceremonial bath in the river walking noiselessly with a troop of her fellows — a figure unsurpassed in the world for beauty and serenity and grace and I marvel at the power of spirit which has so undeniably conquered in her. As for the intellectuals of India, they are made up of many communities all in their several ways endowed with remarkable and attractive gifts. They inherit a social system of extraordinary complexity. It is their task to bring it into relation with the modern world and the very least that we can do is to recognize that the task is one of immeasurable difficulty. But however difficult it may be one thing is surely beyond dispute: the Indian system can be changed only with infinite labor and from within. An alien power must leave it for the autonomous India of tomorrow. Miss Mayo quotes, with evident approval, the wildly nonsensical saying of some acquaintance to the effect that the crime of the British government is that it has stood protector to this awful system of darkness and oppression which is left to the mercy of the harder races of Asia, would long ago have been swept into the void. Here perhaps we have the book's prize remark from a Westerner about India. There are more than 300 millions of Indian people and the one thing we know about them that is above and beyond all controversy is that they are one of the very few eternal races of mankind, being rooted in a social system which has withstood the storms of at least thirty centuries.

In the same number of the *New Republic* which contains this review article of Mr

Ratchliffe he has reviewed a book called "India and the Earthly Paradise" by Miss Sylvia Pankhurst formerly a militant suffragist, about which he writes —

Miss Pankhurst denounces child marriage and the Indian treatment of women, the tyranny of the priesthood and many other evils of the Hindu system as unmercifully as the author of *Mother India* herself and her citation of evidence is almost as dreadful but she comes to a conclusion precisely opposite. Miss Mayo says the Indian system is so hideous that the British must stay and rule very much more hardly than they do now. Miss Pankhurst, not disguising any of the facts that seem so appalling to the Westerner is convinced that the British must go.

A Missionary Condemnation of Miss Mayo's Book

A statement with regard to Miss Mayo's book, *Mother India*, signed by Rev Dr N. Maconnell and Mr J. O. Philip, Secretaries and Miss A. B. Van Doren, Hon. Officer has been issued to the Press in the name of the executive committee of the National Christian Council of India, Burma and Ceylon, the only dissentient member being Bishop J. W. Robinson who does not find that he can assent to its terms. The Lord Bishop of Calcutta and metropolitan of India is the chairman and Dr S. K. Dutta, is Vice Chairman of the Council and the executive committee includes Rev Chutamber Bishop of Dornakal, Rev J. F. Edwards, Dr C. H. Greenfield, Bishop of Madras, Rev J. Mackenzie, Rai Bahadur A. C. Mukerji, Messrs K. T. Paul, B. L. Ratha Ram and Rev H. C. C. Velt.

The statement reads as follows in part —

It has never been denied either by Indians or by foreign missionaries that great social evils exist in India and it is a matter of common knowledge that strenuous and organised efforts are being made by groups of Indian reformers to get rid of them. Let us representing a body of men and women who are in close touch with the people and are conversant with their every-day life unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India. The sweeping generalisations that are deduced from incidents that come to the notice of the author or that are suggested by the manner in which these incidents are presented are entirely untrue as a description of India as a whole. At the end of the book Miss Mayo admits that she has left untouched other sides of Indian life and for that very reason we can affirm that Indian life does not present the dark and the evil aspect which this book suggests and that the ugly and repulsive and disgusting aspects of it that are emphasised in the book are not the predominant things in Indian Society.

Beauty and culture, kindness and charm, religion and piety are to be found alike among the highest and the humblest. Miss Mayo leaves no room for these in her picture.

The Neill Statue in Madras

Those who have been trying to have the Neill Statue removed or to break or disfigure it are morally justified in doing so. But it seems to us that it is bad economy to undergo imprisonment to bring about the result aimed at. If British officials in India choose to have the greatness and civilisation of their country advertised by, among other things, the statue of a ferocious brute like Neill, let them please themselves. Instead of suffering imprisonment in the attempt to remove this precious reminder of military virtues, why not draw attention to Neill's doings by means of a permanent poster in some public place in Madras? Some extracts from Kaye's history of the Sepoy War would serve the purpose.

Orissa Floods

An appeal for two lakhs of rupees for relieving the widespread and acute distress caused in Orissa by flood has been issued over the signatures of Pandit Gopabandhu Das and Mr C F Andrews. Such an appeal ought to meet with a ready response in the case of any province. In the case of Orissa the response ought to be quicker and greater. For Orissa is a poor country, whose welfare has been neglected for more than a century. Unlike most of the other provinces, Orissa has not been the chief object of care—so far as that care goes, of any provincial Government. It has been neglected throughout. The people of India have been partly responsible for this neglect, in that they have acquiesced in Orissa's being given a back seat all along. For all these reasons all the provinces of India should come to the rescue of this stricken land once the home of a distinct culture of high grade and still one which Hindus consider it a merit to visit.

The Situation in Kharagpur

Whenever and wherever large numbers of the labouring population are thrown out of employment or about to be so, Government maintains the attitude of the unconcerned spectator—except when shooting is or has to be resorted to. The unemployment and sufferings of so many people are not its business. In Britain, on the other hand, even now, so many years after the end of the great war, nearly eleven lakhs of un-

employed persons are being given weekly doles. During all these years doles have been given without break, and that sometimes to more than two million people. Why does the same British Government adopt a different attitude in India? Partly because the governed here are not the kith and kin of the governors, partly because, thanks to enlightened British rule and exploitation, the unemployed and dependants in India probably exceed the employed in number, and there are other causes. It is, however, the duty of Government to actively intervene to prevent strikes and unemployment.

'The Chosen Region of Lies'

The historian Freeman has, in one of his essays, characterised royal proclamations and declarations as "the chosen region of lies." All kings and emperors do not certainly tell lies in all their proclamations, etc. Some may have done so, whilst the words of some others become as good (or bad) as falsehoods, because they are not given effect to by their successors and servants.

We were reminded of Freeman's words while reading what has appeared in Sir Sidney Low's recently published work on 'The Reign of the King Edward VII' relating to the appointment of Mr (Lord) Sinha to the Viceroy's Executive Council. It is related in that book that on November 1, 1908, the fiftieth anniversary of the assumption by the Crown of the direct Government of India, the King Emperor Edward VII issued a masterly message to the princes and peoples of India which repeated and confirmed the declarations and assurances contained in Queen Victoria's famous proclamation of 1858. The equality of treatment promised in that proclamation to all British subjects, irrespective of race, creed, colour and caste, as regards employment in the public services and so on need only be referred to. As noted above, this assurance was included in those repeated and confirmed by Edward VII. But that monarch objected very strongly to the appointment of 'Native Members' to the Viceroy's Executive Council. Some passages from Sir Sidney Low's work which relate to the affair are reproduced below.

The suggestion that native members should be admitted to the Viceroy's Council had received the Cabinet's approval as early as May 3 1907. The King however and many members of the House

of Lords objected to the proposal on the ground that it might give offence to the native princes and it was not until nearly two years later that Mr Sinha, an eminent Hindu lawyer was suggested as a suitable member of the Viceroy's Council. On February 24, 1909 Lord Morley had a long conference with the King. Morley records that King found the native member a great stumbling block.

Morley wrote two letters to the King on the subject.

To the first of these two letters the King replied from Biarritz on March 1st —

The King regrets that he cannot change his view on this subject and has thought it over quite as Lord Morley has. He remains however of opinion that this proposed step is fraught with the greatest danger to the maintenance of the Indian Empire under British rule. The reasons are well known to the Secretary of State as well as they are to the Viceroy but as the latter apparently is putting great pressure on the subject, and at the last meeting of the Cabinet Council the Government were unanimous on the subject the King has no other alternative but to give way which against his will. He however wishes it clearly to be understood that he protests most strongly at this new departure. God grant that the Government in India may not suffer from it. Beyond that he has can say no more.

To the second letter the King replied again with strong feeling still protesting but admitting no alternative against a unanimous Cabinet. Morley in the course of his reply declared his firm conviction that the marked fulfilment of Queen Victoria's promise will win for her Majesty an exalted and enduring place in the deepest affections of the Indian subjects of the British Crown. To this use of Queen Victoria's name the King added the poignant marginal comment —

This is the answer to my letter. Why he should bring in the name of Queen Victoria I can not see nor how it bears on the question. I myself do not think she would have approved of the new departure. I have had to sign the objectionable paper.

E R March 20

Mark that if King Edward VII knew the mind of his august mother the Queen Victoria correctly she would not have approved of the new departure. And yet she promised equality of treatment to all her subjects in her proclamation.

Lord Minto also had some correspondence on the subject with the King. Here is a portion of one of the King's letters in reply.

"My dear Minto—As you hold such strong views on the subject and have given me many cogent reasons for such a new departure I am very unwilling to differ from you as well as the Secretary of State on the subject. At the same time I hold very strong and possibly old-fashioned views on the subject, which my son who has so recently been in India entirely shares.

"During the unrest in India at the present time and the intrigues of the Natives it would I think be fraught with the greatest danger to the

Indian Empire if a Native were to take part in the Council of the Viceroy as so many subjects would not be desirous that a Native should take part. Besides if you have a Hindu why not a Mohammedan also? The latter would strongly claim it. If the present view which you so strongly advocate is carried into effect, and you find it does not answer you will never be able to get rid of the Native again. The Indian Princes who are ready to be governed by the Viceroy and his Council would greatly object to a Native who would be very inferior in caste to themselves taking part in the Government of the country. However clever the Native might be and however loyal you and your Council might consider him to be you never could be certain that he might not prove to be a very dangerous element in your Council and impart information to his countrymen which it would be very undesirable should go further than your Council Chamber.

Attention has here to be drawn to the fact that King Edward's son His Majesty George V according to him, "entirely shares his father's old-fashioned views on the subject. The reigning King Emperor however on his accession to the throne repeated and confirmed Queen Victoria's proclamation. It is not impossible that he had by that time changed his views—a charitable historian would say.

We shall extract one more letter of King Edward to Lord Minto which shows that His Majesty had objections to the appointment not only of native members of the Viceroy's Executive Council but to that of native clerks as well who see and copy secret correspondence. Here is the letter —

I have had an opportunity of discussing question with several of those who have not lost touch with India. I find that they all look upon the experiment (for I can call it nothing else) with considerable alarm and dismay.

There is one point you mention which greatly surprises me, which is that secret correspondence with the Secretary of State is seen by Natives and that secret papers are copied in your office by Natives. This appears to me to be a most dangerous and objectionable practice and I am astonished that it should exist.

Now that it has been decided to have an Indian member on the Executive Council the Government of India will in future be always obliged practically though not perhaps theoretically to replace him by another Indian.

I am afraid it is the thin end of the wedge and it will require a most resolute Viceroy to avoid being forced to nominate one if not two Native Members of his Council.

I can hardly believe that the present appointment of a Hindu will not create great and just irritation among the Mohammedans, and that the latter will not be contented unless they receive assurance that one of their creed succeed Mr Sinha.

Native' Executive Councillors and Clerks and the Betrayal of State Secrets

One need not say what one feels on reading of King Edward's opinion of the trustworthiness of Indians as Executive Councillors and clerks. But it may be noted that so far no Executive Councillor has betrayed any secret. As to the clerks who see and copy secret correspondence let Sir Guy Fleetwood Wilson long a distinguished British official in India bear witness.

In a speech made when he was retiring from the office of Finance Member of the Indian Government in 1913 he is reported to have said

I wish to pay a tribute to the Indians whom I know best. The Indian officials high and low of my department through the years of my connection with them have proved themselves to be unsparing of service and absolutely trustworthy. As for their trustworthiness let me give an instance. Three years ago when it fell to my lot to impose new taxes it was imperative that their nature should remain secret until they were officially announced. Everybody in the department had to be entrusted with this secret. Any one of these from high officials to low paid compositors of the Government Press would have become a millionaire by using that secret improperly. But even under such tremendous temptation no one betrayed his trust. So well was the secret kept that a ship laden with silver in Bombay delayed unnecessarily its unloading for three days and was consequently caught by the new tax.

European foreign offices including the British have no objection to obtaining the secrets of other States by bribing and similar means. Hence and as India stands in need of political freedom it is difficult for Britishers to believe that imperialistic secrets would be safe in the hands of members of politically subject people. But Indians believe that if they accept any office one of the conditions of which is that they are to keep secrets passing officially through their hands it would be dishonorable for them to betray them.

If however any secrets come into our hands without recourse to any dishonorable means we are certainly entitled to make use of them for promoting the interests of our country.

The correspondence published in the previous note ought to be a fresh eye opener to Indian officials high and low. By the generality of Britishers they are neither respected nor looked upon as equals. As for the Indian Princes we are not aware that they ever objected to the appointment of

Indian Executive Councillors. If they ever did that may have been under the political instigation or intimidation.

King Edward's nervousness about secret correspondence being seen by "native" clerks indicates that there is much correspondence of which Government cannot be quite proud.

'Native'

Recently there was some discussion in the British House of Commons on the use of the word native as applied to Indians. Sanctimonious hypocrites declared that they would not object to be called natives of England "natives of Scotland," etc. But that was quite irrelevant, as nobody objects to calling himself or being called a native of his motherland. The point is, what is the meaning of the word "native" when used singly and separately to denote a human being. It means member of non-European or uncivilized race and has a contemptuous significance.

Bombing Aeroplanes and Thunderclouds

When the present writer was in Allahabad on the day of the last Ram Lila celebration (which could not come off for the third time in succession) an aeroplane was heard and seen to circle round over the heads of the human creatures dwelling in Allahabad. It was an amusing exhibition of unnecessary frightfulness as was also the march past of troops or military police.

When we heard and saw the aeroplane the thought struck us that it would be futile to expect that the people of India would remain overawed by bombing aeroplanes for any length of time. They do not object to thunderclouds and thunderbolts. Bombing aeroplanes would in their philosophy of resignation be only one more means of destruction. And it would not pay the British to be more and more frightful.

There is no doubt a difference between the god Indra's bolt and bombs dropped from the cry. Indra sends down rain as well as thunderbolts. Aeroplanes only drop down bombs they do not shower blessings.

Violent Co operation and Non violent Non co operation

It has been amply demonstrated that our British bureaucrats do not like non violent

non co operation on the part of Indians, irrespective of their race, creed, colour etc. But it is believed by some persons that its high functionaries appreciate violent co operation when the violence is directed not against public servants of any rank but against certain sections of non officials. It is said that recently in a certain town would be violent co operators thought that they had received a hint in the speech of a high functionary that violent co operation on their part would not be appreciated, and that that fact averted the possibility of riots on a certain festive day

The Land for Foreign Aircraft to Fly over

Aeroplanes belonging to various western peoples have been flying over India. But not a single Indian aeroplane has broken the solemn silence of our skies. That is one of the beauties of British rule

Revolt against the Caste system

In the course of a recent speech against caste delivered at Kumbakonam Mr R. K. Shunmugam Chetty M. L. A. is reported to have said

"The revolt against the caste system began with the awakening of the consciousness of self respect amongst the lower strata of society amongst those who have been kept down as inferior castes"

We welcome the revolt against caste and the awakening of the consciousness of self respect amongst the lower strata of society. It must, however be said that Mr Chetty is wrong in his history. In modern times the revolt against caste originated in India with the Brahmo Samaj movement. Neither the founder nor the leaders of that movement were men belonging to the lower strata of society, to the castes kept down as inferior. Later, the Arya Samaj began to some extent the fight against caste. Its founder, too was not a man of "low" caste. He was a Brahmin. It is not the business of this note to philosophise as to why those led the revolt against caste who did not themselves suffer from it. We do not know whether in Madras the Non Brahman social (or is it merely political) revolt against Brahmins has led the chettis and other non Brahmins to interdine and intermarry with castes considered inferior to them. It is a poor revolt which only wishes to rise but not also to raise

Suggested Indian Overseas Department

Mr C. F. Andrews has contributed an article to the *Pioneer* urging that the Government of India should create a new department in order to deal chiefly with the colonies and Dominions. One reason given by him for this suggestion is that such a department would be able to pay continuous attention to the problems of Indians abroad. He points out that the ban placed on the immigration of Indians into Southern Rhodesia has been entirely overlooked. Another reason given by him that such an overseas Department would be 'an admirable training ground for Indian statesmanship within the large world of affairs outside India and would bring Indians abroad into much closer relationship'

We would support the suggestion on condition that the department would be manned *by Indians, particularly at the top and that* the Indian head of the department would possess initiative and give effect to resolutions relating to Indians abroad carried in the Central Legislature. If it be not manned by Indians it would only provide soft jobs for Britishers and if its head has no initiative it would accept a position of inferiority for Indians everywhere, as the South African settlement has done in the case of Indians settled in South Africa.

No real palliative is unwelcome. But we feel that no palliatives can do us much good until we have self rule in India the present bureaucratic Government not being actively sympathetic.

Medical College Defalcation Case

It is both surprising and not surprising that though Mr Roxburgh, the Presidency Magistrate in his judgment in the Medical College defalcation case has severely criticised the conduct of Col. Burnardo the Principal of the College who appeared as a witness, he has punished only one of the clerks accused of the crime. The public feels that Government should at once remove Dr Burnardo from the principalship, if not also from the I. M. S. When the result of the convicted clerk's appeal is known, other steps may be suggested.

Of Mr Roxburgh's strictures on Dr Burnardo in his judgment the following is a brief summary taken from the *Bengalee* —

Of Mr Burnardo as a witness Mr Roxburgh has said that "every statement of fact he makes is

suspect that he fenced docked, feinted denied and did not remember in a way he (the Magistrate) had seldom seen a witness do that it is difficult to accept his evidence on any point that he did not show that he was prepared to be honest in the witness box, that he could not, in giving evidence get out of the habits of the poker table which include making one believe what is not that he is a very unreliable witness and that he did not come into the box to deal openly with the Court, and that one of his statements in regard to the motor car incident is about as stout as he as was ever told in a witness box. These are the considered conclusions of a Magistrate who is convinced that Col Barnardo is free of the vile reproach which the allegations made by the accused carry with them they are therefore all the more damaging as a verdict on the record for justice or the respect due to a Court and to ones oath which actuated the Principal of the Calcutta Medical College when deposing on behalf of the Crown

Honest British Journalism in India

The Bengalee observes —

It is one of the most regrettable features of public life in this country that the portions of the judgment which are most damaging to Col Barnardo as a witness have been deliberately suppressed by both the *Statesman* and the *Englishman* papers which are often found to be laying down the rule of journalistic etiquette to their ind contemporaries. The opinions which a British Magistrate has formed of the conduct of a senior European officer of the standing of Col Barnardo have been of set purpose withheld from the European community in this country and from those abroad who rely on them for information regarding India. Those opinions are so glaringly incompatible with the plea of immaculate infallibility put forward at every step by apologists of the bureaucracy that they have not dared to face the music of Mr Roxburgh's findings. Those whom a high sense of journalistic duty to the reading public of India forced to publish the despicable calumnies of the Mayo-Picher gang have out of a prudent regard for the prestige of the white man been restrained from publishing the judicial strictures against Col Barnardo's conduct in the witness box.

Teaching of Hindi in South India

In addition to the value of its literature, a knowledge of Hindi has economic importance throughout India, and political importance too. Of the vernaculars of India, Hindi is the most widely spoken. The majority of those who may be considered the mercantile and industrial classes in India speak, or in any case understand Hindi. These are some of the reasons why Hindi ought to be learnt by those who can afford to learn a second vernacular of India in addition to their mother tongue.

A brief account of the work of teaching

Hindi in South India from 1918 to 1927 issued by the Dakshina Bharat Hindi Prachar Sabha of Madras shows the progress which the movement has been making. It gives a list of 30 books in Hindi published in the prachar series, some of which have had very encouraging sales. The sales of some of the best sellers are 30,000 copies, 11,000 copies, 10,000 copies, 10,500 copies, 8,500 copies, 7,900 copies and 5,200 copies. The total number of candidates who appeared at the seven different examinations of the Sabha from the years 1922 to 1927 were 464, 1136, 693, 987, 740 and 517 respectively.

Marriageable Age of Girls in Baroda

It is common knowledge that among the states in India ruled by Hindu Princes which passed laws fixing the minimum age of marriage years ago, Baroda is one. Recently, as the result of the inquiries and deliberations of a committee appointed to report on the old law, the minimum marriageable age of girls has been raised to 14. There are to be no exemptions. And those parents or other guardians who bring about the marriage of girls below 14 will be liable to imprisonment. The minimum marriageable age of males also has been raised.

The Inquirer's on Marriage Legislation in India

The Inquirer of London a high class religious weekly established in 1842, writes with reference to Mr Harbilas Sarda's Hindu Child Marriage Bill

The Government of India would appear to be powerless to interfere with the social customs of the Hindus based as they are upon religion, nevertheless the leaven of education is working and the fact that a private Bill to make the marriage age limits fifteen for boys and twelve for girls has been brought up in the Legislative Assembly and sent to a Select Committee is a sign of advance inadequate though it seems to us. But the way of the legislators is of course being made very hard by the religious communities.

The London paper is misinformed in speaking of the powerlessness of the Government of India to interfere with the social customs of the Hindus. The custom of *suttee* or the immolation of widows on the funeral pyres of their dead husbands was based upon religion but that Government stopped it by legislation. The ban on the remarriage of widows was a socio religious custom but

Government made such marriages valid by law. There are examples which need not be mentioned. If English papers want to write on Indian topics, they ought to be accurately informed of things Indian does not come by intuition to Englishmen, since because they are masters of India.

In order to illustrate its remark that the way of legislators being made very hard by the religious communities. *The Inquirer* refers to the pest issued by the Marwari Association against the Bill mentioned above. The Marwari Association certainly did protest. But it represented at the most a few thousand men. But 36 Hindu members of the Legislative Assembly supported the motion for referring the Bill to a select committee while only 17 Hindu members (including several who were German servants) were of a different opinion. We speak only of Hindu members because the Bill is a Hindu Child Marriage Bill. This ought to suffice to show that the opposition does not come from the religious communities.

The main opposition comes from the British Government of India. When Mr. Sarda's bill was introduced on the 1st February last, the Hon. Sir Alexander Muddiman, the Home Member of the Government of India, said on behalf of the Government that he would oppose any other motion after motion for introduction other than a motion for circulation. For this reason Mr. Sarda spoke this in the Legislative Assembly on the 15th September last.

Sir, it was a surprise to me as it was to most people here that a Government which professes to work for the good of the people, a Government that is representative of a nation that certainly is one of the most advanced in the world in wisdom and in the development of justice and freedom and claims to think rightly—that it has a great respect for womanhood—should take up such an attitude, and instead of welcoming and promising to support such essentially necessary legislation for children and helpless girls, declare its intent on to oppose it. (*Legislative Assembly Debates* Vol. IV No. 32 page 4409)

The Inquirer ought now to be able to judge who oppose the Hindu Child Marriage Bill.

Miss Mayo's 'Emphasis' Exaggerated

The Inquirer observes —

It seems clear that the emphasis laid by Miss Mayo on certain deplorable aspects of Indian life in her much discussed book *Mother India* is somewhat exaggerated, in so far as it seems to im-

pute a nation as her critics say for the bad practices of the least progressive sections of it. And a like other countries is still struggling to free herself from the fetters of a social and religious system which though established in accordance with great and lofty ideals has been debased by gross superstitions and her enlightened reformers well know that far more formidable than the oppressiveness of English rule is the ignorance of their own people.

If our London contemporary keeps an open mind and reads Indian periodicals and newspapers it will also find that Miss Mayo's book contains many gross lies, many half truths, some garbled quotations and many inaccuracies.

As for the comparative formidableness of the oppressiveness of English rule and the ignorance of the Indian people we should like to meet the enlightened Indian reformers who would and could support with proofs the dogmatic belief which *The Inquirer* credits them with. It is English rule which has passively and actively stood in the way of the dispelling of our people's ignorance.

Need of more Nurses, Midwives and Women Doctors

Srimati Padmasabai Rao of the Hindu University President of the United Provinces Social Conference drew attention in her remarkable address to the need of the diffusion of the knowledge of the most vital facts among the masses and observed —

But the diffusion of this knowledge and the supplying of medical aid to the women of India requires a large number of trained doctors, nurses and midwives. It seems to me that a good deal of sentimentality exists in the mind of the public about the respectability of these professions and there are many parents who would be most unwilling to allow their daughters to render social service along these lines. This sentiment however is the result of a deep rooted instinct which considers it degrading to a woman to take up any work only for the sake of pecuniary gain. The only way to overcome these objections is to create a different attitude towards all social work. Personally I feel that all social work can become effective only when inspired by a spiritual ideal. Work which is done only for money is degrading both for man and woman alike. It becomes merely mechanical and therefore dead without the vitalising power of a great spiritual ideal. It is only when the relief of the suffering and the needy and the teaching of the ignorant are seen to be the truest service of God that we shall be able to eliminate all the degrading associations that have gathered round some of these professions. We must elevate them into true and holy vocations, those duties which the human soul feels called to perform by an impelling and divine inspiration from within.